

THE
WHOLE ARMOVR
OF GOD.

OR,
A Christians Spirituall Furniture,
TO KEEPE HIM SAFE FROM
all the assaults of Satan.

First Preached, and now the fourth time published and enlarged
for the good of all such as well vse it: Whereunto is also added
A Treatise of The Sinne against the Holy-Ghost.

By William Gouge, B.D. and Preacher of Gods Word in
BLACKE FRYERS LONDON.

1 Corinth. 16. 13. *Watch yee, stand fast in the faith, quit you like men, be strong.*

2 Corinth. 10. 4. *For the weapons of our Warfare are not carnall, but mighty through
God, to the pulling downe of strong holds.*



AT LONDON,
Printed by *John Beale*. 1627.



To the Right Honourable,
THOMAS,
 LORD WENTWORTH, EARLE
 OF CLEVELAND, all true Honour
 on Earth, and in Heauen.

RIGHT HONOURABLE,



*Our Worth in Eminency of Person,
 and Excellencie of Parts (which
 worketh in all that know your Ho-
 nor all honourable and due respect:)
 Your Royalty ouer all the Lands,
 Tenements, and hereditaments in
 the Manors of Stepney and*

*Hackney: That Homage and Service which by custome
 and oath all the Copy-holders in the said Manors owe
 your Lordship: The speciall notice that you haue taken of,
 and singular kindnesse that you haue shewed to the bea-
 rer hereof, one of your said Cobby-holders, embolden him
 to present a poore present, the fruit not of his land, but of
 of his braine, to your Honours gracious acceptance. The
 matter of this Treatise containeth in generall, that all-
 sufficient Furuiture and compleat Armour that God
 hath provided for his Souldiers, with the great neede
 wherein we stand thereof by reason of the might and ma-
 lice, subtilty and sedulity of our spirituall enemies, and the
 great benefitt which may be got thereby: and in particular,
 the distinct Doctrine of Truth, Righteousnesse, Pati-
 ence, Faith, and Hope: the right vse of the VVord of
 God, and Prayer, together with the Riches of Gods
 Mercy, and Scuerity of his Iustice.*

a Treat. 1.
 Part. 1. a.

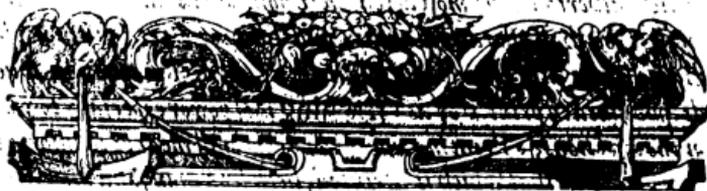
b Treat. 1. Part. 3.
c Treat. 1. Part.
 1 and 4.

d Treat. 1. Part. 3.
e Treat. 1. Part. 4.
f Treat. 1. Part. 5.
g Treat. 1. Part. 6.
h Treat. 1. Part. 7.
i Treat. 1. Part. 8.
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 Treat. 4.

This Matter, were the Manner of handling it answerable, might be worth your Lordships pains in reading it. But a Treasure is not to be reiected, because it is brought in an earthen vesse: then would all the treasures of God be reiected. Respect (my good Lord) the substance of matter, and accept the minde of the offerer. As for protection, so in testimony of his humble homage, and hearty thankfulnessse, hee dedicateth his poore pains to your Honourable Patronage. You are the Lord of his lands, be the Patron also of his labours. He for his part will not cease to poure out his soule at the throne of Grace for all needfull blessings from above on your Honourable Person, Lady, Children, Family, and what else is yours, as becommeth

Your Honours much bounden Tenant,

WILLIAM GOUGE.



TO
THE RIGHT HONOURABLE,
Right Worshipfull, and other my beloved Pari-
shioners, Inhabitants of the Precinct of Black-
Fryers London, Grace in Christ.

Right Honourable, Right Worshipfull, Beloued,

AMong the many great blessings which the LORD
hath bin pleased to bestow on me his poore seruant,
unworthy of the least, I account this to bee an
high Favour, that hee hath put mee in his ser-
uice, and appointed mee to bee one of the Mini-
sters of his Word. Basely is this Calling accom-
ted of by the greater and vulgar sort of people: But my conscience beareth
mee witness, that I receiue such consentment therein, and hold my selfe so
honoured thereby, as I preferre it to all other Callings, and am prouoked
thereby to giue some euidence of my thankfull acceptaunce thereof; which
better I know not how to doe, then by imploring and improouing to my
poore power, the Talent which my Master hath committed to my
charge. I am not ignorant how insufficient I am thereunto, and that not
onely in regard of the greatnesse of the worke (whereunto who is suf-
ficient?) but also in comparison of other Ministers, whom God in great
number hath raised up in these our daies. Yet will I know that the
great Master accepted the imploiment of two talents as well as of
fiue; yea, if hee that receiued but one talent, had employed it, euen hee
also should haue been accepted: for God, the righteous Iudge, neither
exacteth nor expecteth more then hee giueth. If there bee a willing
minde, it is accepted according to that which a man hath, and
not according to that which hee hath not. This is it which moo-
ueth mee, as by Preaching, so also by publishing some part of my
labours in Print, to seeke the edification of GODS CHURCH. I ac-
count Preaching the most principall part of my function; for this
is CHRISTS Charge, Goe Preach the Gospell; and this is that
Ordinance wherein and whereby God doth ordinarily, and most especi-

of 707 715
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2 Cor. 2. 16.

Matth. 25. 23.

2 Timoth. 4. 8.

2 Cor. 8. 12.

Marke 16. 15.

ally manifest his owne power, and bestow his blessing. This is it therefore which hitherto I have most attended upon, and intend so to continue as long as God shall afford mee ability and liberty. Yet I doubt not but Gods people doe also receive much benefit by sundry Treatises in divers kinds published in print. For as Preaching is of power especially to worke upon the affections, so Printing may be one especiall meanes to inform the iudgement. For that which is Printed, lieth by a man, and may againe and againe be read, and throughly pondered, till a man come to conceiue the very depth of that he readeth. Besides, herein is a great benefit of printing, that the gifts and paipes of Gods seruants are made much more common then otherwise they could be: heereby we partake of the labours of those who haue liued in former times; or in other Countries, and whom we could neuer haue heard speake. Now a good thing, the more common it is, the better it is. It cannot be denied but that knowledge and learning haue wonderfully increased by the benefit of printing. Whereas there is a common complaint against the euils itude of Bookes, this for the most part against idle and euill Bookes, or else an vniust complaint. If it be said, that there can nothing be written but what hath been written before. I answer, that though it should be true in regard of the summe and substance of matters, yet in regard of a more full opening, a more perspicuous deliue- ring, a more euident proouing, a more powerfull vrging and pressing of points, a more fit applying them to present occasions, more and more may be, and daily is added by sundry Authors, whereby the Church of God is much edified. But may not the same argument be alleaged against Preaching? and doe not many alleage it? Howsoeuer some, too enuiously minded, censure the meanes which God in mercy hath afforded for the building vp of the body of Christ Iesus, my desire is euery way to do what good I can; and therefore I haue been bold to commit to your eyes and reading, some part of that which I haue heretofore commended to your eares and bearing.

I doe now make a triall of my paines in this kind; if I shall obserue that Gods Church reapeth any benefit thereby, I shall be encouraged to take the more pains hereafter, as I shall find any leasure. I am the seruant of Christ and of his Church, so long as my life, health, strength, liberty, or any ability is by the good providence of God preserved vnto mee, my desire is to spend it in the seruice of Christ and of his Church. Among others, I especially in- treat you (my beloued Parishioners and Auditors, of what ranke and de- gree soeuer yee bee) in the best part to interpret, and with the best minde to accept these my endeauors; whereby, though I haue aimed at a more ge- nerall good then I could by preaching (hoping that many whom I neuer knew, nor sawe, may reape some benefit by my paines) yet especially I in- tend your good, whose proper and peculiar Minister I am, and for whose soules I watch, as he that must giue an account.

Quae audita perit,
Littera scripta ma-
net.

Quoniam quo con-
mittam: eo melius.

Aliquid nouum
adiicit Author.

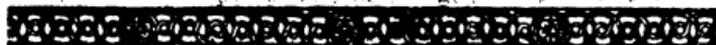
The Epistle to the Reader:

In this triall which I make of publishing some of my meditations, I begin with the last parts of my labors, because they are freshest in your memories that heard them preached, and containe points more largely discussed, and, as I take it, of greater use then any other, which throughout the course of my Ministry I have handled. For the time of our life being a time of warre, a time wherein our spirituall enemies (who are many, mighty, malicious, sedulous, and subtle) put forth their strength, and besiege themselves to the uttermost that possibly they can, Seeking whom to deuoure; what can be more behoufull, then to discover their cunning stratagems and wiles, to declare wherein their strength lieth, to furnish Christs Souldiers with compleat Armour and sufficient defence, and to shew how our enemies may be disappointed of their hopes, and wee stand fast against all their assaults? This is the scope of this Treatise. The Analysis and Tables which I have caused to be set before and after the Booke, doe point out the severall and distinct points contained therein, so as I need not here make any repetition of them. I have laboured to be as perspicuous and brieve as I could, in handling so weighty matters, I haue in many places deliuered no more then the beads of such points as I largely handled in deliuering them out of the Pulpit; which any man may well coniecture to be so, that shall know that the substance of almost an hundred severall Sermons is contained in this Treatise. My desire of breuity moued me to referre the quotation of most places of Scripture vnto the margin, and to leaue the Text to be searched out by the Reader, which I wish thee to doe as thy leasure will permit thee. To conclude, I commend this Treatise to your diligent reading, and fauourable acceptance, my selfe to your Christian Prayers, and all of vs to the good grace of God, and rest,

2 Pet. 1. 8.

Your Seruant in the Lords worke,

WILLIAM GOUGE





An aduertisement to the READER.

CHRISTIAN READER,

THe good entertainment which this Treatise of *The whole Armour of God* hath found among Gods people, emboldeneth mee againe to publish the same. The same it is for substance which thou hadst before, for I finde no iust cause to alter any part of the substance thereof; onely heere and there something hath been added, to make such points as seemed too concise and obscure, more perspicuous.

Some there were, that finding the head of *Fasting* in the Table, looked for a distinct & larger discourse of that point, which when they found not, (for I did but briefly by the way touch it as an helpe to Prayer) they intreated mee to take a little more paines thereabout. To their good motion I haue yeilded, and according to my poore ability, and little leasure, I haue more copiously handled that very-neededfull, but too-much-neglected duty of *Fasting*.

I was further informed, that the point of *not praying for them that sinne against the Holy Ghost*, would much trouble the consciences of some, who were not informed in the nature of that sinne; and that some had been moued to appoynt a Treatise concerning the same: in handling whereof, lest some should take aduantage vpon weake consciences, from the fearfull issue thereof, to exclude themselues or others (who haue not fallen into that sinne) from all hope of pardon, I haue (treading in the steps, and following the path wherein Iesus Christ hath gone before me) with the seuerity of Gods *Iustice*, in affording no pardon to that sinne, mixed the riches of his *Mercy*, in offering pardon to all other sinnes: so as this Treatise affordeth more matter of hope and comfort, then of feare and dispaire.

In this Edition there are for thy helpe more distinctions of seuerall points then were before. For that which before was set forth

forth as one Treatise, is now diuided into three seuerall Treatises, and in the Treatise of the *Sinne against the Holy Ghost*, added thereto, maketh a fourth.

These seuerall *Treatises* are also diuided into their distinct *Parts*: and again, subdivided into sundry *Sections*: ouer euey of which, the summe and head of the matter therein handled, is set. Thus both great light is giuen for better vnderstanding, and also a ready way is made for finding out the seuerall points contained in this Booke.

A Table of all these Diuisions, and of the distinct heads of euey of them is set before the Booke, that if it please thee, thou maiest at once take a breife view of all.

That which I especially haue aimed at for thee, is thy spirituall edification. That which I earnestly desire of thee, is the help of thy faithfull prayers. Pray for mee

The Seruants of Christ, and of his Church,

W G.



A Table of the Heads of such points as are handled in the severall Treatises of this Booke, as they lye in order.

The figures shew the page. The letter *b.* noteth the second Colome.

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The end of the Table,

Faults escaped, are thus to be amended.

Pag. 7. line 3 and 24. and b. l. 20. for diuerse, read aduerse. p. 17. l. 1. r. wrestle, not. p. 27. b. l. 1. dele such. p. 31. l. 43. r. Of Satans p. 35. l. 2. r. should not. p. 72. l. 1. r. and limitation. p. 115. b. l. 31. read, sines and. p. 149. l. 41. dele for. p. 186. b. l. 23. r. excludeth. p. 191. l. 42. r. parity. p. 191. b. l. 15. r. parity. and l. 51. dele God. p. 199. l. 44. mercy and glory. p. 207. l. 15. r. To haue. and l. 50. r. success. p. 208. l. 21. r. others afflictions. p. 209. b. l. 19. r. all haue. The Hebrew and Greek faults escaped in the margin, I desire the learned reader (who can best iudge of them) to amend, as also quotations of scripture.





THE WHOLE Armour of God.

THE FIRST TREATISE, *Of Arming a Christian Souldier.*

THE FIRST PART. *The Fountaine of Christian Courage.*

Ephes. 6. 10. *Finally, my Brethren bee strong, in the Lord, and in the power of his might.*

§. 1. *The Summe and severall Heads.*

Saint Paul having deliuerd such^a Doctrines of faith, and^b Precepts of manners (both^c generall concerning all Christians, and^d particular concerning the distinct degrees of severall persons in a Family) as hee thought most meete, in the closing vp of his Epistle, giueth a worthy *direction* for the better performing of them all; which is, to bee *couragious* and well furnished against all those difficulties & dangers, wherewith they are like to meet in their Christian course. Well knew the Apostle, that the best Christians, while here they liue in this world, are both prone to faint by reason of their

owne weaknesse, and also in hazard to be foiled by reason of their enemies power; therefore he taketh vpon him the person of a wise, vigilant, and valiant Captaine; and in souldier-like termes animateth the Lords Souldiers, that they neither faint in themselves, nor bee daunted with their enemies.

This *Direction* is continued from verse 10. to 21.

The parts of } 1. That we be courageous, *verse 10.*
it are two: } 2. That wee be well prepared, *ver. 11. &c.*

In the former } 1. The manner of the Apostles exhortation.
} 2. The matter. *hortation.*
The manner is, in these words, *Finally my brethren.*

The matter in these, *Be strong in the Lord, &c.*

The Resolution.

^a Chap. 1. & 2. & 3
^b Chap. 4, 5, & 6.

^c From Chap. 4. *verse 1.* to Chap. 5. *ver. 22.*
^d From Chap. 5. *ver. 22.* to Chap. 6. *ver. 10.*

The summe.

In the latter note } The Meanes, how we must be well note } The Motiue, why we be prepared

The meanes is *to be well armed*, which point is first in generall laid downe: and then in particular exemplified.

The ^a generall is once declared, *verse 11.* and againe, (because of the necessity thereof) repeated *vers. 13.* and in both places amplified by the ^b end.

In the particular exemplification there are *six spirituall graces*, fitly resembled to *six pieces of Armour.*

Now because of our felues, we are as children, and no better able to wield this Armour of God, then ^d *David* the Armour of *Saul*, the Apostle addeth that heavenly exercise of *prayer*, teaching them how to pray for themselves and others: especially for him who was one of their chiefe guides.

The *Motiue* is taken from the *danger*, in which we are by reason of our spirituall enemies, whom he describeth *verse 12.* Euery word almost in this *direction*, is of weight, and worthy to be searched into.

§. 2. *The necessity of the point.*

The first point in order, is the *Manner* of the Apostles exhortation,

Which setteth forth } ¹ The necessity of the thing vrged, *Finally.* } ² The affection of him that vrgeth it, *my Brethren.*

The original word translated *finally*, signifieth, a *remainder*, and implicth that yet there remained one necessary point to be deliuered before he made an end, as if with more copy of words he had thus said; *Though I haue sufficiently instructed you in doctrines of faith, and precepts of manners, yet there is one needfull point behinde, which being deliuered, I may conclude all: there is yet (I say) a remainder, and the only remainder of all, by which ye may make good use of all that hath bene hitherto*

deliuered, without which, all will bee in vaine.

Is this *Direction* so needfull a point: a point which may not be omitted: a point worthy of the last place, as most of all to be remembered: Then ought we to *giue the more earnest heed thereunto, lest at any time we should let it slip.* In hearing, we must well heede it: after we haue heard it, we must well keepe it, and ^b not let it slip like water put into a colender or riuen dish.

§. 3. *The Apostles affection.*

TO vrge this point yet somewhat the more forcibly, the Apostle in the next place manifesteth his affection in these words, *My brethren*, which declare both the *humility* of his minde, & the *gentleness* of his Spirit.

Brother is a word of equality: in calling them *Brethren*, he maketh himselfe equall vnto them, though hee himselfe were one of the principall members of Christs body, one of the eyes thereof, a Minister of the Word, an extraordinary Minister, an Apostle, a spirituall Father of many soules, a planter of many famous Churches, yea the planter of this Church at *Ephesus*: and though many of them to whom he wrote, were poore meane men, handicrafts men, such as ^f laboured with their hands for their liuing: and many also ^b seruants, and bondmen, yet without exception of any, he termeth and counteth them all his *brethren*, and so ^h maketh himselfe equall to them of the *lower sort.* Behold his humility: For if to affect titles of superiority, as *Rabbi, Doctor, Father*, be a note of arrogancy (as it is, ¹ and therefore Christ in that respect taxeth the Scribes and Pharises) then to take and giue titles of equality, is a note of humility. The like notes of humility may be oft noted both in other Epistles of this Apostle, and in the Epistles of other Apostles, yea and in all the Prophets also.

Well they knew, that notwithstanding there were diuers offices, places,

vj.

f Hebr. 2. 1.

g ian παραρηνω. μω.

Obfer. 2. The Apostles humility.

f Chap. 4. v. 18.

g Chap. 6. v. 5, 8.

h Rom. 12. 16.

i Mat. 23. 7, &c.

a Puton the whole Armour of God.

b This ye may be able to stand, &c. c Verse 14, 15, 16, 17.

d 1 Sam. 17. 39.

e Verse 18, &c.

γδ λοιπω. Obfer. 1. The necessity of this direction.

a Mal. 2. 10.
Ephes. 4. 6.
b 1 Cor. 12. 12.

c Gal. 3. 28.
Vse.
Account all
Brethren.

d Heb. 2. 11, 14.

e Mat. 11. 29.

f 1 Pet. 3. 34.

g 1 Pet. 5. 50.

Vse 2.
This title brother, not to be
corned.

Obser. 3.
The Apostles
mildnesse.

b 1 Cor. 12. 58.
* Phil 4. 1.

and outward degrees, among Christians: yet they ^a all had one Father, and were fellow-members of ^b one and the same body, and in regard of their spirituall estate ^c all one in Christ Iesus.

Take my Brethren the Prophets, take the Apostles, yea take Christ himselfe for an example of humility. For Christ, though he were Lord of all, yet for as much as ^d he tooke part with vs, and so all were of one, he was not ashamed to call vs Brethren. Who then can disdain to call any Saint Brother? This point of humility and meeknesse Christ wilteyth vs after an especiall manner to learne of him. It is a grace which will highly grace vs before God and man. It maketh vs amiable in Gods eyes, who ^e giueth grace to the lowly: and it maketh our company very acceptable to men. An humble-minded man, who maketh himselfe equall to them of the lower sort, and accounteth all his brethren, will be sociable and willing to conuerse with any for their mutuall good. But proud and ambitious spirits are full of scorne and disdain, so as men cannot well endure their company, & ^f God will reffist them. Wherefore, to conclude this point, whatsoever your parts of nature, or gifts of Gods Spirit be, whatsoever your place or calling be, whatsoever excellencie or eminencie you haue about others, remember that all Saints haue one Father, all are of one body, all are one in Christ, therefore all account one another Brethren. Let Magistrates, Ministers, and all of all sorts apply this.

As for such prophane persons, who deride the Saints for giuing this title Brethren one to another, doe they not thorow those Saints sides strike the Prophets, the Apostles, yea and Christ himselfe?

Note further the gentle and milde spirit of the Apostle; Brethren, is a title of kindenesse and loue: My, an attribute which addeth emphasis thereunto. In other places he vseth other attributes, which adde greater emphasis, as ^h My beloved brethren, ⁱ My brethren beloved and longed for.

So likewise other phrases which imply as great meekenesse and gentlenesse, as ^k My little children, ^l My beloved children, &c.

It was not want of authority to command; that made him thus gently to exhort, but rather an earnest desire that hee had to perswade, and euen prouoke them to doe that which was their bounden duty, and tended to their good. Marke how hee dealeth with Philamon, ver. 9, 10, 20. By this meekenesse hee insinuateth himselfe into them, and sheweth that hee seeketh not himselfe, and his own good, so much as them and their good.

Learn, Ministers, Masters, Parents, and all Christians, how to enforce your exhortations and perswasions: euen with euidences of loue, with all mildnesse and gentlenesse. (^m The seruants of the Lord must was. strine, but be gentle toward all men.) Thus shall you giue them a pleasant saouour and sweet rellish, yea, though the things whereunto ye exhort, be vnpleasing to mens naturall taste, and carnall appetite. When fulsome potions or bitter pills are sweetened with Sugar, they will the sooner bee swallowed, and better digested: so exhortations seasoned with termes of mildnesse and gentlenesse.

Thus much for the manner of the Apostles direction.

§. 4. The need of Christian courage.

THE matter followeth, the first part whereof is in these words, *Be strong in the Lord, and in the power of his might*: where note, first, *what* is required, secondly, *how* that which is required, may be performed.

The thing required, is to be strong. The Apostle here speaketh of an inward spirituall strength, the strength of the inward and new man, and his meaning is, that we should bee valorous and couragious in the performance of those Christian duties which we take in hand.

Christian valour and spirituall courage is a needfull grace. Note with what

1 Gal. 4. 19.
4 1 Cor. 4. 14.

Vse.
Inforce exhortations with euidence of loue.

1 2 Tim 2. 24.

Simil.

Doct. 1.
Spirituall valour needfull.

what variety of phrase the Apostle doth exhort hereunto: **1 Cor. 16. 13.** *Stand fast, quit you like men, be strong.* hereunto God perwadeth his seruants *Ioshuah*, and *David*, his son *Solonkon*. *David* had in him this holy valour & courage, when he went against *Goliath* and *Paul*, when he was going to *Ierusalem*. But most valorous and strong did *Christ*, our Captaine, shew himselfe, when he was going vp to *Ierusalem* to suffer. The Euangelist saith, *he steept fastly set his face*, he settled himselfe fully to goe: though it were to drinke a most bitter Cup, hee would not bee drawne from it. Because *Peter* laboured to dissuade him, he sharply rebuked him; and called him *Satan*.

The reasons why this spirituall valour is so needfull, are specially two. First, because of our owne indisposition, timorousnesse, dulnesse, and backwardnesse to all holy and good duties. What Christian findeth not this by: wofull experience in himselfe? When hee would pray, heare Gods Word, partake of the Sacraments, sanctifie the Sabbath, or performe any other like Christian duty, there is, I know not what fearefulness in him; his flesh hangeth backe, as a Bear when he is drawne to the stake. This the holy Apostle found in himselfe: so that for the rowzing vp of our owne dulnesse, wee haue neede of valour.

Secondly, because of those many oppositions which wee are like to meet withall. We heard before how the flesh would hang backe, and so labour to hinder vs. The world will likewise doe what he can, either by vaine inticements to seduce vs (as it drew away *Demas*) or else by reproach, trouble, and persecution, to terrifie vs, (as those who forsooke *Paul*.) But above all, the *Devill* will be ready to resist vs, (as he resisted *Ioshuah*) and to hinder vs (as hee hindered *Paul*;) yea to buffet vs (as hee buffeted the same *Paul*.) To omit these instances, most liuely is this set forth in our *Head* and *Generall*,

Christ himselfe. So soone as hee was set apart to his publike Ministry, the *Temple* came to him: after he began to execute it: *Satan* stirred vp the Rulers, Priests, Scribes, Pharises and many other proud minded kind; yea, hee moued *Peter* to dissuade him, and when *Christ* was about to offer vp himselfe a Sacrifice, then againe came the prince of this world to discourage him. The like oppositions are all *Christ*s members to looke for; so as there is no hope, no possibility of holding out and enduring to the end, without this Christian valour and magnanimity herespoken of.

Iustly may they bee taxed, who either too timorously, or too securely and carelessly enter into a Christian course, and vnder take such Christian duties as are required at their hands. Hence it commeth to passe, that many duties are cleane omitted of them; other intermitted and broken off before they are halfe done: and as for those which are done, so vntowardly are they done, that little or no comfort can be found in doing of them. Lamentable experience sheweth, how small matters doe discourage many who know the right way, and are oft in conscience moued to walke therein. Such as want this Christian courage, were better not giue vp their names to be *Christ*s Souldiers, or profess that they intend to fight the *Lords* battailes: for by their timorousnesse and cowardlinesse they discourage other Souldiers of the *Lord*, and hearten the enemy. The *Lord* would not suffer any that were fearefull and faint-hearted, to fight his battailes on earth against earthly enemies, lest they made others faint like themselves. Can we thinke that hee will entertaine faint-hearted Souldiers in his spirituall battailes against spirituall enemies, in which combats his owne honour, and his childrens saluation are so deeply engaged? As for the Enemy, hee is like a Wolfe, if strongly he be resisted, he will flee; if timorously he be yeekled vnto, hee will more eagerly pursue and insult.

a Ios. 6. 7.
b 1 Chr. 28. 10.
c 1 Sam. 17. 45.

d Ads. 21. 13.

e Luke 9. 51.
f Mat. 16. 23.

Reason 1.

g Rom. 7. 18. &c.

Reason 2.

h 2 Tim. 4. 10. 6.

i 1 The. 2. 18.

k Zach. 3. 1.

l 2 Cor. 12. 7.

a Mat. 16. 23.
b Mar. 16. 23.
c John 14. 28.

f. I.
Timorousnesse
taxed.

g Deut. 20. 8.
Iudges 7. 3.

h James 2.

176 2.

Andeavour we therefore to get vnto our selues an holy courage and spirituall valour, shaking off our naturall carefulnessness, *that in nothing we feare our aduersaries*, but (as Christ our Generall did) endure the crosse, and despise the shame. Wee that will be Christs Souldiers, must duly consider the aduice which our Lord giueth, Luke 14 31. which is, to obserue what kinde of enemies, how many, how mighty, wee are to encounter withall. Wee shall here see, how hard a battaile we are to undertake, how many, mighty, malicious, subtil our enemies bee: if notwithstanding all this; we bee minded to fight vnder Christs banner, then bee wee strong and courageous, hold as Lyons; so are the righteous.

Phil. 1. 28.
11 Heb. 2. 2.

On verse 12.

Prouerbs 30. 30
Prouerbs 28. 1.

Objection.

Answer.

Doct. 2.
Our strength is in the Lord.

Cor. 3. 5.
John 15. 5.

Psalme 18. 1, 2.

Phil. 4. 13.

Col. 1. 11.

§ 5. All strength from God.

If it be said, What are wee weak flesh and bloud? What strength can there be in vs to fight against such enemies as will set on vs?

For removing this scruple, the Apostle addeth this clause, *in the Lord, &c.* whereby he sheweth how wee come to be strong, not by any strength in our selues, but by seeking strength in the Lord, by casting our selues wholly and only on him, and on his power.

The strength and valour whereby we are enabled to fight, the Lords battails, he hid in the Lords hand, and he bound strength vnto him. For *albeit our sufficiency is of Gods,* without Christ we can do nothing. Hence is that *Dauid* saith vnto God, *I loue thee dearely, O Lord; my strength, the Lords thy rocke and fortress, &c.*

It is more euident then needes be proued, that this our Apostle was a strong and valiant Champion of the Lord; but whence had hee this strength? *I am able* (saith he) *to doe all things through the helpe of Christ which strengtheneth me.* That which in particular he saith of himselfe, he also saith of other Saints, who were

strengthened with all might through Gods glorious power.

The Lord hath thus rescued all strength in himselfe, and would haue vs strong in him, partly, for his owne glory, and partly, for our owne comfort.

For his glory, that in time of neede we might flye vnto him, and in all streights cast our selues on him: and being preserued and deliuered, acknowledge him our Saviour, and accordingly giue him the whole praise.

For our comfort, that in all distresses wee might be the more confident, much more bold may wee be in the Lord, then in our selues. Gods power being infinite, it is impossible that it should bee mated by any aduerse power, which at the greatest is finite. Were our strength in our selues, though for a time it might seeme somewhat sufficient, yet would there be feare of decay: but being in God, we rest vpon an omnipotency, and so haue a farre surer prop vnto our faith, as wee shall heare in the next Doctine.

Learn we to renounce all confidence in our selues, and to acknowledge our owne inability and weakness. Thus shall we be brought to seeke for helpe out of our selues. They who over-weene themselves, and since it that they are sufficiently able to helpe themselves, will be so farre from seeking strength, that they will boldly scorne it, when it is offered vnto them. Marke what is said of the wicked man, who is proud in his own conceit, *He conueneth the Lord: as he that is full, despiseth an holy combat, so he that is confident in his owne strength, despiseth helpe from any other.*

Having bene out owne weakenes, and thereupon renounced all confidence in our selues, our case must be vnto a sure ground, and rest not on it: shall we be safe & sure, yea so may we be quiet and secure. This sure ground, and safe rocke is onely the Lord: strong he is in himselfe, and

Reasons.

1 Cor. 13. 12

176 2.
Renounce all confidence in thy selfe.

Psalme 16. 5.
1 Cor. 13. 12

176 2.
Rest on a sure ground.

can both strengthen vs, and weaken our enemies. In this confidence did ^c David come against Goliath, and prevailed. Thus may we be sure of victory: ^d *Through God we are more then Conquerours.*

But vaine is the confidence of such, as trusting to themselves and their owne strength, desie all their enemies. Proud Crakers they are, whose pride at length shall haue a fall. Such (in regard of outward power) were ^e Goliath, and ^f Senacherib. Intolerable is this presumption, even in outward strength: note their end, 1. Sam. 17. 50. and Isa. 37. 36, 37, 38. But more then most intolerable in spirituall strength, whereof wee haue not one dramme in our selues, but in that respect are as ^g water spilt upon the ground. ^h Peter was too confident therein: had he not seene his presumption after he beganne to be puffed vp, and speedily humbled himselfe, fearefull had bene the issue thereof: for nothing more prouoketh God then spirituall pride, because nothing is more derogatory to his glory.

Vaine also is their confidence who go from weake to weake, from themselves to other creatures; like the ⁱ Israelites, who went to the Egyptians for helpe. Firly doth the ^k Prophet compare them to a reede, whereupon if one leane, it breaketh and renteth his arme. Such are the silly Papists, among whom some thinke to bee strong in Pope Gregory, Pope Boniface, Pope Alexander, and such others, whom without breach of charity we may thinke to be very Fiends in hell: other in Saint George, Saint Christopher, and such other who neuer were: the Histories of them are meere fictions: other (who thinke they haue a farre surer ground of confidence) in Saint Peter and Saint Paul, and such like holy and worthy Saints: but the best Saints that euer were, had no strength to helpe others; they only had a sufficiency for themselves.

Thus it commeth to passe, that in their greatest neede, when they seeke and looke for best helpe, they are all

like those, ^m who came to the wells and found no water: they returned with their vessels empty: they were ashamed, and confounded, and covered their heads.

§. 6. Gods power most mighty.

THAT we may be the rather moued to renounce all vaine confidence in our selues or other creatures, and bee bold, valiant, and strong in the Lord, casting our whole confidence ⁿ in him alone, the Apostle addeth these next words (in the power of his might) which are a very forceable amplification of this former point. Some distinguish these two words, power and might, as the cause and effect, attributing might to God, and power to the Saints, and so make Gods might the cause of their power, as if hee had said, Be strong in that power which yee receive from the might of God. But I take this distinction here to be. First, too curious, & without good ground. Secondly, impertinent, because that which the Apostle aimeth at, is to raise vp our faith to God, and to settle it firme in him, and therefore hee setteth forth the power of God, as it is in God himselfe. Thirdly, not agreeable to the phrase, which is the same in this clause as in the former, in the Lord, and in the power, &c. which implieth that the power here spoken of, is a power in the Lord, and that as the Lord himselfe is without vs, and about vs, so is this power. The phrase therefore which the Apostle here useth, I take to be an Hebraisme, which some for perspicuity sake translate thus, in his mighty power, and not vnfitly. This very phrase is vsed ^o before, and by most translated, his mighty power. This Hebraisme power of might, addeth great emphasis, and implieth, that might by an excellency and propriety belongeth to Gods power only; and that all other power in comparison of it, is meere weaknesse.

The point hence to bee noted, is this, that

The power of God whereunto we are

c 1. Sam. 17. 4, 5.

d Rom. 8. 37.

f See 3.
It is vaine to trust in ones selfe.

e 2. Sam. 17. 8.
f Isa. 36. & 37.

g 2. Sam. 14. 4.
h Mat. 26. 35.

i 1 Sam. 4. 6.

Or in any other creature.

k Isa. 30. 3, 3.

l Ezecc. 39. 6, 7.

Gregory 7. surnamed Heldebrand, (a very brand of hell) a Necromancer and a bloody Tyrant, Boniface 7. and 8. cruell oppressors and sacrilegious robbers, Alexander 6. compacted with the diuel to be Pope, an incestuous, vnvariable Adulterer.

m Icc. 14. 3.

n Chap. 1. 16.

Doll. 3.
Gods power
is a most
mighty power.
h Chap. 1. v. 19.
i 2 Cor. 13. 4.
j 1 Pet. 1. 5.
k Amos. 1.

to trust, is a most mighty and strong power, a power able to protect vs against the might of all diuerse power whatsoever. In this respect the Apostle calleth Gods power, ^b *an exceeding greatnesse of power.* Hee searcheth after rare and high phrases, to set forth this power of God, because of the infinite greatnesse thereof, which cannot by ordinary and vsuall phrases be expressed.

Reason.

According to Gods greatnesse, is his power, infinite, incomprehensible, inutterable, vnconceivable. As a mighty winde which driueth all before it: as a swift and strong streame, against which none can swim as a burning flaming fire which consumeth and deuoureth all; so is Gods power. Whatsoever standeth before it, and is opposed against it, is but as Chaffe before a strong winde, or Barushes before a swift current, or Stribbles before a flaming fire; for all diuerse power, though to our weaknesse it seeme neuer so mighty, yet can it be but finite, being the power of creatures, and so a limited power, yea, a dependant power, subordinate to this power of might, of his might, who is Almighty, and so no proportion betwixt them.

A strong propis this vnto our faith, and a good motiue to make vs perfectly trust vnto the power of God, without waucring or doubting, notwithstanding our owne weaknesse, or our Adueraries power. Though ^d *there be no strength in vs,* yet is there power in God: though wee be on euery side enuironed with strong and fierce enemies, our flsh and the violent lusts thereof, as headlong Rebels and Traytors within vs; the furious world, with the potent and raging persecutors thereof, on one side; that fierce Lyon and cruell Dragon, the Diuell, with all his hellish hoast, on the other side; yea, all these banding their forces together continually in armes against vs, yet is there in God a power of might, in comparison whereof, all the power of all our Adueraries is but weaknesse. When we know not what to doe, then may we,

then must wee, with faithfull ^e *Iehosaphat,* turne our eyes to God, and to the power of his might. When we see potent enemies against vs; and no outward meanes to defend vs against them, we are ready to cry ^f *Alas, how shall we doe?* and with the ^g *Israelites,* to doubt of the power of God, and say, Can God helpe in such straits? Can he support such weaklings as we are? Can hee subdue such and such enemies as assault vs? Against such doubts wee are to meditate of this mighty power of God. Gods power being a power of might, hee needeth nothing to helpe him. The weaker wee are, the more is his power manifested: for it is ^h *made perfect in weaknesse:* neither can Gods power be weakned or hindred by any diuerse power. ⁱ Many and mighty enemies are to him as a few and weake ones: so that the more mighty his enemies be, ^k the more honour redoundeth to him in subduing them. Wherefore for strengthening our faith, that we may be strong in the Lord, pray wee that ^l *God would open our eyes,* that we may see what is the exceeding greatnesse of his power to vs-ward who beleene: so shall wee neither feare, because of our enemies power, nor faint, because of our owne weaknesse; but ^m *stand still and behold the saluation of God.*

It is no matter, of presumption, to be sure of victory, being strong in this mighty power. Indeed, if the ground of our assurance rested in, and on our felues, it might iustly be counted presumption; but the Lord, and the power of his might, being the ground thereof, they eyther know not what is the might of his power, or else too lightly esteeme it, who account assured confidence thereon, presumption. No doubt but many so deemed of *Dauids* confidence, when he undertooke the combat with *Goliath*; yea it is manifest that ⁿ his eldest brother *Eliab,* and also *Saul* so iudged: but *Dauids* eye was lifted vnto God, he was strong in the power of Gods might, ^o which made him so bold and confident. Thus we, with like confidence and assurance, may

e 1 Chron. 20. 12.

f 2 King. 6. 35.
g Psal. 78. 19, 20.

h 2 Cor. 12. 9.

i 1 Sam. 17. 6.
k 2 Chr. 14. 12.

l Judg. 7. 20, 21.

m 1 Sam. 17. 19.
n Chap. 17. 19.

o Exod. 14. 13.

p se 2.

It is no presumption to be confident in Gods mighty power.

q 1 Sam. 17. 28, 33

r 1 Sam. 17. 37.

trust vnto the same mighty power, though all the world count vs presumptuous for it. The truth is, that our aduersaries might well object this against vs, if our confidence were in our owne power, or rather weaknesse: but being in *the power of Gods might*, vniuſtly they slander vs, and most in iuriouſly impeach Gods mighty power.

h. 7. *The benefit of confidence in God.*

TO conclude this first generall point of Christian courage and confidence in the Lord, and in the power of his might, great is the benefit thereof; and that, in three respects especially:

1. I will remoue causelesse feare, as in *Nehemiah*. ^b *Salomon* saith,

that a slothfull timorous man is loth to step out of doores, fearing that there is a Lyon without, which hee hath no cause so to feare: and that *The wicked flye when none pursue*. But he that is strong in the Lord, and in the power of his might, will make the vttermoſt triall.

2. It will make bold in apparant danger. Instance the example of *Dauid*. In this respect are the righteous resembled to a Lion.

3. It will recover a mans spirit, though hee should by occasion be wounded, stricken downe and foiled, so as though at first hee preuaile not, yet it will make him rise vp againe and renew the battaile, like to the *Israelites*.

Thus at length shall we come to be Conquerours.

The benefit of trusting to Gods power.

^a *Neh. 8. 17.*
^b *Prou. 28. 13.*

^d *Psal. 3. 6.*
^e *Prou. 28. 13.*

^f *105. 8. 3. &c.*
^g *Iudg. 10. 30.*



THE



THE SECOND PART.

The meanes of standing sure.

Ephes. 6. Put on the whole Armour of God, that ye may be able to stand against all the wiles of the Devil.

1. The heads of those meanes.



THE second part of the APOSTLES Direction now followeth, which sheweth how we may be well prepared against all danger.

Wherein first we are to consider the meanes whereby we may be prepared.

In the setting downe whereof, the Apostle saith, What the meanes be, declareth 2. How to be wiled.

The meanes are expressed under this Metaphor, *Armour*.

1. By the kind; whereof, *Armour of God* is described. 2. By the sufficiency of it, *whole Armour*.

6. 2. *Christians are Soldiers.*

FOR the Metaphor, it is taken from Soldiers, who in time of warre, when they enter the field against their enemies, are subject to much danger, and many grievous annoyances of Swords, Speares, Darts, Arrows, Bullets, and such like weapons of their enemies, and therefore for their better safeguard, use to be well provided and fenced with good Ar-

mour. In that the Apostle exhorteth Christians to put on *armour*, the gieth vs to understand, that *A Christians course of life is a warfare* for *Armour*, especially the use of *Armour*, is a token of warre. *Armour* is not given to a man to sit with it at a fire, or to lie lazing on a bed, or wantonly to dance up and downe, or follow pastimes and pleasures in it, but to fight; so, this purpose many like Metaphors are used. Christians themselves are called *Souldiers*, their course of life *a fight*; they which oppose against them *enemies*; the temptations, wherewith they are annoyed, *assaults*; In a word, this is a difference betwixt the Church in Heauen and in Earth; that this is *militarie*, that *triumphant*.

Thus hath God in wisdom disposed our estate on earth for weighty reasons.

1. The more to manifest his pittie, power, providence and wrath in keeping promise. The straits whereunto in this world we are brought, the promises which God hath made to deliuer vs; and the many deliuerances which we haue, shew that God pittie eth vs in our distresses, that he is pro-

Doct. 1. Our life a warfare.

a 2 Tim. 2. 3.
b 1 Tim. 1. 18.
c Luke 11. 21.
d 1 Pet. 2. 11.

Reasons.

uident

udent and carefull for our good, and wife in disposing euill to good, that he is able to deliuer vs, and faithful in doing it. For this cause did God suffer the Israelites to goe into *Egypt*, to bee there kept in hard bondage, to bee brought into many dangers, and set vpon by many enemies.

2 To make prooue of the gifts hee bestoweth on his children: A Souldiers valour is not knowne but in warre: in time of peace what difference is seene betwixt a valourous man, and timorous coward: by that fore combate whereunto *Iob* was brought, were the graces which God had bestowed on him, evidently made knowne.

3 To weine them the better from this world, without troubles, oppositions, and assaults, wee are exceedingly prone to delight in it, and to say, *It is good to be heere*. Much prosperity maketh many to be like that *foole* that bid his soule *liue at ease*, &c.

4 To make Heauen the more longed for while wee are on earth, and the more acceptable when we come to possess it: How earnestly doth the souldier in tedious & dangerous combats desire victory? How welcome is triumph after warre? As a safe haue to Mariners tossed vp and downe in troublesome seas, is most welcome; so Heauen to Christians; whose life in this world is a war-fare, a sea-fare.

Is our Christian estate a Souldier-like estate; a warfare? accordingly let vs carry our selues; a little sleepe, a little food is enough for a Souldier, he lyeth not on beds of Downe, he pampereth not his body with delicate cheare: but hee watcheth much, hee seareth hard, and lyeth hard. Thus Christians may not suffer themselves to be outraken with the vain delights and pleasures of this world. Note what the Apostle saith of a Christian Souldier, *No man that warreth, insangleth himselfe with the affaires of this life, that hee may please him who hath chosen him to be a Souldier*. Who hauing this Armour, thinke to take their ease, follow their pleasures, embrace the world, they peruert the maine end of

it: for it is given to stand, and to resist; which if they doe not, vnworthy they are of Armour, and shall be cashiered. Ease and rest is not here to be looked for, but rather temptations and assaults which wee must watch against, and when one conflict is past, look for another, and resist all as they come. Of all things wee must take heed of security, and provide that at any time wee bee not vnfurnished: reade the *History* of the people of *Lash*; and make a spirituall application thereof.

§. 3. The use of spirituall graces.

Hauing in generall spoken of the Metaphor, wee will now particularly consider what is meant thereby. It is euident by the *Apostles* exemplification hereof, that such spirituall sanctifying graces, as God indueth his Saints withall, are the Armour heere meant. In that these are compared to Armour, obserue that

The graces of Gods Spirit are for safeguard and defence. This is the maine and principall end of Armour, as the Apostle himselfe in this, and in the *13. verse*, plainly sheweth: for in both places expressly hee saith, that wee must put on, and take to vs the whole Armour of God for this very end, *to stand against, and to resist* our enemies. Thus is righteousness as a breast-plate, hope as a helmet, faith as a shield, all for defence, as we shal after more distinctly shew: in the meane while let this generall obseruation be noted, both of such as yet haue none of those graces; and also of such as haue them; or at least thinke they haue them.

For the first sort: with what care and diligence are they to desire and seeke after them, being so needfull and necessary? what rest can they giue vnto their soules, till they haue obtained them? would we not count him a madde man, or at least weary of his life, who should rush naked without any Armour into the field among his deadly enemies? what then may wee iudge of those that liue in this world, among the mortall enemies of their

soules,

Exod. 14.
17, 18.

Iob. 12.

Mat. 17. 4.

Luk. 12. 19.

1 Pe. 1.
Be like Souldiers.
2 Tim. 2. 1.
Naked & without Armour.
Indure hardnes.

2 Tim. 4.

Judges 18. 16.
27.

1 Pe. 2. 14, 15.
16, 17.

Doct. 2.
Spirituall graces
for defence.

1 Pe. 1.
Who waue them,
seeke them.

soules, vterly destitute of all sauing graces? How many thousands thus liue, as it were, weary of their soules, and *judge themselves unworthy of eternal life?*

For the other sort which haue these graces, they are to vse them for their defence, as Armour is vsed, and not for ostentation. Armour is not giuen to iet vp and down in it, and be proud of it, as many are of apparell. Let those who haue no better gifts then such as are called *parts of nature*, as wit, strength, beauty, and the like, boast in them, if they list: these are like light, slight, gay stufes, which make children and fooles bragge. Gods graces are of a more sound and solid substance, and therefore to bee vsed accordingly, and not made a matter of shew and ostentation. Let this be noted of such as are ouer-conceited, and proud of their knowledge, faith, patience, and other graces.

§. 4. Christians Armour spirituell.

Thus hauing handled the Metaphor, and the meaning thereof, come wee to the amplification. The first point whereof is the kinde of Armour here set forth. It is called *Armour of God*, and that in foure especiall respects.

1. It is ^b made of God, euen in Heauen.

2. It is ^c prescribed of God, euen in his Word.

3. It is ^d giuen of God, euen by his Spirit.

4. It is ^e agreable to God, euen to his Will.

All these doe shew, that

The Armor wherewith Christians are fenced, is diuine, and spirituell. In this respect saith the Apostle, *The weapons of our warfare are not carnall, that is, spirituell.* The seuerall places after mentioned; doe evidently proue this point.

Our enemies are spirituell, and their assaults spirituell: must not then our Armour needs bee spirituell? What other Armour can stand vs in stead against such enemies, such assaults?

As good haue a sheet of paper on our naked breasts; to keepe off a Musket shot, as vse any other Armour then spirituell, against the spirituell assaults of spiritual enemies.

Hereby is discouered the egregious folly of many, in fencing themselves against spirituell enemies: as,

1. Of Coniurers, Sorcerers, and such like, who imagine that the Diuell may be driuen away by charmes, and they kept safe from him by spels, circles, &c.

2. Of superstitious Papiſts, who thinke to driue the Deuill away with Holy-water, Holy-oyle, Crosses, Crucifixes, *Agnus Dei*, &c.

3. Of sottish Worldlings, who seeke to arme themselves against the spirituell assaults of Satan by outward meanes, as against griefe of minde, and terrour of conscience, by ² Musicke, Company, Gaming, &c. the truth is, that by these meanes great aduantage many times is giuen to the Deuill: for thus hee getteth a surer possession in them.

Not much vnlike to these are they, who thinke by Physicke to purge away trouble of conscience. As soone may an Ague bee purged away by drinking cold water. All these are very childish and ridiculous toyes, meere Scar-growes, which the Deuill laugheth at.

For our parts, seeing there is ^{an} *Armour of God*, let vs bee wise in distinguishing betwixt this and all counterfet Armour: for this end obserue wee diligently Gods Word which describeth it, and that so plainly, as wee may easily discern it: We haue no warrant to vse any other: neither can wee safely trust to any other. Hauing therefore found which is the *Armour of God*, seeke we it ^h *from above, of the Father of lights, from whom it commeth downe, and it shall be giuen.* Hauing receiued it, giue we the praise and glory thereof to him that hath giuen it, and vse it according to his Will, so may we confidently trust vnto it.

Vse. 1. Mans folly in fencing himselfe.

Buller de cult. Sancti. li. 3. cap. 7. vltimae aqua, olea, &c. ad fugandos demones.

2 Sam. 16. 16.

Vse 2. Learne to discern right Armour.

2 Thimo. 1. 7.

1 Acts 13. 46.

Vse 2. Who haue them, vse them for defence.

Why Armour of God.

1 Sam. 4. 17.

1 Phil. 1. 19. 98.

1 Cor. 1. 4.

1 Heb. 13. 21.

Doct. 3. The Christians Armour spirituell. 1 Cor. 10. 5.

Reason.

§. Christians Armour compleat.

The next point is the sufficiency of this Armour, termed whole Armour. The Greeke word is a compound word, and signifieth both all manner of Armour that is needfull, and also such compleat Armour as couereth all the body, and leaueh no part naked or vnfenced. This is thus set downe, both to commend vnto vs this Armour, and also to instruct vs how to vse it. In the first respect I obserue, that

The Armour of God is a compleat Armour, euery way sufficient: sufficient to defend vs in euery part, and sufficient to keepe off and thrust backe euery assault, and euery dart of our spirituall enemies. For the first, if wee well note the particular pieces of this Armour hereafter described, we shall finde the Christian Souldier armed from topto toe: For the last, the Apostle saith of one piece, that by it all the fiery darts of the wicked may be quenched: if by one piece, much more by euery piece iointly together, may all assaults be repelled. Hence it is, that the Scripture which prescribeth this Armour, is able to make the man of God absolute.

This Armour being of God, it must needs be compleat, or else question might bee made of his power, as if he were not able to prouide sufficient Armour; or of his prouidence, as if hee cared not to haue his Souldiers well armed; or of his goodnesse, as if hee were not moued with the wounds and voyles of his seruants, which for want of good Armour, they must needs receive: but Gods power, prouidence and goodnesse being without all defect, wee may conclude, that this Armour of God is compleat.

Neuer were any of the Saints so sufficiently armed, for the Devil hath still found some part or other vnfenced, euen in the best, & thereby wounded them. Instance, Noah, Lot, Abraham, Daniel, Peter, and others.

Ansiv. The fault was not in the insufficiency of their Armour, but in their negligent and carelesse vse thereof: as if a Souldier, which hath very good Armour of prooffe, euery way compleat, should either not at all, or very loosely put on his head-piece, or brest-plate, or any other piece: and this is euident, because in such parts where some were wounded, other were well fenced. Noah, & some other, failed in the vse of their brest-plate of righteousness. Peter failed in holding out his shield of Faith. If the fault were in the Armour, either in the weaknesse or want of this or that piece, then would the Diuell, without faile, foile euery Christian in one and the same part.

This sufficiency of Gods Armour ought to incite vs diligently and carefully to secke after it. A Souldier, which is to goe into a dangerous fight, if at least he haue any care of his limbes and life, will not be quiet till hee hath got good and compleat Armour of prooffe. How careful was Saul well to furnish David when he was to enter combat with Goliath? rather then he should want, Saul was ready to haue afforded him his owne, if it had beene fit. Loe, here is the compleat Armour of God, sufficient to keepe vs safe: let vs first labour to get it.

Having got it, let vs be bold and confident in this Armour of God, because it is of prooffe, and compleat. It was this Armour that made David so confident against Goliath, though he had no outward Armour on him. They who are well armed, and yet faint-hearted, dishonour him that gaue them their Armour, abuse the gift it selfe, and make themselves ridiculous to all that see or know them.

24. 6. The Armour of God not vsed.

Hitherto haue wee handled the meanes appointed for our safety: now we are to declare how this Armour is to be vsed. Put on the whole Armour.

V/c 1. Get this compleat Armour.

1 Sam. 17. 38.

V/c 2. Be confident in it.

1 Sam. 17. 45.

c. par. 11.

d. Sec. Doll. 6.

Post. 4. The Armour of God is compleat

f. Ver. 16.

g. 2 Tim. 3. 17.

Reason.

Job. 41.

Obiect. 1.

1. Genes. 9. 2. 18. 19. 33. 2. 16. 4. 1. 2. Sam. 11. 4. 1. 2. 1. 16. 17.

Here

Here are two points to be noted,
 1. That we put on Armour.
 2. That wee put on whole Armour.

This word *put on*, is a word of practice, by which the Apostle followeth his former metaphor, taken from Souldiers which are in the field: they doe not, as householders in the time of peace, let their Armour hang on the walles without vse of it, till it rust, but they make vse of it by putting it on, wearing it, and putting it to the proofe; so

Christians ought to bee well furnished alwaies, and well prepared with the graces of Gods Spirit: they must euer haue them in readinesse at hand to vse them, and make proofe of them. In this sense is this phrase of *putting on* oft vsed, and applied to many particular graces, yea to Christ himselfe: whereby is implied, that wee should apply Christ vnto our selues: and so make vse of him, and of all his actions and sufferings: yea also of all those graces, which hee conueyeth into vs. Other Metaphors are also vsed to set forth the same point, as *Stirre vp* the gift of God which is in thee (saith the Apostle.) The Metaphor is taken from a fire, which is of little vse when it is covered ouer and smothered vp with ashes, but stirred and blowne vp, it is of great vse. Again, our Lord vseth another Metaphor to the same purpose, A good man (saith hee) *bringeth forth* good things. As a wife man that hath store of treasure, wil not let it lie rusting & cankering in his chest, (this is a note of a covetous miser, who were as good be without treasure as haue abundance, for he wanteth in his greatest abundance, because hee vseth not that he hath) but bringeth forth and employeth it for his owne and others good: so doth a good man with the treasure of grace which God hath bestowed on him. Excellent Metaphors to illustrate and vige this point.

All the benefit and good of a thing commeth from the vse of it: as Armour rusting by the walles side, as fire

smothered with ashes, as money cankering in chests, so are the graces of Gods Spirit, if they bee not employed; though in themselves they be neuer so excellent, yet to vs and others they are fruitlesse and vnprofitable; without a right vse of them. This David, no doubt, well knew, and therefore *hid not Gods righteousness in his heart.*

Farre short come they of this Apostolicall direction, who vpon conceit that they haue as good Armour as the best, please themselves therein, and yet shew forth no practice thereof; knowledge they haue, and well are they able to discourse of the kindes of graces, and of the differences betwixt current and counterfeit grace, as also of the many wiles of Satan, and of the meanes to auoid them, and yet no proofe do they giue of the soundnesse of any grace in themselves. For example, many imagine that they haue very good and sound faith, and yet liue altogether by fence: for while all things goe well, according to their desire, they can beleeue and depend vpon God: but when any crosse falleth vpon them, then their shield of faith is to seeke, euerie dart pierceth them to the very heart. Other conceit, they haue a good breth-plate of righteoufnes, and yet no practice of piety, none of charity, to bee obserued in them. They are like those of whom Saint James speaketh, that can say to such as are naked and destitute of daily food, *Bee you warmed and filled*, notwithstanding they giue them not those things which are needfull for the body.

Let vs for our parts make proofe of the graces we haue: what Armour wee seeme to haue, let it be seene on our backs. Thinke we, that wee haue the shield of faith? Let vs liue by our faith, as the Patriarches did. Or the best-plate of righteoufnesse? *Let it couer vs as a robe*: let vs be so conscionable in practising the seuerall duties thereof, that with the testimony of a good conscience we may say to God as *Nehemiah* did, *Remember mee, O*

b Psal. 40. 10.

vse 1.

A deceit, to think a man may haue Armour, and yet none seene vpon him.

Doct. 5.
The graces of God to be imployed, 11. 11

c Rom. 13. 12.

d Col. 3. 12.
1 The. 5. 8.
e Rom. 13. 14.

f 1. Tim. 1. 6.
are *corrupt.*

g Mat. 12. 35.

i Iam. 1. 16.

vse 2.

Make proofe of what thou hast.

k Heb. 11.
l Job 29. 14.

m Neh. 5. 19.

Reason.

my God, in goodnesse, for all that I haue done for thy people. Or the girdle of verity: let vs so vprightly and sincerely behaue our selues, as we may with comfort say with honest *Hexechiah,* *Lord, remember how I haue walked before thee in truth.* Thus may the generall Doctrine be applied in all the particular branches of this Christian Armour: which that we may the rather doe, note what is further required: that *the whole Armour be put on.*

§. 7. *Every grace to be vsed.*

As this particke, *whole*, is annexed to Armour, to commend vnto vs the sufficiency of the Armour of God, whereof we haue heard before: so this compound, *whole Armour*, is inferred vpon that action of *putting on*, to teach vs, that it is not sufficient to put on some parts and pieces thereof, but every part and piece, the whole Armour must bee put on. From the true scope of the Apostles meaning, I gather, that

The power of euery sanctifying grace must be manifest in the life of a Christian. This was it whereunto he exhorted before, saying, *Let vs in all things grow vp, &c.* There hee vseth a Metaphor taken from the members of a naturall body, implying that spirituall graces, are to the Spirit, as fleshy members to a body; now, if the body grow in some parts only, and not in euery part proportionably (as if it should grow all in the head, and not answerably in the legs; or all in the shoulders, & not at all in the thigbes) it would be but a monstrous body: or if it abound with noysome humours, which make it swell in some parts, those humours will bee so farre from preserving the body, that they will rather impair the health, and shorten the life of it. So if a Christian shall bee hot in faith, and cold in loue; or haue great knowledge, and shew little obedience: or be full of deuotion, and empty of discretion, surely he is a monstrous Chri-

stian: the want of some graces make the other to be of no vse. Such professors are a shame and dishonour to others; they are full of noysome and distempred humors, which will destroy that shew of spirituall life which they seeme to haue. Fitly may they bee compared to *Nebuchadnezzars Image, whose head was of gold, but his feet of yron and clay: what was the end of that Image? the feet thereof were smitten, and so all broken together.* Such is like to be the end of all monstrous Christians.

But is it possible that any one Christian should haue all sanctifying graces?

Yea verily, it is not onely possible, but also necessary, that not onely any one, but euery one bee endued with euery kind of sanctifying grace, which appertaineth to the essentiall being of a Christian. For regeneration is as perfect in the kinde thereof, as our naturall birth. Men ordinarily are borne with all the parts and members of a man: if not, they are cyther monsters, or at least imperfect: but in the spirituall birth, which is *from above, euen of God*, there is no imperfection of parts, there are no monsters: all that are borne of the Spirit, haue all the essentiall parts of the Spirit; and thus are all alike, though not in measure, yet in number of graces. For as the flesh hath corrupted euery power of the soule, and part of the body, so doth the Spirit renew euery power and part of both. The Apostle testifieth of the Corinthians, that *in all things* they were made rich, and not destitute of any gift.

Forceable and weightie motiues there are to vrge this point, as

1. God maketh nothing in vaine. Now then, GOD hauing made this whole armour, whole armour must be put on. If a carefull and wise Captaine should prouide sufficient armour for all his souldiers, and some of them be carelesse in putting on euery piece thereof, might hee not bee offended with them, and that iustly? Much more should wee prouoke God, by neglecting

116, 38, 3.

Doll. 6.
Euery grace to be manifested.
8 Ephes. 4. 11.
expounded.

Dan. 2, 31, & c.

Question.

Answer.

d. 116, 38, 3.
John 3. 31
& c. 1. 13.

1. Cor. 1. 5, 7.

Reasons.

I
God maketh no
thing in vaine.

neglecting any thing which he in his good providence hath provided for vs. To thinke it needlesse, is to impeach the wisdom of God.

2. We stand in great need of every piece of this Armour; for vnlesse we put on every piece, wee lye open to our enemies, euen as if we had put on neuer a piece: for they are very subtil, they narrowly view vs on every side, and soone can espy if any part be naked. What if a Souldier haue an Helmet, and want a brest-plate, if a dart light vpon his brest, and pierce to his heart, what good getteth he by his Head-piece? Or if hee haue a Brest-plate, and want a Girdle to knit it close, & Tassels or Cuffs to couer his belly? Thus if faith, or hope, or righteousnesse, or verity, or any other part of the Christian Armour be wanting, the Deuill can thereby take his aduantage to destroy the soule: so as not onely duty to God, but safety to our selues, may moue vs to put on the whole Armour.

3. True triall of the truth of those graces, which we seeme to haue, is made by the concurrence and meeting of all together. Single graces, that is, graces which stand alone, are counterfeit graces. Faith without righteousnesse, is presumption: righteousnesse without truth, is hypocritic, and so in the rest. All come from the same Fountaine: hee that hath not all, hath none at all.

How needfull is it that we follow the counsell of ^a Saint Peter, which is, to giue all diligence to ioyne one grace vnto another; to knowledge, faith; to faith, hope; to hope, righteousnesse; to righteousnesse, truth; to truth, patience; and so in the rest. Thus will it not repent the Lord to haue provided whole Armour for vs, when we shall vse all. Thus shall wee giue no aduantage to our spirituall enemies; thus shall wee haue euident prooffe of the Spirits abode in vs, and be assured that indeed wee are borne anew.

§. 8. *Mans endeauour to bee added to Gods assistance.*

THE two generall parts of the Apostles direction haue hitherto bin distinctly handled: now let vs consider them ioyntly together. The first part is, that we be *strong in the Lord*. The second, that wee vse those meanes which God hath appointed for our safety. Whence obserue, that

Gods assistance and mans endeauour concurre together: they may not bee seuered. Without Gods mighty power man can doe nothing: vnlesse man put on the whole Armour of God, God will doe nothing. This the Church knew right well, and therefore both prayeth vnto God to be enabled by him (^a draw me) and also promiseth to doe her vttermost endeauour, and follow his direction (*we will runne after thee*.) The like wee reade of ^b Dauid: but most cleerely is this point laid downe by ^c Christ, who hauing said, *No man can come to me, except the Father draw him*, (whereby he sheweth, that God must enable man to come to him) addeth, *Every man that hath learned of the Father, commeth to me* (whereby he sheweth, that man enabled of God, addeth his owne endeauour.)

Why Gods powerfull worke is necessary, hath bene shewed before on *vers. 10.* namely, because of our owne vtter inability to doe any thing of our selues. ^d Before God quickneth vs, wee are dead in sinnes, no more able to doe any spirituall function, then a dead corple to doe any naturall function: yea, after wee are quickned, we are ^e still supported by Gods grace, which worketh in vs: yet being quickned, we must doe our endeauour, because of that order which the Lord hath in wisdom appointed to bring vs to glory.

For this end doth God worke in vs both to will, and to doe, that we should worke out our owne saluatiou, *Phil. 2. 12, 13.* ^f God worketh not vpon vs, as vpon stockes and stones, but giueth to vs life and ability, as when he raised the Widdowes sonne, the Rulers daughter,

Doct. 7.
Gods assistance and mans endeauour are ioyned together.

^a Cant. 1. 3.

^b Psal. 119. 32.

^c Ioh. 6. 44, 45.

Reason.

^d Ephes. 2. 5.

^e 1 Cor. 15. 10.

^f Non sicut in lapidibus inueniuntur, &c. Deus saluatum non stram operator, Aug. cont. Pel. de pec. yem. lib. 2. cap. 5.

2. Every grace needfull.

3. Who haue not every grace, haue neuer a grace.

vs. 1.
Add grace to grace.
^a 1 Pet. 1. 5, 6, &c.

daughter, and *Lazarus*, he put life into them, and inabled them to moue, rise vp, walke, eat, and doe other functions of the liuing.

By this is discouered the error of proud, presumptuous Papists on the one side, and of secure carelesse Libertines on the other. The Papists, to establish their owne power and strength, hold and teach, that after the first motion and stirring of the heart, which they acknowledge to be of God onely, a man absolutely by his free will may do well if he will. But Christ saith of the branches which were in the Vine, whose hearts were stirred vp, *Without mee ye can doe nothing*. The care which the Apostle hath to direct them vnto the fountaine of strength, *the Lord*, euen then when especially hee vrgeth them to arme themselves, argueth, that without continuall strength supplied vnto them from the Lord, they are not able to stand of themselves against the assaults of their enemies.

Libertines fall into another extreme: they, to pamper their flesh, and pursue their carnall delights, so referre all to the worke and power of God, as they are altogether carelesse in vsing any meanes themselves, vpon conceit that God is able of himselfe to saue them, and that when God pleaseth, he will saue them, doe they in the meane time what they list. But fondly they argue from Gods power, who neglect the meanes which God hath appointed and reuealed, wherein and whereby he will manifest his power. His reuealed will is the ground of our faith and obedience: if we follow the direction of it, then may wee safely trust vnto the power of God; otherwise in attributing all to the grace of God, we abuse it, and *turne it into wantonnesse*. Were it not necessary for vs to doe what God enableth vs to doe, as well as trust to the power of Gods might, the Apostle needed not haue bene thus carefull in stirring vs vp to arme our selues.

As wee presume not in trusting to

our owne strength, lest wee prouoke God to resist vs, so neither tempt wee God in neglect of the meanes which he hath appointed, lest we cause God to forsake vs: but as wee looke for helpe and strength from God, so must we be carefull in well vsing all those meanes which God hath ordained for our helpe and safety. To this purpose tend all the exhortations in the Scripture, whereby any duty is required at our hands. Note the complaint of our Lord against *Ierusalem*; *How often would I haue gathered thy children together, and ye would not? Be ye not like to them, lest we be reiect-ed as they were: Know we this for certaine, that God will not with cartropes by force and violence, against our wills draw vs to Heauen.*

To this end doth God take out of vs that stony and inflexible heart which is in vs by nature, and giueth vs an heart of flesh which is flexible, that it being made pliable by Gods Spirit, should apply it selfe to Gods worke, as *Dauid* did, *Psal. 119. 112.* The truth is, that many Christians are wonderfully wounded and foiled by the Enemy, because of their owne idleness and security, in that they are backward in putting forth themselves, and negligent in endeuouring to doe what God enableth them to doe.

Loe, here is compleat Armour of God provided for our defence and safety; be we carefull in putting it on and well vsing it.

Thus much for the meanes to be vsed.

§. 8. The end and benefit of Christian Armour.

THE end why this meanes is to be vsed, followeth in these words; *That we may be able to stand, &c.* In setting downe this end, he declareth the benefit of the forenamed Armour, which is an *ability to stand*, amplified by the enemy against whom we stand, *the Dewill*, and his subtiltie, in this word, *wyles*.

The Apostle still followeth and

4. Mac. 13. 37.
Totum ex Deo, sed
tamen quasi de-
mientes, non quasi
ut non cogunt,
&c. sine voluntate
sua non eris in in-
iustitia Dei, &c.
quis fecit te stultu-
m, non te iustificat
nec, &c. Aug. de
verb. Apo. serm. 1.

Vse 1.
Papists attribute
too much to
mans will.

a Bel. de grat. l. 5.
c. 29. potest homo
absolutè per libe-
rum arbitrium be-
nefacere si velit.
b 1.oh. 15. 5.

Libertines too
carelesse in do-
ing what they
ought.

c Deut. 29. 19.

d Iude ver. 4.

Vse 2.

ap. 2. in Iudea.

continueth his Metaphor taken from Souldiers, who bring euery way well fenced and prepared against their enemies; stand stoutly against them; neither fall downe, flye away, nor giue ground. Wherefore this word *stand*, is a word of safety and freedom from danger; yea, of victory and conquest, implying, that they which are well prepared with the Armour of God; so long as they well vse it, can neither be slaine, nor taken captiues, nor beaten downe, nor made to flye, nor yet foiled or put backe, and forced to giue ground, but stand fast and safe vpon their ground, yea, stand fast in the field, when their enemies are driven away, and so remaine Conquerours, as we shall after heare. And this is all the conquest which in this world we can looke for, to keepe our selues safe, that we be not conquered or foiled, and that we not giue no advantage to our enemies. As for the vter subduing of the Deuill and his host, that belongeth to Christ our Captaine and Champion.

This safe standing being laid downe is the end why this Armour of God is giuen, and declaring the benefit which followeth vpon the well vsing of the Armour, these two Doctrines naturally flow from thence.

1 *There is no hope, no possibility of remaining safe, without spirituall Armour.*

2 *They who well put on the Armour of God, and vse it as they ought, are safe and sure, and so may be secure.*

6. 10. *Who are without Armour, can haue no hope to stand.*

FOR the first, that which the Prophet saith of one piece of this Armour, The shield of faith, I may well apply to the whole Armour, if yee haue it, not on you; *Surely yee shall not be established*, ye cannot stand.

Without this Armour we are naked, and lye open to euery dart and shot of our spirituall enemies: and are no more able to free our selues from the power of the Deuill, then a poore silly Lambe or Kid from a roaring Lion or

rauenous Beare. If being vnfenced, wee stand safe, it must bee either by reason of the goodness of the Deuill, that hee pittieeth vs, and cannot find in his heart to take any advantage against vs; or of his carelesse and blindness, that hee prieth not about vs, or obserueth when and where we are fenced or naked; or of his weaknesse, that hee is not able to pierce and wound vs, though we be naked: but such is his malice, his subtilty, and sedulity; such also his power (as we shall after heare) that none can imagine there should be any such goodness, carelesse, blindness, or weaknesse in him.

Besides, by neglecting to vse this Armour provided of God, wee provoke God to cast vs into the power of our enemies, and to giue them power ouer vs, as he dealt with *Ahab*.

How eagerly doe they deceiue themselves, who conceiue that though they haue no part or piece of this Armour of God, they can be as safe and sure, and may be as secure as they who haue the whole Armour on them? much like to the seuen sonnes of *Sen-na*, who ouer-boldly ventured to aduise an euill spirit (*Acts 19. 14, 15, 16.*) But what was the issue? Being vntimed, they could not stand, they were overcome and forced to flye.

Many thinke there needeth no such care about faith, righteousnesse, sincerity, and the like, as some doe take.

For ought they see, they are most assaulted, and most foiled, who are most hussie and diligent in putting on this Armour, and sitting it to them.

To grant that they which put on this whole Armour of God, are most assaulted, because the Deuill, without any great assaulting, preuailes against such as haue it not on; I vterly deny that they are most foyled: for they who are without it, are cleane vanquished, and in the power of the Deuill, which the other neuer shall be.

Yea but, say they, we find and seele no such matter, we are very quiet, no way molested.

Reason 2.

2 King. 22. 10, 21, &c.

Vse. I. Many vuer-bold.

Obiection.

Answer.

Obiection 2.

no. 1. 1. 1. 1. 1.

Ver. 13.

Doct. 8.

Doct. 9.

No safety without Armour.

15. 7. 9.

Reason 1.

Answer.

I easily beleue it : but what is the reason? Because the Diuell hath them in his power, hee needeth not eagerly pursue them.

Simil.

Miserable is that rest and quiet which they haue : euen like to that which the poore Kid hath, when it is brought into the Lyons den, or the Mouse, when it is in the Cats mouth; the Cat can play with the Mouse, when shee hath once caught it : and the Lyon can let the Kid lye quiet in his den, while he rangeth and roreth after that prey which is out of his clutches. But what security of life haue these that are so taken? Their security is, that they are sure to be gnawed to pieces and deuoured. This is the case of those, who being destitute of the Armoer of God, yet thinke themselues quiet and well. They are fast bound with the chaines of sinne, & wholly in the Diuels paw. er, where hee ceaseth to molest them for a while, but rather dallieth with them, while he eagerly pursues such as haue on this Armour, and are out of his power, and stand manfully against him. Against these hee casteth all the darts he can, but all in vain, as the next Doctrin sheweth.

§. II. *Who well vse their Armour, are sure to stand.*

They who well put on the Armour of God, and vse it as they ought, are safe and sure, and may be secure. Saint Peter exhorting Christians to seeke after such graces as may be comprized vnder this Armour, expressly saith, *If yee doe these things, yee shall neuer fall.* Saint Iohn saith of one piece of this Armour, namely, Faith, that *it is the victory which ouercommeth the World.* What then may be said of this whole Armour, of euery piece of it together? Saint Paul goeth yet further, and saith of himselfe, and of other Christians like himselfe, who haue put on this Armour, *Wee are more then Conquerours.*

The points which haue bin before deliuered, that this is complete Ar-

moer, the complete and whole Armoer of God, doe sufficiently confirme this point.

A strong motiue this is to perswade vs to put on the whole Armour of God. This is the maine end which the Apostle aimeth at in laying downe this end, to show that as this is Armour of prooffe in it selfe, so it will sufficiently defend vs, and keepe vs harmelesse. If at any time wee bee foiled, the fault is our owne; we can blame none but our selues, because the Lord giueth such meanes whereby we may bee able to stand. Is it a benefit, to stand fast and safe? Is it a matter to be desired, to be kept free from spirituall wounds and hurts, yea from eternall bondage and Slauiery vnder sinne, Satan, and other mortall enemies of our soules? and from euerlasting torment and torture that followeth thereupon? (How blind are they which see it not! how foolish are they which regard it not!) If this (I say) bee a benefit, then take notice of the means whereby we may be inabled to stand fast in that liberty which Christ hath purchased for vs, and bee made free from the forenamed slauiery: and withall make conscience, and giue all diligence to vse the meanes aright. It is a point of notorious folly, to be desirous of a thing, and carelesse in doing that whereby our desire may be accomplished. Yea, it is a cunning wile of the Diuell, in good things to make men separate the meanes from the end, but in euill, the end from the meane; as to make men desire and looke for the good and happy end of righteousnesse, and yet be backward in walking in that way that leadeth thereto: and contrariwise, eagerly and swiftly to runne in the way of sinne, and yet not feare the wages of sinne, and the issue of that course. In the first kinde *Balaams* was deceiued. In the second, *Enah* was deluded. *Balaam* desired to dye the death of the righteous; but carelesse he was in leading such a life as brought forth such a death. *Enah* was perswaded shee should not dye, and yet feared not to eate of that fruite,

Vse.
Be perswaded to vse this Armoer.

Doct. 9.

They are safe, who well vse the Armour of God.

2 Pet. 1.10.

1 Iohn 5.4.

1 Rom. 8.37.

Reasons.

1 Num. 31.6.

1 Gen. 3.17.

* against

Gen. 2. 17.

against which death was denounced. Let the fearefull end of both these make vs wise against these wiles. Worldly men are wise enough herein if they observe a good benefit to bee had, they will seeke how it may be obtained, and doe with all diligence that whereby it may be obtained. This maketh them to passe over Sea and Land, to get such commodities as their owne Land affordeth not: this maketh them, when they feare enemies, to haue all warlike provision ready, to muster their men, to keepe continuall watch and ward at theirchiefe Port-towns, with the like.

To stand.

Now this end here laid down, being a matter of so great consequence (for if we stand not fast, but suffer our selues to be soiled and overcome, no lesse damage and danger followeth thereof, then losse of eternall happinesse on the one side, and utter destruction on the other.) Why should wee be more foolish in spirituall matters, then worldlings are in temporall. They indeede are more sensible of temporall things, whether good, or euill. Let vs therefore in spirituall matters giue the better heed to the direction of Gods Word: that saith may make vs as wise, as sense maketh them.

6. 12. *Satan our aduersary a terrible enemy.*

The necessity and benefit of this Armor will better be manifested, if wee shall duely weigh who is our enemy, and what his assaults be.

The enemy, against whom we are made able by the whole Armour of God to stand, is the Diuell. Thus is he called our *Aduersary*, *Enemy*, *Tempser*, *Watershooter*, &c. Much might bee spoken of the creation, nature, tall, and many other points of the Diuell: but I will content my selfe with such points as may most serue for our present purpose, which is, to shew how fearefull and terrible an enemy he is.

For the better understanding whereof, know, that the Diuels by creation

were good Angels, as powerfull, wise, quick, speedy, inuisible, immortal, &c. as any other Angels: equall in euery respect, but inferior in respect to the very best Angels.

When they fell, they lost not their naturall substance, and essentiall properties thereof: no more than man lost his, when he fell: for as man remained to be not only flesh and bloody, but also a living, ye a reasonable creature after his fall: so the Diuell remaineth to be a spirit, inuisible, immortal, quick, speedy, &c. as before: onely the quality of his nature and properties is altered from good to euill: as powerfull as he was before, to good, so powerfull is he now to euill; inuisible and quick he is, wonderfull close and speedy in working mischief: he was not more desirous of good before his fall, then since he is mischievous, and euen set vpon euill.

There are foure especiall things which make the Diuell very fearefull.

First, his power. Secondly, his malice. Thirdly, his subtilty. Fourthly, his sedulity and speed.

Who feareth not a powerfull enemy? This made *Goliath* seeme so terrible. If an enemy be malicious, euen for his malice he is feared as *Doeg*: or if hee bee crafty and subtill, for which *Achitophel* was feared: yea also the enemies of *Israel* were accounted fearefull, in regard of their swiftnesse, *That they came hastily with speed.* How terrible will all these make an enemy, when they all meet together!

It may be thought, that if an enemy be malicious, and wanteth power, hee may consume himselfe with malice, and do little hurt to others; or if he be powerfull and malicious, but want wit, craft, and subtilty, he may, like an vbridled Horse, runne on head-long in his powerfull malice, to his owne ruine and destruction; or though to his power and malice, subtilty bee also added, yet if hee bee slow and careless, hee is the lesse feared, in hope that hee may bee prevented in all

V What they lost by their fall.

What makes them terrible.

1 Sam. 17. 11.

1 Sam. 22. 27.

1 Sam. 25. 31.

116. 1. 16.

Doff. 10.
The Diuill our enemy,
1 Pet. 5. 8.
1 Mat. 13. 39.
1 Mat. 4. 3.
1 Iohn 8. 44.

What Diuels were by creation.

his enterprises. But where malice is strengthened by might, might whetted on by malice, both malice and power guided by craft, craft and all stirred vp by diligence, sedulity, and speed, who can stand against such an enemy.

Now all these doe in a very high degree concur in the Diuell, as Saint Peter doth notably set them downe in this description of the Diuell, *Your aduersary the Diuell, like a roaring Lion, walketh about, seeking whom to deuoure.* His name is *Diuell*, and that which hee seeketh for, to *deuoure*, sheweth his malice. The beast whereunto hee is resembled, *Lion*, sheweth his power and craft; and the attribute, *roaring*, addeth terror therunto: lastly, *his walking vp and downe*, sheweth his sedulity. Of his power, malice and sedulity, I shall haue occasion more distinctly to speake on the 12. verse.

§. 13. The Diuels wiles.

Satan's subtilty is heere particularly expressed vnder this word, *wiles*. The Greeke word signifieth artificiall, crafty, cunning conuayances of matters, windings vp and downe, and turning euery way to get the greatest advantage. Fitly is this word vsed by the Apostle: for his temptations and assaults are very cunning, full of much deceit, of many windings, which make him so mightily preuaile against the greatest sort of the world, euen against all that are not strong in the Lord, and wife in well vsing the whole Armour of God.

The titles which in Scripture are giuen to the Diuell, doe evidently imply his great craft. Hee is termed a *Dragon*, and a *Serpent*, which of all other beasts are counted the craftiest, and wisest: yea, to shew that he hath had long time of experience to make him the more subtill and crafty: hee is called an *old Serpent*, a *great red Dragon*. There are names in Greeke, which we ordinarily translate *Diuell*, that yet further signifie his great subtilty: for they note out his great know-

ledge and long experienced skill.

As his names are, so is his practice, full of many windings, full of much craft. It is an infinite taske, a matter of impossibility, to discouer all his cunning stratagens and subtill deuices. Hee hath old trickes, which long hee hath vsed, because by long continued experience hee hath found, that silly men are soone deceiued with them, and that the harme of some cannot warne others: and yet doth hee daily inuent new vpon new, euer shifting from one to another: if one will not serue, hee hath another presently in a readinesse. For diuers persons, diuers conditions, & dispositions, he hath diuers temptations. Sometimes he playeth the part of a roaring rauenous Lion: sometimes of a crafty fawning Fox: sometimes appearing in his own shape, sometimes changing himselfe into an Angell of light, doing any thing for his aduantage. Because the Apostle holdeth himselfe close to the metaphor taken from warre, I will also follow it, and vnder it discouer some few particular stratagens, leaving it to the particular meditation of others to finde out other.

1 Hee can well tell how to marshall and set his army in array; hee well knoweth how to order his temptations: For first, hee vseth to make the on-set with light skirmishes, and to begin with small temptations, and then by degrees to follow with greater and mightier forces. Thus came he to *Eue*, first, only he made a question whether God had forbidden them any of the trees, and then by degrees hee came directly to contradict the expresse Word of God. So when he tempted Christ, he began with a doubt whether Christ were the Sonne of God or no, and lastly tempted him to monstrous idolatry. Thus hee maketh men carelesse at the first, and his temptation lightly to be regarded, till hee haue gotten some aduantage, which when he hath gotten, hee will follow with all the might and maine that possibly hee can.

2 If thus he preuaile nor, but at first

Satan's shifts.

Gen. 3. 4.

Gen. 3. 4.

Mat. 4. 3.

41 Pet. 5. 8. Expanded.

1. 2. 3.

Satan's subtilty. In Scipio ac. In Scipio om. In Scipio om. Chrif.

Gen. 3. 1. Mat. 10. 15.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

he be put backe, hee can change his rankes and weapons: he can alter his temptations, and beginne with fierce and violent assaults. Thus hee set on ^a Job. If hee cannot seduce men by mouing them to make light account of sinne, hee will perswade them that euery sinne is most hainous, that their finnes are vnardonable. If he cannot make them superstitious, he will strue to make them profane: and thus helpe one temptation with another.

3. If he obserue the forces of the Lords Souldiers to be strong, and well ordered and fortified, then his endeaour will be politikely to allure some out of their rankes, and so make a breach; it seemeth that thus hee preuailed much, and got great aduantage in the Church of *Corinth*. For thus he bred ^b Schifines and contentions among them. Whereupon the Apostle exhortheth ^c every man to abide in the same vocation wherein he was called. Thus in these our dayes hath he caused much trouble in Gods Churches, by the inordinate walking of many persons, who leauing their owne places, haue caused diuisions, sects, and separations from the Church.

4. If hee obserue some prouident Captaine, watchfull ouer the Lords armies, and careful to keepe his Souldiers in good order, animating and encouraging them, then will the Deuill vse the ^d King of *Arams* Stratagem: all his forces shall be bent against that Captaine. Thus hee fiercely set vpon our chiefe Captaine ^e in the Wildernesse, and throughout the whole course of his life; but especially ^f in the Garden, & on the Crosse. Thus did he desire to ^h winnow the Apostles: Thus doth hee forely tempt Magistrates, Ministers, and such as haue charge ouer others.

5. If he preuaile not against them, rather then faile, he will set vpon the weakest. Thus dealt hee by the ministry of Heretiques, who ⁱ led captiue *scholar* the innocents. And thus in our dayes dealeth hee by the ministry of Papists, Anabaptists, Separatists, and all other Sectaries.

6. If by none of these meanes hee can accomplish his plots (as hee desireth) face to face, or force against force, then will hee lay some secret ambushments or other, to set on the Lords Souldiers vnawares behinde their backe, like to that Stratagem of ^k *Ioshuab*, and of ^l the Israelites: as when he suffers Christians to goe on in doing the worke of the Lord, and performing such duties as belong vnto them, but will come behinde, and cast into their hearts some conceits of merit and pride. Thus hee gaue ^m Paul a back-blow: Thus hee ouercommeth the Papists, and many ignorant persons among vs. Sometimes also hee will cast lustful and worldly thoughts and cares into them, and so ⁿ choke all.

7. If the Lords Souldiers be so circumspect, as neither by force nor fraud hee can preuaile, hee will not sticke to change his flag, and seeme to fight vnder the Lords banner, as ^o *Tobiah*, *Sanballat*, and other deadly enemies of the Iewes endeaoured to doe.

In this respect the Apostle saith, that ^p Satan transformeth himselfe into an Angell of light, and his Ministers into the Apostles of Christ. Thus oftentimes hee preuaileth with such as are of tender consciences to make many needlesse scruples, by accounting such things to be sinne, which GODS Word neuer made sinne, and by thinking many things to be necessary duties, which belong not at all vnto them.

Thus haue we a taste of some of his wyles. I will not further range forth into this spacious field, lest I be too tedious.

Hauiug such an enemy as the Deuill is, had wee not need to be strong in the Lord, and in the power of his might? This enemy hauiug so many wyles, had we not neede bee alwaies prepared with the whole Armour of God? Assuredly if we be not strong in the power of Gods might, there is no standing against the Deuill. If at any time we be without the whole

Job 1. 13, &c. & 2. 7.

1 Cor. 11. 2.

1 Cor. 11. 20.

1 Kings 21. 31.

Mat. 4. 3. & c.

Mat. 26. 37.

2 Cor. 12. 46.

Luke 22. 31.

1 Tim. 3. 6.

1 Cor. 8. 4.
1 Iudg. 20. 19.

1 Cor. 1. 2. 7.

Mat. 23. 12.

Ezek. 4. 2.
Neh. 6. 2.2 Cor. 11. 13, 14
15.F/c.
See Dist. 3. of
vers. 10.

Armour of God, doubtlesse wee shall soone be ouertaken with some of his wyles.

vſe. 2.

How doth this which hath bene said of the *Deuill* and his *wyles*, commend vnto vs the prouident care of God ouer vs, who keepeth vs safe from such an enemy, and from such wyles? and how doth it set forth the excellency of the fore-named *whole Armour of God*? Very excellent must needs that Armour be, which is able to keepe vs safe from so potent and malice us an enemy, who hath so many wyles to deceiue vs. This sheweth it to be very compleate, and euery way sufficient: for while we haue it on, well fitted to vs, all the craft of the *Deuill* cannot finde a naked place where to wound vs, his strength is not able to pierce it; no though his craft and strength bee both whetted on with malice. Is there not now

great reason we should put it on, and alwaies keepe it on? that we neither wake, nor sleepe, be alone, or in company without it?

Labour to haue our eyes enlightned (that we may discy those wiles of the *Deuill*) and to be filled with spirituall prudence and wisdom, that we may scape these snares. Let vs preferue in vs an holy ieaousie ouer our selues, & suspicion of the *Deuill* and his wyles, fearing lest hee should finde vs somewhere vnarmed, and sometime vnprepared (for otherwise we are safe.) Gods Word is able to afford vnto vs wisdom enough to auoid his wyles. For ^a *Dauid* thereby was made wiser then his enemies. Let vs therein exercise our selues, and withall pray with ^b *Dauid*, that God would turne the wyles and counsels of the *Deuill* into foolishnesse: For ^c *God catcheth the wise in their owne craftinesse.*

vſe. 3.

a Psal. 119. 98.

b 2 Sam. 15. 34.

c 1 Cor. 3. 19.



THE



THE THIRD PART.

The reason why we must be well armed.

Ephes. 6. 12. *For we wrestle not against flesh and blood, but against Principalities, against Powers, against worldly Governours, Princes of the darkeness of this world, against spirituall wickednesse in heavenly things.*

§. 1. The coherence.

IN this Verse is laid down the motiue which the Apostle vseth, to vrge the forenamed direction. It may haue a double reference. First, generall to the former exhortation, *Be strong, &c.* yea, and *put on the whole Armour, &c.* because we haue such enemies as are here described. Secondly, particular to the last clause of the former verse, where he shewed that we were to stand against the Deuill, so it serues as an amplification of them: for if the question bee asked, What is the Deuill, that we should bee so prepared against him? these words set him forth, *not flesh and blood, but Principalities, &c.* The first particule *for*, being a causall particule, which intimateth a reason, implyeth the first reference: the immediate connexion of this Verse vpon the last clause of the former verse, implyeth the second. Both may well stand together: for both impart one and the same thing: namely, that because we haue so dreadfull and deadly enemies, we ought to be well prepared against them.

§. 2. Danger maketh watchfull.

FROM the inference then of this Verse, and from the force of the Apostles argument, I collect, that

The greater danger we are subiect vnto, the more watchfull and carefull we must be for our safety. When Christ obserued what a sore Agony hee was to enter into, he did not only watch and pray himselfe, but called vpon his Disciples to *watch and pray*: and because they did not, he rebuked them for their sluggishness. Saint *Peter* vrgeth this duty of watchfulness vpon a like reason; namely, because we haue so fearefull an enemy. ^d Outward temporall dangers make naturall men watchfull and carefull for their temporall estates and liues, as the Histories of all times and ages shew. Seeing then that spirituall dangers are much more fearefull, ought we not to be much more carefull?

If we be, we do not only shew that wee haue regard of our soules, and seeke the good of them, but also wee shall procure much good vnto them, and preuent and keepe away much mischief from them.

Doff. 1.
The more danger we are in, the more watchfull we must be.

b Mat. 26. 38, 40, 41.

c 1 Pet. 5. 8.

d Ioh. 6. 11, &c. & 10. 1, 2, &c.

Reason.

What false conquests doe most make of that spirituall danger, whereunto they vnderstand that they are subiect by reason of their spirituall enemies? Euen cleane contrary to this inference of the Apostle, and the wisdom thereby taught vs; and that in two extremes: one, of presumption; the other, of despaire: for some, when they heare of such enemies as are heere described, they doe too vandy, carelesly, and proudly contemne them, like ^a *Gaill*: other too meanely, basely, and flauishly dread them, like ^b *Abaz*.

§. 3. *Against presumption.*

THE former extreme, which is presumption, ariseth partly from too great a conceit of our selues, and of our owne strength; and partly from too light credence and beliefe of that which is recorded of the Deuill.

That selfe-conceit maketh vs fondly imagine that wee are well able to resist all temptations of the Deuill, or any of his instruments: whereupon many are ready to say (when they are exhorted to take heede of the Deuill, and of his strong temptations) *I desie the Deuill and all his wicked crew, hee can doe no hurt to me: I can (I thanke God) easily auoid his temptations: the gates of hell cannot preuaile against me;* and yet proud silly fooles, they are ouertaken and overcome with euer slight temptation. ^c *Peter* (though otherwise a man of good gifts) was somewhat too conceited of himselfe, and too much inclin'd to this extreme, and yet when he was to stand to it, a silly Wench daunted him.

Light credence maketh vs thinke the Deuill cannot be so terrible, as he is set forth to be; but that the things which are written and said of him in his wyles, are but as scar-crowes and bug-bearers to make men afraid, like to old tales, of the walking of spirits, of Fairies, Hobgoblins, &c. This incredulity much hindreth the power of such exhortations, directions, admonitions and rebukes, which are giuen

vs for our good. Both *Peter* and the other Disciples were somewhat tainted herewith: for when ^d *Christ* told them all, that all of them should be offended by him, and that *Peter* in particular should deny him, none of them would beleue it: *Peter* saith, *Though all should, yet he would neuer*: and againe, *Though he should dye, yet would he not deny Christ*: and so said ^e all the Disciples.

§. 4. *Against Despaire.*

THE latter extreme, which is Despaire, ariseth partly from too deepe an apprehension of the power of the Deuill (as if his power were infinite, and hee were able to doe whatsoever his malice led him vnto, and so could doe what hee would; or vnlimited, God letting the reins loose vnto him, and holding him in no further then he list himselfe, and so hee might doe what he could, like an vntamed horse that is not curbed and bridled in) and partly from too light an esteeme of that power which is to bee had in God, and of the great helpe and benefit which the whole Armour of God affordeth, as if God were not able to make vs strong enough, nor that whole Armour sufficient to make vs safe.

These two causes of despaire made the *Israelites* oftentimes vtter most desperate speeches against God: for when ^a they heard that in *Canaan* (the Land which was giuen them for inheritance) *the people were strong, that there were men of great stature, euen Gyants therein, that the Cities were walled, and exceeding great,* they desperately expostulated with the Lord, why he brought them into that Land to fall by the sword, and in despaire of euer possesse *Canaan*, would needs returne againe into *Egypt*: and another time they plainly made doubt of Gods power, saying, ^b *Can God prepare a table in the wilderness? Can hee giue bread?* As these *Israelites* murmured against God, and made question of his power and truth in performing

^d Mat. 26. 31, &c.
^e Ioh. 13. 36, &c.

^e Mat. 26. 35.

Whence ariseth despaire.

^a Iudg. 9. 28.

^b Iudg. 7. 24.

Presumption
ariseth from

1. Selfe-conceit.

^c Luke 22. 33.
55, 57.

2. Incredulity.

^a Numb. 13. 29,
33, 34.

^b Psal. 78. 19, 30.

ming his promises, in regard of their temporall enemies, whom they iudged to be too strong for them: so doe many in regard of their spirituall enemies. Thus we see how prone we are to peruert those things to our destruction, which the Lord hath set forth for our instruction. Heere the Apostle layeth downe both the meanes for our defence; and also the danger to which we are subiect, that we should be the more carefull in arming our selues: we either presumptuously desie our enemies, and care not to vse any meanes of safegard; or else are too timorously daunted with our enemies, and thinke the Lords defence can doe vs no good.

Wherefore that in hearing the great danger wherein we are by reason of our enemies here described, we take not occasion thereby to fall into any of these extremes, but rather the more carefully auoid them, and keepe in the middle way, which is, so much the more earnestly to flye vnto the power of Gods might, and so much the more carefully to keepe fast on the whole Armour of God; I thought good before-hand to deliuer this instruction, which naturally ariseth from the force of the Apostles reasons.

Now come we more distinctly to handle the words themselves.

§. 5. Exposition of the words.

IN this Verse is a Description of a Christian combat.

The parts are two. In the first, is noted the kinde of combat, *wrestle*.

In the second are set forth the *Combatants*, or the *Persons*, which on either side maintaine the combat. These are on the one side, *Defendants*; on the other side, *Assaulters*; which are largely described, and that both negatively, *not flesh and blood*, and affirmatiuely, but *principalties*, &c.

The first point in order to be handled, is the kinde of combat, implied vnder this word, *wrestle*. In the original it is thus set down word for word,

^a *There is a wrestling*. Wee may not thinke that hereby is meant a matter of sport, as our English word, *wrestling* may seeme to imply: for though the ^b Greeke word, as well as the English, be sometimes attributed to a strife of sport, yet is it also vied for a serious and fierce fight and combat. The Greeke word, according to the proper ^c notation of it, signifieth such a strife, as maketh the body of him that striueth, to shake againe.

It implieth then, that the combat here spoken of, is not a light skirmish, with enemies aloofe off, but a grappling with them hand to hand; and in that respect the more fierce and dangerous. If they were far off from vs, and aloofe should shoote or throw their weapons against vs, wee might thinke to espy their darts before they fall on vs, or that they might misse of their ayme: But the combat being, as it were, a grappling hand to hand, all such hopes are taken away: for they are neere vs to espy where to annoy vs, and so may assault vs the more fiercely.

§. 6. The danger of a Christians combat.

Our spiritall war is a sore, fierce and dangerous warre. It is a kinde of combat which will try our prowesse and courage, whereby proofe will soone be made, whether our Armour be Armour of proofe or not, or whether we haue put on this whole Armour. ^d The truth of this was manifested in Christ our Head, whom the Deuill huried from Wildernesie to Pinacle, from Pinacle to Mountaine. What the Deuill did to Christ outwardly, and visibly, hee vseth to doe to others inwardly and secretly. The estate and condition of Christ while he liued on earth, is a liuely representation of the estate and condition of his Church in this world. ^e Peter felt such a wrestling, so did ^f Paul, so doe all that slavishly yeeld not themselves to the power of the Deuill.

Thus God ordereth our estate,

a αὐτὸ πῆμα.

b μάχη.

c πῆμα δicitur quia corpus mōdetur, i. quatitur.

Doct. 2.

The Christians warre, a fierce warre.

d Mat. 4. 8.

e Luke 22. 31.

f 2 Cor. 12. 7.

Reasons.

1. The more to manifest and magnifie the power of his might, and the sufficiency of his Armour. For the forer the fight is, and the more dangerous, ^d the greater doth that strength appear to be, and the more excellent the meanes whereby we are supported.

2. To make vs with greater and stronger confidence to depend and relye vpon him, as ^e David, and ^f Iehosaphat.

3. To vse the meanes appointed more carefully, as the ^g Iewes who while they were working, were prepared against their enemies.

This may serue as a meanes to make triall of our estate. If all be quiet with-in vs, that there be no wrestling, no fighting; or if any, now and then a light skirmish, it is to be feared, that our enemies haue gotten possession of vs, and we slauishly haue yielded to them, and so made ^h a Couenant with them. Fierce combats doe giue vs more assurance that the Lord is still our God, and we his Souldiers, then light or no assaults: for if the Diuell be our Lord, hee can let vs be quiet; but if our enemy, assuredly wee shall feele his hand.

This sheweth the reason why so many faint, and are foiled: for it were no great matter to endure light and easie combats: but when wee come to be shaken indeed, then to stand fast is a token of extraordinary courage: this was it which proued the ⁱ patience and courage of Iob:

Thinke not that wee haue done enough, when wee haue passed our some light trials, but prepare for greater; wee must come to a *wrestling*. Marke what the Apostle faith of them which had ^k endured a great fight, *Yee haue need of patience, and againe, Yee haue not yet resisted vnto blood.*

For our comfort, note, that though wrestling imply a sore combate, yet it implieth not a conquest ouer vs: of this there is no feare: for Christ our head hath overcome our enemy, and ^l destroyed him that had the power of death, that he might deliuer all them

which for feare of death were all their life time *subiect to bondage*: hee ^m hath led captiuitie captiue, and ⁿ deliuered vs from the power of darknesse, that wee might be free from being overcome, though not from wrestling

§.7. None exempted from fight.

THe *Defendants* who maintaine this wrestling are comprised vnder this particule, *we*, which includes himselfe, and all like to himselfe, together with them to whom hee wrote, and all like vnto them: so that

All of all sorts are to wrestle & fight this spirituall combate. Neither Ministers, nor people, poore nor rich, male nor female, newly planted, nor old growne, none of whatfoeuer ranke, condition, estate, age or quality, are exempted. ^p Whosoever is of the *seed of the woman*, must looke to haue *his heele bruised*. There is enmity betwixt the two seeds, the ^q Diuell spared not the woman which was the weaker vessell, and ^r hee feared not the head, Christ himself, who was the strongest of all. Who may thinke to be spared? who can imagine that Satan will feare to wrestle with him?

God will haue all of all sorts to be tried: and the Diuell beareth a like hatred against all, ^s he seeketh whom to deuoure: so he may deuoure them, hee careth not who they be, as a Wolfe spareth none of the stocke, Ramme, Sheepe, or Lambe, that hee can come by.

Let all, Ministers and people, strong and weak, all of all sorts, apply all the exhortations and directions heere deliuered vnto themselves. Let not the weaker fort put them off vpon conceit that fierce combats belong to strong Christians, Satan hauing greatest hope to preuaile against the weakest, will not faile to set on them, nor yet let the stronger put them off, vpon conceit that the Diuell dareth not meddle with them, for though there may be some difference betwixt them and the weaker Christians, yet the strength of the strongest is nothing in

com-

^u Ep^l 4.8.
^v Col^l 1.13.

Doct. 3.
All must fight.

^w Gen. 3.15.

^x Gen. 3.1.

^y Mat. 4.3.

Reasons.

^z 1 Pet. 5.8.

Vse 1.
All must apply the directions of the word.

d 1 Cor. 12.9.

e 1 Sam. 10.6.
f 2 Chr. 20.17.

g Neh. 4.16, 17.

Vse 1.
Triall.

h Isa. 55.11.

Vse 2.
The cause of fainting.

i Iob 2.3.

Vse 3.
Prepare for great conflicts.

k Heb. 10. 32, 36.
l 1 Cor. 15.30.

Vse 4.
Note are to be overcome.

m Heb. 1. 14, 15.

comparison of the diuels might, if they come in confidence of it, and not of the Lords strength. Besides, Satan, knowing that their fall will proue a discouragement to others, will make the greatest assaults against them.

Let Ministers know that the precepts they giue others, belong to themselves, which the Apostle here implieth: for though his directiō were in the second person (*Be ye strong, Put ye on*) yet hee layeth downe the motiue in the first person (*wee*) to shew that he was in as great danger as they, that he stood in as great need of helpe as they, and that therefore the forenamed directions belonged to him as well as to them. *Ministers are men as well as others; subiect to like passions as others.* If they preach not to themselves, what means of edification, of direction and encouragement belongeth vnto them? Wherefore as people may not imagine that these matters of spirituall warfare belong onely to Ministers, as if they onely were the Lords Souldiers, so neither may Ministers put them off from themselves to the people, as if they were onely to looke on, and the people to fight, but euery one apply them to themselves.

§. 8 Exposition of words.

WE haue heard of the Defendants. The challengers and assaulters are first set downe negatively, *not flesh and blood.* For this particle, *not*, hath reference to this latter clause, as if there were a *Comma* betwixt *wrestle* and *not*, thus, *we wrestle not, with flesh, &c.*

By *flesh and blood*, are here meant such creatures as haue a bodily substance which consisteth of flesh and blood: in which respect man is termed *flesh*, and Christ is said to be made *flesh*, because he had a corporall substance: herein a difference is made betwixt a *Spirit*, and a *body*.

Quest. 1. Haue we not then any enemies that haue bodily substances in

this spirituall combat? Are spirits onely our enemies?

Ans. Our owne flesh is an enemy vnto vs. Other men also are enemies: *there are many aduersaries*, as Infidels, Idolaters, Heretiques, Worldlings, all torts of Persecutors, yea, and false brethren.

Quest. 2. Why then is *flesh and blood* here excluded?

Ans. They are not excluded, for this negatiue clause is not to be taken simply, but

1 Comparatiuely, not so much with *flesh and blood*, as with *principalities*. With these especially wee wrestle. Thus the Apostle forbiddeth such seruants to *serue men*. Or not onely with *flesh and blood*, but also with *spirits*: so saith Christ, *Call not thy friends* to dinner, that is, not them alone, but the poore also. Or *not with flesh and blood* alone, as it is in it selfe, weak and fraile, but set on worke, assisted and guided by spirits. As if some English Souldiers were in pay vnder the Tuke or Spaniard, against whom we maintaine warre, though they be in battaile against vs, yet it might be said, we fight not with Englishmen.

2. By way of Exposition, not with such as are weak, fraile, foolish, visible and mortall, as *flesh and blood*. Thus the horses of the Egyptians are called *flesh*, that is, weak, opposed to *Spirit*: so as this phrase, *not flesh and blood*, implyeth *more*, or *other* then *flesh and blood*.

§. 9. How our spirituall enemies exceed flesh and blood.

Our most mortall enemies are *more* then *flesh and blood*, *more* in number, greater in power, craftier in their wiles, of longer continuance, more enuious, malicious, furious, cruel, not so open and visible, but insensible, close and secret, and in many other respects more fearefull and dangerous.

1 Among *flesh and blood*, none so mighty but may be confronted: as *Daniels* visions of the beasts thew.

The

2 Rom. 7. 23, 24.
1 Cor. 16. 9.
2 Cor. 15. 32.

3 Verse 7.

4 Luke 14. 22.

5 Isai. 37. 3.

6 Doct. 4.
Our enemies
more then flesh
and blood.

7 Dan 7. 3, &c.

Vse 2.
Ministers preach
to themselves.

8 Act 14. 17.

9 Who are flesh
and blood.

10 Gen. 6. 3.
11 1 John 1. 4.
12 Luke 24. 39.

The great Monarchs of the world haue bene destroyed one of another, but no flesh and blood can confront the Deuill.

2. Among flesh and blood none so politike, but they meet with some that at length match, yea and out-reach them. *Achitophel*,¹ whose counsell was counted as an Oracle,^m was ouer-matched by *Hushai*: But all the wit of all the world cannot match the subtilty of the Deuill.

3. Suppose that among flesh and blood some bee so mighty, as none mightier then they; so subtil, as none can goe beyond them: yet are they flexible, and may by faire meanes be perswaded and intreated to allay their fury, as ⁿ *Dauid* by wife *Abigail*; yea, and wicked ^o *Saul*, by *Dauids* humbling of himselfe, and pleading his innocency: but there is no such flexibility in the Deuill, his malice will not suffer him to bee moued, vnlesse for greater aduantage.

4. Grant that some among men were implacable, yet their fury might be auoided by flying from them, as ^p *Dauid* auoided *Sauls* fury, ^q *Eliab*, *Iezabels*; ^r *Ioseph* and *Mary*, *Herods*: From the Deuils we cannot flye, they are euery where, they can soone ouer-take vs.

5. But what if no meanes of escape could be gotten, but that needes wee must bee subiect to the rage of flesh and blood, yet in their greatest pride, power and rage, they may bee cleane taken away by death, as ^s *Pharaoh* and his host were drowned: ^t *Herod* the great dyed, and ^u the other *Herod*, who persecuted the Apostles; but our spirituall enemies are not subiect to death.

I might in many other respects make comparison betwixt flesh and blood on the one side, and spirits on the other, and shew how there is no comparison betwixt them, that these are not flesh and blood, but much more fearefull.

This doth much aggravate the terrour of our spirituall enemies: for if ^x *the wrath of a King* (a King that is but

flesh and blood) be like the roaring of a *Lion*: if a man mighty in his owne strength, as ^y *Goliath*, be fearefull: if a subtil man, as ^z *Achitophel*, cause doubt and dread: if a malicious man, as ^a *Doeg*, bee mischieuous: if an host of ^b *flesh and blood* bee terrible; how much more these enemies which are not *flesh and blood*?

It is no easie matter to preuaile against them, or to auoid their assaults: it is not outward prowesse and courage, not strength of body, dint of sword, troopes of armed men: it is not State-policy, or war-like subtilty that can annoy them, or keepe vs safe from them. To oppose wit or power of flesh and blood against such as are not *flesh & blood*, is to set dry straw against flaming fire. ^c *The weapons of our warfare must not be carnall*, but spirituall, and so *mighty towards God*, to keepe vs safe from these enemies. For seeing our enemies are *not flesh and blood*, in vaine is such Armour as can protect vs onely from flesh and blood.

§. 10. *The Deuill hath his hand in euery temptation.*

IN *Combates euen with flesh and blood wee haue especially to doe with Satan*: flesh & blood is but Satans instrument, he is the Generall, he the Captaine, he setteth flesh and blood on worke, hee assiteth flesh and blood, so as hee is the Author and finisher of the euill which they doe. They being but his vassals, though they seeke to annoy vs, yet wee wrestle not with them, but with an higher power. ^d When the Serpent temptred *Euah*, she had to doe with the Deuill; and therefore the ^e Deuill is said to bee a murderer from the beginning. The *Sabeans* and *Chaldeans* robb'd *Iob*, yet ^f is the deed attributed to Satan. Though a maide and a man brought *Peter* to deny his Master, yet therein ^g Satan winowed him. ^h Christ saith to *Peter*, who temptred him, *Goe behinde mee, Satan*. The persecuting Iewes hindred *Paul* from comming to the *Thessalonians*, yet he saith, ⁱ *Satan* hindred him.

^k Satan

711 Sam. 17. 11.
72 Sam. 15. 34.

41 Sam. 22. 9.
62 Kings 6. 15.

Vse 2.
No outward prowesse can daunt them.

62 Cor. 10. 4.

Doct. 5.
Satan the principall in all conflicts.

Non dixit, Libera nos a malo, sed a malis, nos videlicet erudens, nunquam aduersus proximos amarius commoueri, propter eaque ab illis patimur mala, sed ab illis in illum transferre inimizias, quasi in cunctorum scilicet caput & causam malorum. Chrys. in Mat. 6. Rom. 20. d Gen. 3. 1. e Iohn 8. 44. f Iob 1. 12.

g Luke 22. 31.
h Mat. 16. 23.

i I Thes. 2. 18.

12 Sam. 16. 13.

m Ex. 17. 14.

n 1 Sam. 25. 33.
o & 24. 17. &c.

p 1 Sam. 21. 10.
q 1 Kings 19. 3.
r Mat. 2. 14.

s Exod. 14. 28. &c.
t Mat. 14. 10.
u Acts 12. 3.

Vse 1.
Spirituall enemies are terrible.
x Pro. 19. 12.

k Rev. 2. 10.

1. 1 Cor. 4. 4.

John 8. 44.

m Ephes. 2. 2.

n 1 Cor. 11. 15.

o Eph. 4. 27.

p Acts 5. 3.

q 1 Chr. 21. 1.

r sc.

Fight principally
against the Di-
uell.

r 1 Kings 22. 31.

^k Satan is said to cast some of the Smyrrians into prison, yet men-persecutors did it. In this respect he is called ^l *The god of this world, The Father of murderers,* ^m *A spirit that worketh in the children of disobedience:* and false apostles are called ⁿ *ministers of Satan.* That which is said of *flesh and blood*, in regard of others soliciting vs to sinne, or hindring vs from good, may be applyed to our selues, in regard of our corruption and euill lusts, which prouoke vs to euill: Satan hath an hand in them; yea, he is the Author and finisher of the mischief which they doe; so as in those temptations which arise from our flesh, we haue to doe with Satan. Therefore the Apostle dehoring vs from anger, saith, ^o *Giue no place to the Diuill.* When couetousnesse moued *Ananias* to lye against his conscience, *Saint Peter* said, ^p *Why hath Satan filled thine heart?* When pride moued *Dauid* to number the people, it is said, ^q *Satan prouoked him:* for as the Spirit of God stirreth vs vnto euery good thing, so the spirit of the Diuell suggesteth vnto vs euery euill thing.

Learn wisdom of the men of *Aram*. In all combates, whether against our owne corruptions, or against euill men, as persecutors, seducers, and the like, strue to driue the Diuell away, and that by spirituall Armour; yea, pray to God to rebuke him. Assuredly flesh and blood cannot much annoy vs, if Satan be resisted and withstood. Obserue in all Histories of all ages, the records of battailes, and ye shall finde, that if the Generals and Captaines haue bene conquered, the common Souldiers haue soone yielded; or bene put to flight.

It is the Diuell which bloweth vp in vs the fire of lust, pride, couetousnesse, and all other vices: hee layeth before vs euill baits, agreeable to our nature, and so seduceth vs. Hee triageth persecutors, hee blindeth idolaters, he seduceth Heretiques. &c. If this were well weighed, it would make vs pity *flesh and blood* when it fighteth against vs, rather then enuy

it: it would keepe vs from snarling like a dogge at the stone which is slung.

I might here lay foorth the wretched estate of all that fight against Christians, and shew how they fight vnder Satans colours, and shall receiue their wages of him, which is death: but hereof I shall haue fit occasion to speake hereafter on this word, *worldly gouernours.*

6. 11. *Who cannot stand against flesh and blood, can much lesse stand against Principalities and powers.*

THE affirmative part of the description of our assaulters followeth, which is ioyned to the other part with an aduertisatiue particle, *but:* not with flesh & blood, but with Principalities: whereby is further confirmed that which we haue before proued, and shall yet more evidently bee demonstrated in handling the particular branches of this description, that *our enemies with whom we are to wrestle, are much more terrible then flesh and blood.* I will not stand to proue the Doctrine againe in this place, onely here obserue one vs.

They who are quailed with that which flesh and blood can doe, can neuer bee able to stand against these spirituall enemies. He that is terrified with the barking of a little Whelp, will be much more with the roaring of a Lyon: hee that in faith cannot say, *I will not feare what man can doe,* can neuer say, *I will not feare what Principalities can doe.* Let this be noted of those who are turned out of the wales of righteoussesse, and made to sit by mans threatnings, reprochings, and euill treatings, let them neuer looke to overcome and reigne with Christ. The Sabians, Chaldeans, and all that flesh and blood could doe, preuailed not against Job: Wherefore when flesh and blood maketh any assault, let vs thus reason with our selues, *There are sorer enemies then these, with whom we must wrestle: if we shrinke from these, how shall wee stand against them?*

r sc. 2.

s Romans 6. 13.

t m.

u Doct. 6.

v Who are quailed
by flesh and
blood, cannot
stand against
Principalities.

w Psal. 118. 6.

Let the consideration hereof make vs the more bold and confident against all that flesh and blood can doe.

§. 12. Exposition of words.

Now consider wee the particular branches of this description of our enemies. There are foure distinct branches distinguished by this particle, *against*. Much ambiguity and obscurity is in this description. I will therefore, as plainly as I can, cleare the meaning of the words.

From these severall branches many collect diuers and distinct orders of Devils, one subordinate to another: as among men there be diuers orders, some Kings, some Dukes, Earles, Barons, &c. Thus they make the Deuill, mentioned ^a before, the head and Monarch of all the rest; *Principalities* vnder him: *powers* vnder them, & so in the rest. For my part, I thinke these distinctions in this place ouer-curious: I deny not an order to be amongst Devils, such as amongst Theues, Pyrats, Conny-catchers, &c. There is an head and ^b prince of them: For mention is made of ^c the *Deuill and his angels*. There may be also distinct and seuerall offices among them (as among the forenamed Pyrats) as some to tempt, some to accuse, some to execute vengeance, &c. For if all should doe the same thing, how should the other things be done? But that certaine bee alwaies tyed to one place, person and function, is both vncertaine and vnlkely. Further, that here in this place there should bee so many orders, and ranks of Devils, as are distinct branches, is also vncertaine: neither can any such thing by any just consequence be collected.

I haue taken these titles to bee used by the Apostle, to set forth their conditions and effects.

The first title is, *Principalities*, or governments: so termed, because they haue great rule, power, and dominion, not so much ouer other Devils, as ouer wicked men.

The second, is *powers*, to shew that

their Principality is not a meere titular matter, but is armed with power; so as with their powerfull government, they are able to doe great matters.

These two titles, *Principalities* and *Powers*, are ^d thus set downe, rather then ^e powerfull gouernours, to amplify both the one, and the other.

The third is, *Worldly Governours*. This I take to be added as an exposition of the first, or rather as a limitation thereof, shewing ouer whom the Devils are gouernours: not ouer the Chosen and Called of God; but ouer the world: (For ^f Christ maketh a direct opposition betwixt these:) therefore the Apostle vseth a ^g compound word, which expresseth not onely their government, but also their subiects.

Object. But the ^h Elect also are counted to bee of the world while heere they liue, because in the world they were bred, brought forth, brought vp, and ended their dayes.

Ans. They are in the world, but not of the world, ⁱ after that they are effectually called: therefore for more perspicuity sake, the Apostle addeth this clause, *of the darknesse of this world*, whereby particularly he sheweth whom the Devils gouerne in this world; namely, such as are *darknesse*: here againe for emphasis sake, he rather vseth this word ^k *darknesse*, then ^l *darke*: and hee vnderstandeth the *darknesse* of ignorance and wickednesse: so that in plaine termes they are the ignorant and wicked men of the world, ouer whom the Devils reigne.

The fourth is, *Spirits all wickednesse*. This declareth their nature, that they are *spirits*; and their condition, that they are *swill*, and malicious. The phrase which the Apostle vseth is somewhat strange: word for word it is this, ^m *Spirits of wickednesse*, or spirits of wickednesse; that is, most monstrous wicked spirits.

Lastly, is added a phrase somewhat ambiguous, because that whereunto it hath reference, is not expressed: it

^d In abstracto.
^e In concreto.

^f 1 Ioh. 17. 9.

^g κομμιματα

^h 1 Ioh. 3. 10.

ⁱ 1 Ioh. 17. 6, 16.

^k In abstracto.
^l In concreto.

^m τα σπυρια
της ανομιας.

7 ps.

a Verse 11.

^b Mat. 9. 34.
^c Mat. 25. 41.

7 ps.

7 ps.

is this word for word, *in hea- venly*. Here some, to make vp the sense, adde places, whereby is implied that these euill spirits are *ouer vs* in the ayre: for there are three places in Scripture termed Heauen. First, the *Ayre*, where Fowles are. Secondly, the *Firmament*, where the Stars are. Thirdly, that place of glory, which is called Gods Throne, where Christ in his body, and the soules of the iust and perfect men, departed are. This is called the third Heauen, the highest Heauen.

Now if the place of spirits be here meant, by heauenly places, must needs be meant the Ayre, which is the lowest Heauen: for, *our* of the highest Heauen they are excluded. Other adde things, whereby is implied the cause of this combare, which is not any light, fading, earthly trash, but heauenly and spiritual treasure. Of the difference of these expositions I shall speake more fully, when I come more distinctly to handle this clause.

Of these foure fore-named branches, two, namely, the first and the third, do in the general scope set forth one and the same point, namely, The dominion of the Devils: the fourth containeth three distinct points. First, the nature of Devils. Secondly, their quality. Thirdly, the place, or cause of the combare.

Our enemies then are in this affirmative part described by five arguments: First, their *government*; secondly, their *power*; thirdly, their *nature*; fourthly, their *quality*; fifthly, their *place of abode, or cause of fight*.

6. 13. Of Saints dominion.

FOR the first, this word *Principali- ties*, being meant of Devils, sheweth, that

Our spirits shall enemies haue a dominion, a rule, a government. For, this title, *Principalties*, is giuen to men that are in authority, and in this very respect, because they haue rule and government. As for the Devils, they

are expressly called *governours* in this verse, and in other places, the Deuill is called, *a prince of the ayre*.

Quest. How came the Devils to haue a regiment? Is their government from God? Or giued of him?

Ans. I may to this question in some sort apply the answer which Christ gaue to Pilate, They could haue no power at all, except it were giuen them from above. So that their domination is by Gods permission, who in iust iudgements for punishment of the wicked, hath giuen liberty to the Deuill, to exercise jurisdiction ouer them. For as God gaue the rebellious Israelites into the power of Amell Tytans and vsurers, so hee giueth the world into the power of the Deuill.

Yet haue they no true right and title to their government, as if it were properly deputed vnto them of God, as the government of lawful Kings and Magistrates on earth is. For as the Kings of foraine Nations, which inuaded Israel, and for a while ruled ouer them, were but oppressors and vsurers (though God in iustice made them a rod to punish the people) and therefore, when Israel repented, the Lord deliuered them, and cast the rod into the fire: so the Devils. Other reasons therefore there be of the Devils dominion, and that partly in regard of themselves, and partly in regard of their vassals.

For themselves, they haue usurped dominion, they haue by tyranny taken Principallitie vnto themselves, euen as one of their chiefest instruments on earth hath done. (I meane that man of sinne, who exalted himselfe above all others, is called God, or worshipped, shewing himselfe that he is God, euen that Whore of Babylon, who glorified her selfe.) Thus haue these Principalties here spoken of, exalted and glorified themselves. In regard of this ambitious usurpation, the Deuill hauing shewed Christ all the Kingdoms of the world, & the glory of them, said, *This is deliuered to me, and to whom soeuer I will, I giue it.*

d Chap. 2. v. 2. & Col. 4. 4.

John 19. 11.

Reas. 1. 1. 685

2. The 2. 11.

Deut. 18. 48. Iudg 3. 8.

Esay 10. 5.

Iudg 3. 9.

Reason 2. Sarrans usurpation.

1. Thos. 4.

m Reu. 18. 7.

n Luke 4. 6.

a in this scope.

Mat. 6. 36. Gen. 1. 17.

Mat. 6. 9.

1 Cor. 15. 3.

Reu. 12. 8, 9, 10. & 11. 7.

Dott. 7.

The Devils haue a dominion. c Tit. 3. 1.

For

Reason 3.
Mans subiection.

a Judges 9.6.

b 2 Samuel 15. 13.

* 1 Kings 11. 20.

c Hof. 8. 4.

d Reu. 13. 4.

Use 1.
e Ephes 4. 27.
Giue no place to
the Deuill.

f 1 Cor. 43. 10.

Use 2.
His seruice is to
rule.

g Dominus Papa,
seruus/seruorum.

For the Devils vassals (which are all the wicked of the world) they floutfully and willingly yeeld themselves to his gouernment and tyranny, making themselves subiect to these Principallities, whereby the rather these Devils haue taken dominion ouer them: as the men of *Szechem* subiected themselves to *Abimelech*, he became their King: as the hearts of *Israel* turned after *Abalom*, and he became their King: and after that to *Ierobobam*, and he became their King: and to many others who became their Kings: in which respect God saith, *They haue set up a King, but not by me, they haue made Princes, and I know it not.* That the wicked doe willingly and flauishly subiect themselves to the Deuill, is without question: for it is written, *The whole world was shipped the Dragon, which is the Deuill.*

Take heede how we giue any place to the Deuill, or yeeld vnto him any whie at all. Where hee getteth any entrance; there will hee set his throne, as *Nebuchadnezar* did; he is exceeding ambitious, and tyrannicall: hee will be a King, or no body: if he get an inch, hee will take an ell: if any make themselves in any thing subiect vnto him, he will soone take a Principallitie ouer them. Now consider in how wofull an estate they liue; who haue earthly Tyrants to rule ouer them, and withall, consider how farre the Deuill exceedeth all the Tyrants of this world in malice and mischief, and from thence gather in what misery they lye, who are vnder the principallity of Satan.

How belotted are they, who thinke that the Deuill is their seruant, at their command, which is the conceit of Witches, Coniurers, Sorcerers and the like; yea also of many prophane and wicked worldlings: Indeed hee may, and doth often pretend and make shew of seruice; but it is like the seruice of him who stilet him selfe, *A seruant of seruants*: only it meanes the more to insinuate himselfe into them; and to get the more soueraigne principallitie and rule ouer

them. They know not the Deuill nor themselves, who thinke to rule ouer him.

Let vs wero subiect our selues to the Lord CHRIST, as to our King, that he may maintaine our cause against these principallities. One King cannot brake that another should haue principallitie ouer his subiects: If Christ be our Lord and King; he will not suffer other Lords, especially such as are his enemies, to rule and raigne ouer vs. But otherwise; if we be like those who said, *We will not haue this man to raigne ouer vs:* Let vs brake his bands; and cast his cords from vs; then in iust iudgement will Christ giue vs ouer to the tyranny of Satan. For there is no middle Monarchie or regiment betwixt these; whoeuer are not Christs subiects, are Satans vassals. *All that dwell on the earth; shall worship the Deuill, whose names are not written in the Booke of life.* Note what was threatned against *Israel*, *Because thou seruest not the Lord thy God, &c. Therefore thou shalt serue thine enemies, &c.* This will be iust with the Lord, to giue them ouer to Satans power, who rebell against him; that so by their hard bondage vnder him; they might the better see their folly; and, if they haue so much grace, be waile it, and become wiser.

§. 14. Of Satans power.

THE second argument whereby the Devils are described, is their power: this sheweth, that

As our spirituall enemies haue a dominion; so they haue power to exercise the same: a power whereby they are able to keep their vassals and captiues vnder them in subiection. In this respect Satan is called *a prince of power*: Many titles in Scripture giuen vnto him, doe argue as much, as *Strong man armed,* *roaring Lyon,* *great red Dragon,* *a god of this world.* Consider how he dealt with *Iob*, and it will appere that hee is indeede a Prince of power.

The Lord suffereth him to bee a Prince

Use 3.
Subiect thy selfe
to Christ.

b Luke 19. 14.
i Psal. 3.

k Reu. 13. 8.

l Deut. 18. 47. 48.
8cc.

Doll. 8.
Diuels able to
exercise their
idominion.

m Chap. 2. va.

n Luke 11. 21.
o 1 Pet. 5. 8.
p Reu. 12. 3.
q 2 Cor. 4. 4.

Reasons.

Reasons.

prince of such power,
1 That his owne diuine power might be the more manifested, in subduing such a powerfull prince.

2 That there might be made a greater triall of the courage of his Saints and children. Thus was *Iob*s courage and strength manifested.

3 That hee might execute the so-
rer vengeance vpon the wicked.

This generall point, that the Diuell is a powerfull and mighty prince, being thus cleared, for the better vnderstanding of Satans power; I will, as plainly as I can, resoluē sine particular questions.

1 Whether the Diuels be able to do what they will.

2. If not what they will, then whether they be able to doe any thing aboue the course of nature.

3. If not aboue nature, where in consisteth their extraordinary power.

4. Whether their power be any whit lessened since their fall.

5 Whether they haue alwaies liberty to doe what they are able.

§. 15. Of the restraints of Satans power.

1 FOR the first: The Diuell is not able to doe whatsoever hee will, for this is proper onely to God, whose power is infinite. Were hee able to doe what hee would, God should haue no command of him, no power ouer him: but he himselfe is a creature, his power is a created power: and therefore limited within the bounds of a creature.

2. For the second: Hee is not able to doe any thing simply aboue, or directly against that course which the Lord hath ordained vnto his creatures, which is commonly called, *The course of nature*. For God hath tied all his creatures therunto; and hath reserved onely vnto himselfe, who is the sole Lord of nature, power to alter it as pleaseth him. Which being so, by necessity, consequence it followeth, that the Diuell 1 Cannot worke miracles, 2 Nor force the will of man, 3 Nor know the secrets of mans heart,

4 Nor foretell things to come: for all these are either aboue, or against the course of nature.

§. 16. Of Satans power in miracles.

1. CONCERNING miracles, the Deuill cannot worke any. For Christ, by the miracles which hee wrought, manifested himselfe to be the Sonne of God, indued with diuine power. The Prophets and Apostles were declared to be the seruants of God, and assisted with diuine power; yea, God was manifested to worke in and by them, by the miracles which they wrought. If the Deuill had power to worke miracles, miracles had not bene so euident a demonstration of the power of God. The very Sorcerers could say of the miracles which were wrought by the ministry of *Moses*; *This is the finger of God.*

Obi: Those Sorcerers wrought some of the miracles which *Moses* did.

Ans: Though there were some outward likeness and resemblance betwixt some of those things which *Moses* and the Sorcerers did, as turning rods into serpents, water into blood, and bringing abundance of frogs; yet in truth, there was a very great and maine difference betwixt them. There is no doubt, but the things which *Moses* did, were truly and properly miracles: as for the things which the Sorcerers did, either they might be done by naturall means, as the deuill might secretly conuolue serpents and blood, & frogs from other places to *Egypt*: or else the things which they did, might be mere illusions, only appearances of things which were not so: and so the Egyptians made to thinke they saw Serpents, blood, and frogs, when in truth there were no such things. This latter is the more likely, as may be gathered by the circumstances noted in those *Histories*.

First, for the Serpents: It is said that *Aarons rod* deuided their rods: Euidēt therefore it is, that *Aarons rod* was turned into a true liuing Serpent, and likely that the Sorcerers rods

(c) were

Not worke miracles.

Exod. 8. 19.

The works done by the Sorcerers in Egypt were counterfeits.

b Exod. 7. 12.

The Deuill cannot doe what hee will.

Nor doe any thing against nature.

were not so, because they made no resistance, but were deuoured.

2 For the waters, it is noted, that *all the water that was in their river was turned into bloud, and so continued seven dayes, and that they could not drink of that water.* But no such thing written of the waters which the Sorcerers seemed to turne into blood; neither is it likely these waters were so: for the waters which they seemed to turne, must needs be in *Goshen*, (which was free from all the plagues) in *Egypt* all was blood.

3 For the frogges, those which *Moses* brought, *were gathered on heapes, and made the Land stinke.* But what became of those which the Sorcerers brought?

Obiect. Why then went they no further: could they not as easily haue made shew of lice?

Answer. God would not suffer them any longer to delude the Egyptians.

Fully may I apply that *title* which the holy Ghost attributeth to the pretended miracles of Antichrist, vnto all the pretended miracles of Satan, and call them *lying wonders.*

§. 17. Of Satans power ouer Mans will.

1 Concerning *Mans will*, the Diuell cannot simply and directly force it to yeeld to any thing: for this is against that nature which God hath giuen to the will. Take away freedom from the will, and yee cleane destroy the will it selfe. Therefore God, in conuerting a sinner, forceth not his will, but worketh in him to *will.*

Obiect. Satan bringeth the will of naturall Men to his bent.

Answer. This hee doth partly by faire allurements, and partly by fearful terrors; by some exernall meanes or other, he inuoueth the will to yeeld vnto him. All at all times yeeld not vnto him. If he could force the will, he would draw all to his bent.

§. 18. Of Satans power ouer mans heart.

3 Concerning *Mans heart*, it is as a bottomlesse pit, of an vnsearchable depth, *deceitfull about all things*: to search it, and simply to know the secret thought, is about the reach of nature: it is one of Gods incommunicable properties to be a *searcher of the heart.* Hereby, *Nathanael* gathered that Christ was the Son of God.

Obiect. Most of the Diuels temptations bee framed according to the inward disposition and secret intents of mens hearts.

Answer. Though certainly he knoweth them not, yet very shrewdly can hee gesse at them, & that not only by their outward speech, behauiour and carriage (which he espieth more narrowly then all the men in the world can) but also by the inward humours, temperature and disposition of the body, which (being a spirit) he discerneth as easily as the outward behauiour.

§. 19. Of Satans power in foretelling things to come.

4 Concerning *things to come*, a simple foretelling of them, without any helpe as all from naturall causes, signes, effects, and the like, is also about nature. God *pro* ueth himselfe to bee the true *Iehouah* hereby. *h* Hereby hee gaue testimony to his Prophets to be sent of him, and guided by his Spirit. Satan cannot doe this.

Obiect. Satan and his instruments haue foretold many things to come, as when hee appeared to *Saul*; and *the diuining Maid*; yea, *God* implieth that they may.

Answer. Such things they may foretell, as by naturall causes or signes may bee collected, or coniectured: or which by God haue any way bene revealed. The Diuill is admirably and extraordinarily skilful, and experienced in all the causes of nature, and can draw one consequence vpon another: As if one linke of a long chaine being

Nor search it au heart.

d Ier. 17. 9.

e Ier. 17. 10
Act 1. 24.

f Iohn 1. 47. 48.
49.

Diabolus non uisitat corum occultis, sed ex corporum habitu & gestibus estimat quid versentur intrinsecus Hieronim Mat. 15.

Not foretelling things to come

g Ica. 41. 23.
42. 48. 5.
h Ier. 28. 9.

i Sam 28. 19.
k Act. 16. 16.
l Deut. 13. 2. 3.

Simil.

b Iland. 7. ar. 7. 4.
5.

c Exod 8. 14.

d The 1. 9.

Not force mans will.
i Diabolus ad malum cogere non potest.
Christ in Mat. 4.
Ioh. 5.

f Phil. 1. 13.
7. 36. 10.

being in a deepe well, & appeare but a little above water, by it hee can draw vp, linke after linke, & so at length the bucket it selfe out of water; which otherwise could not have bin scene. Also he diligently marketh all the secrets which God revealeth; even so soone as they are revealed, and so may seeme to foretell of himselfe such things as God foretold. There was very great probability of that which the Devill told to *Saul*: the things which the dæmoning Maid and such other foretold, might bee such as were gathered by some unknowne naturall causes. That which God implyeth of false prophets, may be meane of meeere coniectures, or of some such instances as are here named.

§. 20. Of the extent of Satans power.

FOR the third: The extraordinary power of the Devill consisteth in this; that hee can doe any thing whatsoeuer is in the compass of nature, and may be effected by naturall means. For example, ^d he can violently move the ayre, and cause tempests and stormes: ^e he can inflame the ayre, and cause thunder and lightning, yea, ^f and extraordinary fire to fall downe: ^g hee can exceedingly trouble the Seas, and cause such waues and billowes to arise, as shall swallow vp ships and men: he can cause waters to swell over the bankes, and so make great breaches. On earth he can cause earthquakes: he can throw downe the strongest buildings, and roote vp the best fertill trees, and moue all things: he can carry & hurry vp and downe, even in the Aire; ^h the bodies of men and beasts; yea, ⁱ he can enter into them, and make them with violence rush and run headlong hither & thither: ^k hee can cast them into the fire and water, ^l grievously voxe and torment them, and ^m inflict sore diseases vpon them; hee can ⁿ possess them, make them lunatique, dumbe, deafe, blinde; make them foatne and roare out, and all to rent them; hee can stirre vp ^o wrath, pride, covetous-

nesse, lust, and the like passions in men; he can know the disposition of men, and accordingly lay baits for them, or bring them vnto baits; hee can ^p darken mens vnderstanding, and ^q cause much trouble and anguish in their soule and conscience; yea, so much as they cannot endure, but are brought thereby to make away themselues; hee can incense man against man, Kingdome against Kingdome, subjects against Princes, Princes against subjects, and so cause quarrels, warres, treasons, rebellions, oppressions, murders, &c. Many more strange mischieses can hee worke, which for kinde are extraordinarily wonderfull, and for number innumerable.

§. 21. Of the power of euill Angels compared to good.

FOR the fourth: If comparison be made betwixt the Devils and the good Angels, (to whom at their first creation they were equal in power) it is euident that their power is somewhat lessened by their fall. For ^r whensoever there was any opposition betwixt good and euill Angels, the euill were alwaies foiled, they could not stand against the good. But in comparison to other creatures, they still retaine so much power ouer them, as their power cannot appeare to bee any whit diminished by their fall: but that still they remaine to bee as powerfull to doe mischief, as they were to doe good; for all other creatures (except the Angels) are not able to withstand their might and fury.

§. 22. Of the restrains of Satans power.

FOR the fifth: Though the word here attributed to the Devils, doe properly signifie ^s a liberty to doe as one list, yet it may not, cannot be denied, that that power which is giuen them, is so limited and restrained by an higher and superior power, euen the power of God, that they can-

n 2 Cor. 11.
o Mat. 27. 3, &c.

Whether Satans power be diminished by his fall.

p Reuel. 12. 7, 8.

Satan cannot as he list doe what he is able.
q Eccles.

Wherein Satans extraordinary power consisteth

d Job 1. 16, 19.

e Ibid.

f Mat. 4. 5, 8.

g Mat. 8. 32.

h Mat. 17. 15.

i Mt. 15. 22.

k Luc 1. 7.

l Marke 9. 17, &c.

m Ephel. 4. 27.

not, as they lift themselves, exercise the vttermost of their power, and doe what they are able to doe, if they were not held in. Fildy may I apply that to the Diuell, which is said of the Sea, ^b that God hath set barres and doores before him, and said, *Hitherto shall he come, and no further.* In this respect they are said ^c to be delivered into chains, and ^d referred in everlasting chains. By which phrases is implied that the Lord dealeth with Diuels, as men vse to doe with curst made ban-dogges, which will flie at the throate of euery one with whom they meet; they tye and chaine them vp for feare of doing hurt. For prooffe hereof, note what God said to the Diuell vnder the Serpent, *Thou shalt bruisse his heele.* By which phrase is implied a restraint, namely, that hee should come so high as the Saints head to crush it, hee should onely snarle at his heele, and bite it; that is, hee should not be able vtterly to destroy their soules, but onely annoy them with smaller temptations.

But more cleerely is this laid downe by many particular instances. Satans power in the Sorcerers of Egypt was restrained; the ^a euill spirit could not enter into *Saul*, till God permitted him: for it is said, God sent him. ^b The like is noted of the lying spirit that seduced *Ahab*. ^c Satan stood at *Iehosaphats* right hand to resist him, but the Lord reprimed him. ^d Hee desired to winnow *Peter*, and the other Apostles, (so as without leaue he could not doe it) and yet hee preuailed not: as hee desired. Many other particular instances might be alleged; but the most famous of all is that which is noted in the history of *Job*, ^e where he could doe nothing against *Job*, till hee had leaue; and when he had leaue, hee could doe no more then was permitted. Lastly, as an argument from the lesse to the greater, and so a more forceable argument, note ^f how hee could not enter into swine without permission; much lesse can hee doe any thing against man without leaue. ^g *Are not men much better then swine?*

Obiect. But now ^a Satan is loosed, and hath liberty to doe what he can:

Answer. That is spoken comparatively, in regard of former restraint: as when a Dog hath sometimes bene tied very close, and afterwards his chain is let out further, he may be said to be loosed.

The Lord thus limiteth his power, both in regard of himselfe, and also in regard of man, who is made after Gods Image.

For himselfe: 1. That hee might manifest a difference betwixt his owne power, which is infinite, without limits and bounds; and the power of his enemies, who oppose themselves against him. Therefore is his power called ^a a power of might, as if no other power were mighty but his. 2. That he might shew himselfe to bee an absolute Lord and Commander ouer all creatures, not onely those who voluntarily subiect themselves to him, but also those ^b who obstinately oppose against him.

For man: Left the Deuill should soone deuoure all mankind; for that he ^c seeketh. If hee were not restrained, no creature could resist him, and stand before him. As the Sea, if it had not bounds, would soone ouerwhelme the whole world: so would the deuill soone turne all topsie turuy; quickly destroy all liuing creatures; and bring all to the very depth of hell, where himselfe is. Therefore though the Lord, for iust reasons, hath giuen him a very great and mighty power, yet in wisdom and goodnes hath he also restrained his power, and set bounds vnto it.

Thus we haue heard of the extent; and of the restraint of the Devils power, both which are well to be noted.

The one, that we should not make too light account of him. The other, that wee should not dread him too much.

Is the Deuill a prince of such power? Be neither arrogant nor secure; but know that all the meanes which we can vse, are little enough to keepe vs safe from him. Yea, ^c let vs seeke

a Reu. 20. 7.

Simil.

Reason. Why God restrained Satans power.

b Verse 10.

c Marke 1. 27.

d 1 Peter 5. 8.

Simil.

Vses.

Make not a trifle at Satan. ^a es Ch. 20. 12. Postquam dixit sortem, postea ostendit ligatum, ut si se audia fortitudo terrerit, ligatio e maxime ista confortet Ch. 11. in M. 1. 12. Item. 20.

b Job 38. 10, 11.

c 1 Peter 1. 4. diuine velle b.

Simil.

e Exodus 8. 18.

f 1 Samuel 1. 14.

g 1 King. 22. 22.

c Zach. 3. 1.

d Luke 22. 31. 32. Satan non audebit aliquando super te. ^a enim in uere confitemur, nisi prius ab eo. ^b iam domino a. ^c exort. ^d pot. ^e tam. ^f Et quid ego de conferuis loquer? ^g ne aduersus porcos, etc. ^h Cury. ⁱ Hom. 20. in Mat. 6. ^j e 100. 1. 11. 2. and 2. 55.

f Math. 31.

g Mat. 6. 26.

For greater power and strength then is in our felmes; remembering the exhortation in the tenth *verses*, and the direction in the eleventh *verses*.

Yea, because hee is not well able to doe what he will, nor hath liberty alwaies to doe what he is able, but hath his power restrained and limited by Gods bee *non-falim-bore*, nor despaire. Though he may fore by assault us, yet assureth hee that hee cannot prevail against us, remember *John. 10. 10.* *And the end thereof.* As we cast one eye on the great of the Devils power, so keepe from security: so cast another on the restraint thereof, so keepe us from despaire.

1. Cor. 13. Of the place and time when Satan rule.

The next point sheweth yet a further restraint of the Devils power. For it declareth the parties, over whom especially hee exerciseth his power, *whereas first implied under this compound word,* worldly governours, and then more expressly handled; in the next ensuing words.

From the generall I collect, that the government of Devils is onely in this world, and over the men thereof; he can no further extend, then to the compass of this inferior world vnder Heauen; neither can it longer last then the time of this world. Thus the Devils dominion is restrained to the Ayre, and expressly is termed, The god of this world.

At the end of this world shall Christ put downe his authoritie and power.

It hath pleased the Lord to appoint this world, and the continuance thereof, the place, and time of probation, in which herein hee will make tryall whoe hee fit for his Kingdom, whoe unworthy of it; and for the more thorough trial of good and bad, to giue Satan dominion and power in this world.

This is a good ground of incouragement vnto vs, to moue vs pati-

ently & constantly to endure all those brunts, whereunto through the malignitie and power of the Devils, we shall be brought in this world; with out the circuit of this world they cannot reach; when we passe from it, we passe, we out of their iurisdiction, to the place, where, with the highest Head, wee shall triumph over these principalliss. Yes, that is the place where Christ in his body is vntained; where, as the Spirit, of God and perfect mans, and the glorious company of good Angels, the Devils haue nothing to doe; they are his recast; as, Christ (who in this world was sorely assaulted by Satan) when hee ascended up vnto high, hee captiuitie tooke, & triumphed over them; so as we suffer, we shall also triumph vnto death, where the passage is made from this warring world, to that world of triumph, is the last enemy, the pang, the rock, and last fault; so as this being well thought of, cannot but moue vs with patience to resist vnto blood and death.

1. Cor. 15. Of the parties over whom Satan ruleth.

Yet more distinctly are the parties, over whom Satan ruleth, expressed in these words, *Darkness of this world*, where by are meant such ignorant and wicked men as liue in the light of spirituall vnderstanding, so life of grace in them, and therefore deservedly called *darkness*.

The Devils rule and dominion, is partly, and principally over ignorant and evil men, such such as are described, *Chap. 4. vers. 8, 19.* and before that, called *Children of disobedience*, or of vnderstanding, for the original word will beare both. For ignorant men, the Devil is said to be, the god of them that are blinded. For wicked men, which *conueniently* are said to be of the Devils.

These resist him not, but yeeld vnto him; for ignorant persons know not his power, malice, subtilty, scdality, maliciously enuies, prizes, with the like; so marvell therefore that they

1. Cor. 13. Of the place and time when Satan rule.

1. Cor. 13. Of the place and time when Satan rule.

Doct. 9. Satans rule only in this world.

Chap. 4. 1. Cor. 4. 1. Cor. 14.

Reason.

Effc.

1. Cor. 13. 2. Cor.

Ephes. 4. 3.

1. Tim. 3. 11.

a 1 King. 6. 13, 19
&c.

Simil.

suffer themselves to bee guided and governed by Satan. * When the men of *Aram* were stricken with blindness, they were easily, without any resistance, led into the midst of the chiefest and strongest City of their enemies, for they saw not whither they went. So ignorant men, not seeing in whose power they are, suffer themselves to be vnder *Ara*:

Wicked persons beleuee not that the Deuill is so cruell a Tyrant as hee is reported to be: They thinke him to be the best Lord, because he suffereth them to doe as they list, and his temptations are agreeable to their corrupt humours and carnall desires: they take most delight in doing the worke of the Deuill, yea, as Christ saith, *They will doe the lusts of their father, the Deuill*. Is it then any maruell that the Deuill is their gouernour?

Neither ignorant nor wicked persons will subiect themselves to the Lords gouernement: not ignorant, because they know not the benefit of it: not wicked, because they thinke it too strait, too much crossing their licentious humour. Therefore in iustice God giueth them ouer to the rule of the Deuill.

Hereby may tryall bee made whether we be vnder the rule and power of the Deuill or no. * If we loue darknesse more then light, if we haue fellowship with the vnfruitfull workes of darknesse, we are in the power of the prince of darknesse. Hearken to this, O ignorant persons, ye that are neglecters and despisers of the light of Gods Word, that cry out against so much preaching: if at least your cares bee better then your eies, and you can beleuee that which by others is declared vnto you. Hearken to this also, O ye wicked persons, who pursue to eagerly the euill desires of your hearts, and the foolish customes of the vaine World: if at least your euill hearts will let you yeeld to any thing that may turne to your good. Oh, if it were possible for these two sorts of persons, to see in what a miserable plight they are by those go-

uernours vnder whom they liue, then would the ignorant learne knowledge, and sinners enter into a new course. Fondly they thinke they liue in great liberty, whereas in truth, they liue in most slavish bondage. I may iustly in this case take up the complaint of *Wisdom*, and say, *O ye foolish, how long will ye loue foolishnesse, &c.*

Hereby also men may learne how to come out of Satans power; namely, by coming out of darknesse into light. So long as we liue and lye in darknesse, there is no hope, no possibility of freeing our selues from the tyranny of Satan: * God first deliuereth vs from the power of darknesse, and then translateth vs into the Kingdome of his Sonne.

This vic affordeth a good direction to Magistrates, to Ministers, to all that haue charge of others, and to private persons.

To Magistrates, that they take order to establish the Ministry of the Word, in such places as are vnder their rule.

To Ministers, that they be diligent and faithfull in preaching it.

To all that haue charge, that they bring such as are vnder them to the Word.

To private persons, that they be willing to heare, and carefull to practise what they heare.

Note what Christ saith of the issue and power of the Word preached by his Disciples, *He saw Satan fall downe like lightning*: for by it mans mindes are enlightened, and their hearts conuerted, so as Satan cannot beare such sway ouer them, as he doth ouer ignorant and wicked persons.

That which is in generall said of freeing men fro the tyranny of Satan, may particularly be applied to those who are in bondage, vnder his great Vice-Roy on earth, euen Antichrist, which deceiueth the greatest part of the world. His kingdom is a kingdom of darknesse. Where the light of the Gospell shineth forth, the clouds and mists of that darknesse vanish away.

Experience

e Prou. 1. 22.

vfe. 2.
How a man may come out of Satans power. f Ad. 16. 18.

g Col. 1. 13.

b John 8. 44.
Virus Diaboli est, quid vniuersi mali sunt, Chryf. in Mat. 22. hom 42.

Reason 2.
They are not subiect to Christ.

vfe 1.
Triall if vnder Satans power or no.
e John 3. 19.
f Eph. 5. 11.

b Luke 10. 18.

How Papiſts may be abandoned.

Experience sheweth, that where the preaching of the Word is rare, there is greatest number of Antichrists vassals. God grant this may be duly considered by them, who for the safety of the Kingdome, and the furtherance of Religion, doe treat of means whereby the number of Papiests may be diminished.

For our selues, let vs first labour for the light of knowledge to enlighten vs, and then for the light of grace to renew vs; so shall we be freed from the kingdome of darknesse. For the attaining hereunto, we must diligently attend to the light of Gods Word, and also pray for the Spirit of reuelation and sanctification.

They who haue sure euidence that they are light in the Lord, may from hence reape comfort, in that thereby they may be assured, that though they liue in the world, yet they are not vnder the rule of the god of this world: he is prince onely of the darknesse of this world. ^b Liue therefore as children of light, as the Lords free men: haue no fellowship with vnfruitfull workes of darknesse. For what communion hath light with darknesse?

§. 25. Of the nature of Devils.

The third argument whereby the Devils are described, is their nature: they are here termed *spirituall things*, for that

The enemies of our soules are of a spirituall substance. Oft in Scripture are they expressly called spirits, and that both in the old and new Testament.

They were created spirits, and spirits they still remaine to be. Their fall hath not altered their substance; for then could not that nature and substance which transgressed be punished.

Grossly doe they erre in the nature of Devils, who thinke, and teach, that they be nothing but bad qualities and euill affections, which arise from our flesh. The Apostle expressly denieth them to be flesh, and implicth that

they are much more then flesh: how then should they be thought to be affections arising from the flesh? If because they are spirituall things, they should be no substances, but only qualities, then neither should the soules of men, nor good Angels, nor God himselfe be a substance: for all these in Scripture are termed *Spirits*. But spirituall things may be as truly and properly substances as bodily things, if not more: it is not any outward property of a body that maketh a substance: Things may be sensible, and yet be no substances, as colours, sounds, smells, &c. But for the Devils, the actions which they performe, the places where they abide, and from whence they goe vp and downe, the power wherewith they are indeed, the torments and paines which they endure, with many other like arguments, which out of the Scripture may be collected concerning them, evidently shew that they are truly and properly substances. The contrary opinion, as it is erroneous, so it is very dangerous, in that it doth most exasperate those fearefull things which haue beene deliuered concerning Devils, yea, it maketh them to be but Fables. Therefore this error is so much the rather to be taken heede of,

§. 26. Of the advantage which Satan hath.

The spirituall nature of Devils doth many wayes aggravate their terror. For they being spirits, it followeth that they are

1 *Inuisible*: though they see vs in euery place, and on euery side within and without, yet they cannot be seene of vs. And as their nature is, so are their assaults, such as by the eyes of flesh and blood cannot be seene. Consider what advantage one that seeth hath against a blinde man. The Sodomites who so fiercely assaulted Lot's wife, being stricken with blindness, could doe no hurt, ¹ *Eliphaz* himselfe alone led an Army of his enemies (being

^a Eccles. 1. 7.
^f Heb. 1. 14.
^g Iohn 4. 14.

^a Chap. 1. v. 17.

^v se 3.
Comfort to such as are light.

^b Chap. 5. ver. 8.

^c 1 Cor. 6. 14.

^d 2. Tim. 2. 14.

^e Doct. II.
Our enemies are spirits.

^f se 1.
Devils are not qualities.

^v se 2.
Spirits very terrible.

^g Gen. 19. 11.

^h 1 King. 6. 19.

(being made blinde) whither he list. We to spirits are as blind men: we can neither see them nor their assaults. I speake of men as they are *flesh and blood*, naturall men. God giueth to them that are borne of the Spirit, spiritual eyes to discerne them and auoid them.

2. *Priuy to what neuer wee doe or speake*, whether we be in company or alone, in light or in darknesse: scarce a thought can passe from vs, but they can shrewdly gesse at it: soone can they espy out all our deuices against them. *The King of Aram* found it to be a great disadvantage, that his enemy had one who could disclose the words that he spake in his priuy Chamber; and his *heart was troubled for this thing*. What great aduantage haue these spirituall enemies against vs, who are *flesh and blood*?

3. *Not hindered by any bodily impediments*: no sensible substance can any whit stay their course, or slacken their enterprize, they can either passe thorow, or passe ouer all such things as would stop and hinder vs; as Armies of men, stone walls, yron gates, Woods, Waters, yea, Seas and Oceans, with the like. They neede not such space of time to passe from place to place, as wee doe: but can on the sudden be in diuers places, which are many millions of miles asunder. For they haue no corporall grauity to hinder them, neither can they be let by any bodily obstacle. The Sunne is not swifter then they: the sight of a mans eye, the Lightning from Heauen is not more quicke or speedy.

^b This also is a very great aduantage.

4. *Not subiect to any fainting, to wearisomnesse, to failing or decaying, and the like, as bodies are*: for they are simple substances, not framed of any externall matter, or contrary qualities, which cause fainting, decaying, &c. Hence it is, that after they haue done many thousand great exploits, they are as fresh and ready to doe many more, as they were at first. They need no resting time, but continually, night & day are assaulting men

without intermission, and without ceasing. Some comfort it is to them who are forely assaulted by bodily enemies, that the night commeth on, ^c which vsually caueth some stay. But in the combate with spiritual enemies, there is no hope of any such matter. No, they are not subiect to death: ^d from the beginning of the World they haue assaulted man; and to the end of the world shall they continue: whereby they must needs gather much experience, which is a great disadvantage.

§. 27. *Of the helpe we haue against Satans aduantages.*

Ob. IF our enemies haue such aduantages, to what purpose doe we resist and maintaine fight against them?

Ans. Though they be spirits, yet God (in the power of whose might we are strong) is a *Spirit of spirits*, the highest Spirit, euery way infinite. God is inuisible euen to them, and they as blinde as Beetles to God: they cannot know the counsell of God, yet God knoweth all their deuices; God is euery where present, much lesse subiect to decay then they. Yea, God giueth to his Souldiers his Spirit to open their eyes, that they may see the Devils temptations: hee discouereth all the purposes of the wicked one, and ^e thrusteth him out of his hold: he keepeth vs from fainting: and for our further encouragement, ^f giueth his hosts of good Angels a charge to guard vs, and keepe vs in all our waies.

This point concerning the spiritual nature of our enemies, is a strong moriue to vrge those exhortations which we haue heard before of flying to God, and relying vpon his power, and likewise of vsing spirituall Armour.

§. 28. *Of Satans euill quality.*

THE fourth Argument whereby the Devils are described, is their quality,

^a 2 King. 6. 11.

^c 2 Sam. 2. 24, &c.

^d Gen. 3. 15.

^e Luke 11. 22.

^f Psal. 91. 11.

^g § 3.

^b Deut. 38. 49.

Diabolus, quantum ad se nunquam cessat tentans, nec enim habet alium alium, non manducatur, non bibit, non dormit, &c. propterea insatigabilis est in malo. ^c bry in Mat. 4. h. 5.

quality, which is *wickednesse*.

¶ Verse 11.

Some reſtraine this to their malice in particular. Their malice hath been in part laid forth, by diſcouering their manifold wyles, and ſhall further be declared on the laſt claufe of this verſe. Here I will ſpeake of their wickedneſſe in generall, for ſo I take the extent of this word in this place.

Doff. 12.
Devils extremely euill.

The Devils are extremely euill: they are wholly and onely ſet vpon miſchiefe and wickedneſſe. Therefore as by a kinde of exaggeration they are here called *ſpirits of wickedneſſe*, ſo elſe-where Satan is termed, by a kind of propriety, *That wicked one*. Many attributes in Scripture are given to them, to ſet forth their wickedneſſe, as *uncleane*, *euill ſoule ſpirits*, with the like.

i Mat. 13. 19.

¶ Mar. 1. 23:
i Luke 8. 2.

Reasons.

In many reſpects may the Deuill be accounted moſt monſtrouſly wicked,

1 Because he was the firſt Author of wickedneſſe: *that which Chriſt ſaith of one particular branch of wickedneſſe, may be applyed to the generall, he is the father of wickedneſſe, and in that reſpect is ſaid to be a murderer from the beginning.*

m John 8. 44.

2 Because by nature he is moſt impure: no iot, no dramme of goodneſſe in him. If that bee true of a naturall man, *That all the imaginations of the thoughts of his heart are onely euill continually*, much more is it true of the Deuill.

n Gen. 6. 5.

3 Because he is moſt willing and forward vnto euill, taking delight therein. Not vnſtily may I apply the words of the Pſalmiſt to him, *Hee loneth euill more then good, and lies more then ſo ſpeake truth*. Hee is of himſelfe ſo ſet on miſchiefe, that hee needeth none to egge him forward: neither doth it euer repent him of any euill that he doth.

o Pſal. 53. 3.

4 Because euill is his continual practice: what good he can, hee hinders, and draweth as many as hee can, to euill: all his temptations are to wickedneſſe. Firſt, hee tempted man to ſinne, and euer ſince ceaſeth hee not more and more to ſtirre him vp thereunto; and that not onely by

himſelfe, but alſo by his instruments, the Fleſh, the World, Perſecutors, Idolaters, Heretikes, profane men, &c.

Hereby may we take notice of the Devils meddling with vs, when hee aſſauleth vs, when hee preuaileth againſt vs. Whenſoever wee are ſollicit to any wickedneſſe, then is the Deuill at our elbow; when wee commit any wickedneſſe, then hath the Deuill beguiled vs, and preuailed againſt vs. As by our diſpoſition to righteousneſſe, and the fruits of holineſſe, wee may know the powerfull worke of the Spirit on vs; ſo we may know the rule of Satan in vs, by the workes of wickedneſſe. *Christ pro- ueth that the Iewes were of their father, the Deuill, becauſe they did the luſts of their father, the Deuill. For he that committeth ſinners of the Deuill, who worketh in the children of diſobediencie.*

¶ ſc 1.
How to know when the Diuell hath to doe with vs.

p John 8. 44.

q i John 3. 8.
r Chap. 3. 7. s.

This alſo may ſerue as a ſtrong motiue to diſſwade vs from all wickedneſſe, becauſe it is a diabolical quality: therein wee are like, not onely to filthy ſwine, but euen to the infernall ſpirits. By committing wickedneſſe, we make our ſelues the Devils instruments, yea, his limps and limmes, and we beare his Image. If it be a good motiue (as needs it muſt be a good motiue, for oſt it is urged by the holy Ghoſt) to ſtirre vs vp to holineſſe and righteousneſſe, becauſe the Lord God is holy, becauſe *that is his Image: that becometh his children*; then by the conſequence of contraries, it is alſo a good motiue to keepe vs from wickedneſſe, becauſe the Deuill is a moſt wicked ſpirit.

¶ ſc 2.
Wickedneſſe a diabolical quality.

t Gen. 3. 2.

u Eph. 4. 22

v i Pet. 1. 19, 15.

Note this, all profane men, all impious deſpiſers of God and of his holy Ordinances, all curſed ſwearers and blaſphemers, all cruell, malicious, rebellious, riotous, leſtigious, beaſtly perſons: in a word, all wicked perſons note this, as here you carry the Devils Image, ſo aſſuredly ſhall ye in hell partake of his puniſhment and torment, if ye repent not. They who will haue nothing to doe with theſe ſpirits of wickedneſſe, muſt haue

haue nothing to doe with wickednesse it selfe. Whofoeuer let wickednesse reigne in them, let the Diuell reigne ouer them. Satan entereth not into vs but by wickednesse.

§. 29. Of the number of Diuels.

As a generall amplification of all the forenamed arguments, in this description of our spirituall enemies, note how euery branch is set downe in the plurall number, *Principalities, Powers, Worldly Gouernours, Spirites*, whereby is implied, that

The Diuels are many. If the question be asked how many they be, I answer that it is a needlesse, a curious, & doubtfull question: there is no ground in Scripture for resolution of it. If the holy Scripture decide not this question, what Booke can decide it? yea, what need is there that it should be decided? Too curious and too bold they haue bene, who haue gone about to diuide them into nine orders, opposite to their conceited nine orders of good Angels, and in euery order to place certaine millions.

But to let passe these vnderainties, certaine it is that there are verie great number of hellish spirits: for they made an Host to fight against *Michael* and his Angels; yea, we read that there were not onely seuen Diuels, but an whole legion in one man now a legion is computed to containe about 6666. If at once in one man there were so many, how many were there in all the World besides? For we may suppose that no man is free at any time, but hath Diuels attending on him to sollicit him to euill; so that it is euident, that though their iust number cannot be reckoned vpon yet that there is a very great number; yea (as the Apostle saith of good Angels) *An innumerable company.*

Questiō. Seeing there be so many Diuels, how is it that oftentimes there is diuision made betwixt them, whom we see to withstand against vs?

Answer. This sheweth that they haue an head amongst them; and that he and they concur in the same

minde, and all sinne at the same end: their forces are so vnitid and combined together, as if they were all but one Diuell. Besides, this word *Diuell* is a *collectiue* word, which comprizeth many vnder it: as *Turke, Spaniard, &c.* Thus we say, All Christendome together taile an army against the *Turke*: or, *England* sent forth an army against the *Spaniard*. Whether therefore wee vse these words, *Satan, Diuell, &c.* in the singular number, or *Principalities, Powers, &c.* in the plurall number, all is one. Vnder one, many are comprized; and by many, an vnitid power is meant.

This their number aggrauateth all the former points. If it bee a fearefull and terrible thing, to be vnder the bondage of one earthly Tyrant, what is it to be slaues to an innumerable company of *Principalities*, who haue such power, are so malicious and mischieuous; and are all spirits; and *Diuels*? One *Diuell* is able to spoile many Armies of flesh and blood: what then is one poore man consisting of flesh, to legions of *Diuels*, who haue no other hope but in flesh and blood; haue no hope of safety at all, but are in a most miserable plight? This hellish Host (if it were fewer) could not but bee much more terrible to such, then the Host of the *Syrians* was to him that cried out, *Alas, what after, how shall we doe?* But to vs that fight vnder Christs banner, there are two wrong props. One, that *they which are with vs, are more then they which are with them.* The other, that *there is no resistance to the Lord, so much by many or by few.* That there are more with vs then against vs, is apparent for all the good Angels are with vs, watch ouer vs, and fight for vs. Now it is out of doubt, that there are more good Angels then euill: for the Scripture speaketh much more of the number of those, then of these. As the *Deuill* had an host of euill angels with him: so had *Michael* an host of good Angels with him. Mention is made of one legion of *Deuils* in one man, but *Christ* could haue had more then twelue legions of good Angels to guard him,

¶ The number of Diuels maketh them a more terrible.

2 Kings 6. 1. Comfort against the multitude of Diuels. d. 1. d. v. 16.

1 Sam. 4. 6. 7. 1 Chro 14. 11. 1 More good Angels then euill.

1 Reu. 12. 7.

g Mat. 16. 52.

Doct. 13. Many Diuels.

x Reu. 12. 7.

y Luke 8. 2. 30.

z Mich. 1. 1.

4 Heb. 12. 22.

5 Verse 11.

1 Pet. 5. 8.

1 Sam. 4. 7.

Omnes demones de

Satana veneno;

Multitudo v. plurim

accipiunt, & sunt

vnum in eo. Chry.

12 Mat. 12. 29. 29.

[Dan. 7. 10.

him, (which amount to bee about 800000.) Daniel mentioneth a farre greater number, as thousand thousands; yea, ten thousand thousands; yea, yet further, to them that all the set numbers which we can see, come short of their number, the Apostle termeth them, *A company of innumerable Angels*. Surely then there are more with vs then against vs; for the good Angels, *are all ministering spirits sent forth to minister for their sakes which shall be heires of saluation.*

[Hcb. 12. 18.

[Hcb. 1. 14.

The consideration of this is sufficient to uphold vs, notwithstanding the multitude of Diuels. But the other prop for our faith is much stronger and surer, which is Gods infinit power, whereby hee is able to saue as well against many as few. For when wee consider that thousand thousands are as one to him, what need the number of millions thousand vs, more then one? So that although the Diuels be many wayes fearefull to them that are out of the guard of good Angels, and protection of God, yet not to be feared of such as belong to Christ.

[God able to saue against many.

¶ 30. *Of Satana abode in the Aire.*

THe fifth and last argument whereby our enemies are described, is in the last clause of this verse, which of all the rest is most doubtfull. Most Interpreters so expound it, as if the place of the Diuels were heere set downe, namely, *the Aire*, which is oft called *Heaven* which being so, hereby is implied, that they have very great advantage against vs, by reason of the place where they are. For the Diuels being in the Aire,

The advantage of devils in regard of their place.

They are about vs, ouer our heads, euerly where round about vs, and so still ready to annoy vs: This among men is counted a very great advantage: a few men on a hill, or on high Walls and Towers, are able to doe much mischief to a great Army in a low valley beneath them.

[They are about vs.

They can espy all things that we do: so that in this respect we are to be the more circumspect ouer our selues,

[They overlook vs.

and vigilant against them. They which have envious, malicious enemies, which overlook them, and so can see whatsoeuer they doe, will bee careful that they doe nothing whereby those espies may take advantage to accuse them, or to worke any mischief against them.

3 They are in their owne kingdome: for the Diuel is a *Princelias ruler in the Aire*. Now, amongst men, they which are in their owne dominion, where they haue all at command, where they may haue still new supply, haue a great advantage. And they which warre in their enemies Dominions, had need bee backed with a far greater power then their enemies haue: but wee of our selues are farre weaker, and lesse in power then our spirituall enemies, and wee fight with them in the aire, which is their kingdome, where they haue all at command. Haue they not then in this respect a great advantage? haue not we need to bee backed with a far greater power?

[They fight in their owne kingdome. [Chap. v. 11.

These and such like obseruations may bee drawne from this circumstance of the place: which I haue the rather noted, because most doe so interpret this clause.

¶ 31. *Of the cause of Satanas quarrell.*

BUt yet freely and ingenuously to make knowne my owne iudgement (with submission to better iudgements) I rather think that the Apostle here meaneth the cause or prize of this combat, for which it is maintained, as if it were thus translated, *In heavenly things*. My reasons are these.

1 In the original, *places* are not expressed, but indefinitely the Apostle saith, *In heauenlies*. Now, when an adiectiue is so set alone, most usually the substantiue vnderstood, is *thing or things*.

[In this interpretation.

2 In other places being thus indefinitely set downe, it is taken for heauenly things, and so translated, as *Hebrewes 8. 5. They serue vnto the*

[In this interpretation.

pinesse wherein God had created them? The issue sheweth as much. What sought he in tempting Christ? was it not to make him doubt, whether he were the Sonne of God or no? yea, and verily renounce God, and worship the Diuell? Was it not Peters faith that he fought to winnow? Doth he not blind mens eyes, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine vnto them? As for earthly things, hee maketh not much account of them; hee can bee well content, so long as you enjoy them, he casts them to men as baits: wee reade how he offered to Christ all the kingdomes of the world, and the glory of them, if Christ would haue worshipped him.

Obiect. Hee deprived Iob of his temporall estate.

Answer. It was an higher matter which Satan aimed at, he sought to bring him to deny God, and blaspheme him to his face. The Diuells gathered by Satans answer to God.

Hee would make all like to himselfe. Through his pride he is fallen from Heauen, and vtterly spoiled, and deprived of all heavenly goodnesse and happinesse; wherefore hee seeks also to deprive man of the like.

Behold heere the malice of the Diuell: it is no good that hee seeketh for himselfe by this fierce and long conflict which he maintaineth, but our woe and misery. Hee seeketh whom to deuoure. Malice first moued him to assault man, and malice still whets him on to continue his fight against mankind. Durst he euer haue ventred on Christ Iesus the Sonne of God, but that malice wholly possessed him? Not vnfitly therefore are many titles giuen vnto him in Scripture to set forth his malice, as *Satan*, which signifieth an aduersary; *Diuell*, an acter; *Tempter*, *Euill one*, *Enemy*, *Murderer*, and *Father of lies*. If the reasons of all these names (which are not hard to gather) be duly weighed, they will shew that hee is euen made of malice.

Among other motives, so stirre vs vp to arme our selues well, and constantly to stand and fight against the Diuell, this is none of the least. It is no small matter that we fight for, but a matter of the greatest weight and consequence that can be. Satan could say (Job 2. 4.) *All that a man hath, will hee giue for his life*: yet is life but a temporall and earthly matter. If all for his life, what for his soule, and the saluation thereof, which is an heavenly matter: so as there is no comparison betwixt them. *What shall it profit a man, though he should winne the whole World, if he lose his owne soule? or what shall a man giue for recompence of his soule?* When wise Capitaines see that a fore and fierce battaile is to be fought, which with the very rumour thereof may dishearten their souldiers, they vse to encourage and encourage them, by promising to their mind, and saying before them the prize, or some of the things that they may, *Lo, this is for you, your owne, and Citizens, and Kings crowns*: others, *Yee shall see the God that which is other men, but to keepe that which is your own, ye fight for your Country, your lands and inheritances, your wifes and children*: others, *It is not honour and conquest, they are not goods and lands that ye fight for, but liberty and life*: stand to it therefore: if the day be lost, ye are either dead men, or slaves.

Note how the Philistims encouraged one another, *Be strong and play the men, O Philistims, that ye be not seruants to the Hebrewes*. Now all these are but earthly matters; but I may say to the Lords souldiers, *It is the Lord of Heauen whose battels ye fight, his honour is engaged therein*; it is your soules saluation, and heavenly happinesse, which is in hazard: your enemies seeke to spoile you of the precious graces of Gods sanctifying Spirit, and to deprive you of that rich and glorious inheritance, which Christ by no lesse price then his owne blood hath purchased for you: if yee yeeld to your enemies, all these yee lose,

1st Cor. 2.
We fight for no small matter.
1st Cor. 2.
Vile quod modo viderimus nos excitat eo quod scimus de christo magna esse periculum, Chrysol.

1st Mat. 16. 26.

Simil.

1st Mat. 4. 3. 9.

1st Luke 22. 31. 32.

1st Cor 4. 4.

1st Mat. 4. 8. 9.

1st Iob 1.

1st Iob 1. 11.

Reason.

1st Cor. 2.
The Diuells malice.

1st I Pet. 5. 8.

1st Zachary 3. 1.
1st Dan. 2. 10. 11.
1st Reuel. 12. 9. 10.
1st I Mat. 4. 1. and 13. 39. 41. 51.
1st Iohn 8. 44.

1st Sam. 4. 9.

and become vassals vnto your mortall and malicious enemy the Deuill; yee are euen Fire-brands of Hell. Bee strong therefore, and of a valiant courage: feare not, but fight and stand it out to the vntermost; so shall ye be more then Conquerours.

The things which especially wee ought to looke vnto, to be watchfull ouer, and to labour to keepe safe; are the forenamed heauenly things; and that not onely in regard of the excellency and worth of them, but also in regard of Satans maine opposition against them. What he in malice doth

most assault, we in wisdom must most defend, and set foot to foot against him: If an enemy bring all his forces against the chiefeest Tower of a City, wise Citizens will thinke bring their bestmunition, and strongest defence: if thus we deale with Satan, we shall oppose godly wisdom to his wicked subtilty, and so keepe our selues safe fro all his assaults. This is the wisdom which the Apostle here teacheth vs by those severall pieces of Armour, which follow to be handled: for they are all concerning heauenly things, and tend to the saluation of the soule.



THE

Vse 3.
 Looke especially
 to these things,
 which Satan
 most seeketh to
 spoile thee of.



THE FOURTH PART.

A repetition of the meanes.

Ephes. 6. 13. For this cause take unto you the whole Armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

§. 1. Of repeating one and the same thing.



Here the Apostle returneth again to the second part of his former direction, and repeateth in brief the very same things which he delivered in the eleventh verse; namely, how we may keepe our selves safe against the fore-named enemies.

We may not thinke that this his repetition is vaine and idle: for hee was guided by Gods holy Spirit, who doth nothing in vaine. Note what Joseph saith of the iteration of one & the same thing to Pharaoh in two dreams, *The dream was doubled the second time, because the thing is established by God, and God hasteth to performe it.* Many good reasons may be giuen, why here the Apostle thus repeateth his direction, as to shew, *1.* That what before hee had delivered, was vpon very good aduice delivered: not rashly, so as he doubted whether hee might stand to it or no, but so as he dares avouch it again

and againe, as being an infallible truth, which hee also knew to bee a truth. *2.* Like to that thundring denunciation of a curse against all that should preach another Gospell, which hee layeth downe twice together.

3. That it was a needfull, behoouefull, and profitable truth: a most soveraigne and necessary meanes to keepe vs safe: necessary for vs, in regard of our own inability to stand fast without it, soe as in regard of the sufficiency of the meanes, which can and will (being rightly vsed) keepe vs safe. Marke the reason why it was not grieuous to the Apostle to write the same things, euen because to them to whom hee wrote, *It was*

1. That naturally we are backward and sluggish in vsing this Armour: therefore hee thought it not enough once to urge the point, but againe presseth it. Thus *Salomon* oft repeateth diuers exhortations. So Captaiues, when they see their Soldiers loth to arme, when there is great need they should arme, will call vpon them againe and againe to arme.

Ministers may here learne, as iust occasion is giuen, to call their people to the

Gal. 1. 8, 9.

Phil. 3. 1.

Prou. 2. 1, &c. and 3. 5, &c.

Use I. Weighty points oft to be urged.

Why we are againe and againe called vpon to put on Armour,

Gen. 41. 32.

the remembrance of weighty points, especially such as they obserue their people most backward vnto. * It is not sufficient once to haue considered such a point, but againe, and if neede be, againe it is to be vrged. The Apostle, hauing propounded Christ a patterne of patience to the Hebrewes, because hee was a most worthy and perfect patterne, * he calleth them *againe to consider him.* Thus shall Ministers see, that they make a difference betwixt points of lesse or greater neede; and that they haue respect to the good of their people.

Obiect. Many will say that Ministers want matter, and therefore repeat the same things.

Ans. The very same may bee objected against the repetitions vsed by the Prophets, by Christ himselfe, by his Apostles, and other faithfull and able Ministers. But let Ministers see that they do it not vpon idlenesse, but iust cause, and then, neede they not feare such cauls.

People must heere learne patience, not to moue, or be discontent if they heare the same thing againe, which before they heard. This impatiency argueth an *itching eare*, which cannot endure a repetition of any thing, and it sheweth, that they haue more respect vnto the eare then, to the heart: like the Israelites, which had more respect to their outward taste, then to their inward nourishment, and thereupon loathed Manna, because they had so often tasted of it. This maketh people *get them an heape of Teachers.*

In particular, concerning the present point in hand, perswade we our selues, that it is a point worthy to be attended vnto with all diligence, and to be obserued with good conscience; that so, wee may giue the more earnest heed thereunto, and not let it slip. Haue wee also an holy ieioultie and suspicion ouer our selues, fearing lest wee should bee too carelesse in vsing these meanes for our safety, yea, too incredulous in bekeuing the good vse and benefit of

them. Therefore rouze wee vp our selues: for where the Spirit is most earnest in vring a point, wee must be most heedfull in marking it.

§. 2. *Danger must make watchfull.*

BEfore wee come to the particular branches of this verse, note the inference of it vpon the former, which is plainly implied in these words, *For this cause*, that is, because ye haue such terrible enemies as haue bene described vnto you, *Take the whole armour*, &c. By this inference the Apostle giueth vs to vnderstand, that,

The more dreadfull, and dangerous our enemies be, the more carefull ought we to be to stand vpon our guard, and to looke to our defence. This is in effect the same that was deliuered in the beginning of the twelfth verse; we will therefore no longer insist vpon it.

§. 3. *A resolution of the Verse.*

THIS Verse may be diuided and branched forth as the eleuenth Verse was:

The Summe of it is a Direction to instruct vs how to defend and keepe our selues safe against the Deuill.

The parts are two. The first sheweth, what are the meanes of safety. The second teacheth vs the end why these meanes are to be vsed.

In the first, he declareth, First, what the meanes be. Secondly, how to be vsed.

The meanes are the very same which were deliuered in the eleuenth verse, namely, *The whole armour of Gods*; I shall need to speake no more thereof.

For vsing the meanes, the Apostle setteth downe another word then before; that he said, *Put on*; heere, *Take vpon you*. Both words in generall imply one and the same thing. This latter word is a compound word, and signifieth sometimes, *To take vpon*, or, *to take vnto your selues*; sometimes, *to take against*, or, *renewer*. We are said to take vp vnto our selues such

a Heb 12. 1.
b 2 Tim 4. 3.

vse 2.
Patiently heare the same things oft.

c 2 Tim 4. 3.

d Numb. 11. 6.

e 2 Tim 4. 3.

vse 3.
This point of the Armour of God, a weighty point.

etia vnto.

Doct.
The more dreadfull our enemies, the more watchfull we.

f 2 Tim 4. 3.

such things as wee haue not of our selues, and to take againe or recouer that which wee haue lost or let goe. Both significations may be heere applied.

§. 4. Whence our defence commeth.

FROM the first I gather, that *The graces whereby we are armed, are no vertues or qualities which arise from our selues: for then it were improperly said, Take vnto you.* These graces are some of those especiall gifts which *come from above*, which we *receiue*. By nature we are borne in our soules as naked and destitute of spirituall Armour, as in our *bodies of outward cloathing.* Read *Exer. 16. 4, 5, &c.*

If we find our selues destitute of this Armour, wee must seeke it, not in our selues, but out of our selues, euen where it is to be had, and that is in the Lord: for *every perfect gift commeth from the Father of lights.* Hee giueth it to such as seeke it by faithfull prayer in the meanes appointed by him, which are his holy Word and Sacraments. When there is newes of the enemies comming to invade our Land, and thereupon Proclamations and Edicts sent forth to charge all to arme themselves: then euery one that either regardeth his owne safety, or his Soueraignes charge, seeketh out Armour: and to the Armouries doe they which haue none, resort. Wee haue the same motiues to stirre vs vp to seeke spirituall Armour.

§. 5. Of the reparaire of Grace.

FROM the second I gather, that *The graces which are decayed in vs, or seeme to be lost, may be resumed and recovered.* Thus much intimateth Christ vnto Peter, saying, *When thou art conueried, &c.* This cannot be meant of his first conuersion, which long before was wrought in him, but of his recouery. The Prophets call vpon Gods people, who had made themselves naked, and fallen off from their Lord and Captaine, the

Lord God, to returne againe vnto him. Very expresse and direct for this purpose is the charge of Christ to Ephesus, *Remember from whence thou art fallen, and repent, and doe the first workes.* Was it not the recouery of grace which David so earnestly praised for? In faith he prayed, & was heard.

Two strong props there be to strengthen our faith in the recouery of grace. One without vs, which is the Author of grace. The other within vs, which is the seede of grace.

1. It is God who is the Author of grace, who, as in his nature, so likewise in his properties, is vchangeable: so that the same cause which moued God for to bestow the graces of his Spirit on a man, still remaineth in him to make him renew his Spirit, and that is his mercy and goodnesse, which can no more be turned from his children, then the Sunne be pulled out of Heauen. A Cloud may hinder the bright beames of the Sunne, yet still it shineth, and will at length breake forth; so the beames of Gods kindnesse by the Clouds of our infirmities may be kept from vs, but still there remaineth mercy in GOD, which will at length breake through those Clouds. For whom God once loueth, he loueth vnto the end; and in this respect the graces of his holy Spirit are termed *gifts without repentance.*

2. The seede of grace is not *corruptible, but incorruptible.* The Apostle calleth it *the seed of God:* this seed is the holy sanctifying Spirit of God, which Christ fitly compareth to a spring Well, out of which *flow riuers of water of life,* whereby supply and reparaire of grace, if it faile, may be made. Now this seede remaining in them who are borne of God, who can doubt but that which is decayed or impaired in them through negligence, security, pride, or any infirmity, may by repentance be renewed and recouered.

This highly commendeth the riches of Gods mercy, who contenteth not himselfe that once he hath well

(d) armed

f Reu. 5.

g Psal. 51. 10, 12.

Reasons.

1 God is the Author of Grace. 1 Ioh. 1. 7.

Simil.

b I Ioh. 13. 1.

i d. c. m. q. d. n. e. 2. c. p. a. n. e.

3 The seed of grace is incorruptible.

4 I Pet. 1. 23.

5 I Ioh. 3. 9.

6 I Ioh. 7. 38, 39. & 4. 14.

7 I Ioh. 1. 9.

1/fe 1. The riches of Gods mercy.

Doct. 1. Our defence is not from our selues.

1 Iames 1. 17. & 1 Cor. 4. 7. Reason.

1 Iob 1. 21.

1/fe.

1 I Ioh. 1. 7.

Doct. 2. Grace decayed, may be reparaired.

1 I Luke 11. 31.

armed and prepared his souldiers against their enemies, but is still ready to make reparaire of that which is battered, shattered, or lost through the violent assaults of the enemy, or through their owne negligence. One would thinke it sufficient that once he bestowed on vs *whole Armour*; euen such as is sufficient to keepe vs safe, if our selues bee not in fault. But when through our default any of the pieces thereof are faulty or missing, to make it all vp whole again, much amplifieth his goodnesse.

This also sheweth a maine difference betwixt the *Law* and the *Gospell*. For the *Law* leaueth no place to repentance, nor affordeth any meanes to resume that which is lost, or recouer that which is decayed; but vterly condemneth a man for that which is lost or decayed; for it saith, *Cursed is every one that continueth not in all things which are written in the Booke of the Law, so doo they*. Gal. 3. 10. But the voyce of the *Gospell* is *Repent*, *Sinne no more*, *Turne you, turne you from your wicked waies; for why will ye die?* I may in this respect resemble the *Law* to *Abishai* the *Gospell* to *Dauid*: Both of them found their enemy; *Abishai* would presently haue smote him *stark dead*; but *Dauid* waketh him, telleth him in what danger hee was, admonisheth him to looke better to himselfe. Thus the *Law* setteth forth the rigour of Gods iustice; the *Gospell*, the riches of his mercy.

§. 5. *Why the whole Armour is to be used.*

The end why this whole Armour is to be used, now followeth. It consisteth of two branches. First, to *withstand*, which implieth a *fight*: Secondly, to *stand fast*, which implieth the issue of the fight, *victory*, and *conquest*; both of them amplified with a circumstance of time, but in a differing manner. The first hath respect to the time present (*in the wull day*.) The second, to the time past (*having done it*.) In setting downe the end, he also de-

clareth the benefite of this Armour (*that ye may be able*) whereof wee haue spoken on the 1. verse.

The word wherby the end in the first branch is expressed, is not altogether the same that was used in the 1. verse. The word there used, was simple, *to stand*. Here it is compound, *so withstand*, or *stand against*. This is a word of defiance and combate, and it also implieth the manner of fight, which is face to face, hand to hand, foote to foote, not yeelding an haire breadth to the enemy.

§. 7. *Of manfull standing.*

Here then are two duties to be obserued of all such as haue taken vnto them the whole Armour of God.

1. *That stoutly they stand against their enemies, and bish them defiance*: Hereof we shall speake more on the first word of the next verse.

2. *That they giue no place vnto them*. This is a duty which the Apostle in expresse words commandeth. *Of it is implied vnder this word that is here used*. A worthy patterne wee haue hereof in the example of our Lord and General, Christ Iesus, who still withstood Satan in euery assault, & would not yeeld any whit at all in any of his temptations.

Our arch-enemy is both crafty as a Fox, and cruell as a Lyon: his craft will make him soone espy and take an advantage: his cruelty will make him follow it to the vtter most.

Great is their folly who first yeeld a little; and then thinke well enough to acquit themselves. They much deceiue themselves: for after they haue once yeelded, they haue neither will nor power to stand, as they had before. For as Satan is subtil, so is sinne deceitfull: who once hath tasted of it, will scarce content himself with a taste, but will stil more and more hunger after it. Thousands are deceiued therewith, and by small yeeldings at first, at length are cleane ouerthrowen. An especiall point of wisdom it is, duely

Adiference betwixt the Law and the Gospell.

a Mat. 3. 2. & 4. 17
b ioh. 5. 14. & 8. 12
c Exec. 33. 11.

d 1 Sam. 26. 8. &c.

distressed
sinner.

ira. 30. 15. 17.

e sicut
responsum.

Doct. 3.
Stand stoutly.

Doct. 4.
Giue no place
to the enemy.
g Chap. 4. v. 27.
h lam. 4. 7.
i Pet. 5. 9.
j Mal. 4. 3. &c.

Reason.

v/c.
Great folly to
yeeld a little.

k Hebrewes 3. 13

to consider our own folly and weaknesse, together with the Diuels craft and power, how in our selues (without this Armour) there is no comparison betwixt vs and our enemies, yea, also to consider the nature of sin, and our pronenesse therunto; that so wee may resolutely set our selues against all temptations, not yeelding any whit at all to any. Who almost findeth not by wofull experience, that a little yeelding hath caused a great ouerthrow?

§. 8. Of the euill day.

THe time against which the fore-named Armour is prepared, is next to be handled. It is heere termed *the euill day*. By *euill*, is meant not so much *sinne* as trouble; and *day* is put for any continuance of time. Some take *euill day*, for the whole time of a mans life, yea for the continuance of this World, all which time Satan assaulteth vs, but no longer.

This I take to bee too large an extent of this phrase: for in the originall there is to each word adioyned an article, *that day, that euill day*, which implieth some set and distinct time; wherefore other restrain it to the day of a mans death: but that I take to be too strict a restraint: there are many other dayes and times wherein vs is to be made of Armour. Wherefore in the meane betwixt both, I expound the euill day to be that time, wherein Satan shall any way set vpon vs and assault vs, whether by outward afflictions, or otherwise. All his temptations tend to euill; and therefore the time wherein hee assaulteth vs, may well be termed an euill day.

Quest. When commeth that day?

Answer. It is no more known before-hand, then the day of death, or the day of judgement. Whensoever the Lord letteth loose the reines to Satan, then is that euill day. That time wherein the Diuell deprived *Job* of all hee had, smote his body with fore boiles, vexed him by his wife and friends, were euill daies to *Job*.

§. 9. Of Satans being loose.

IN that the Apostle telleth vs of an euill day, hee implieth, that

There be times appointed wherein the Diuell shall be let loose, and haue liberty to assaults vs. This the Apostle expressly foretold, saying, *There shall come perillous times.* Mark the answer that was made to the soules vnder the Altar, *They should rest, till their brethren which should be killed as they were, were fulfilled.* Thereby is declared, that as they which were dead, had their euill daies, so the liuing should haue their euill daies. The Apostle makerh a necessity hereof, and putteth a *must* vnto it, saying, *We must through many afflictions enter into the Kingdome of God.* As there are common times of triall for whole Churches, so for particular persons. There is small reason for any to doubt hereof, but it is a point of good wisdom for all to looke for it. For who is there that hath not felt some experience hereof, and by his owne experience can verifie the truth of this point?

The Lord will haue all his tried: for so is his owne power, mercy, and wisdom the more manifested in his Saints, & so are his enemies the more confounded. Besides, the Lord will hereby make a difference betwixt his Church here on earth, and in Heauen.

Be not secure, as if no euill day could or would come: this is a most dangerous conceit, whereby the Diuell getteth great aduantage, for thus he suddenly surpriseth many: and yet it is the conceit of 100 too many; In their peace and prosperity they think there shall be no alteration, they shall neuer be moued: not only carelesse worldlings, but oftentimes Gods Children fall into this conceit, as *David*. Take wee heed heere of: though for a while we thinke all well, yet alwaies it shall not be so: *the euill day* commeth sooner vpon some; later vpon others; longer it tarrieth with some; shorter with others; yet it comes vpon all: though it be vncertaine

(d 2) when

Doct. 5.
There are times wherein the Diuell shall be let loose.
c 2 Tim. 3. 1.

d Iou. 6. 10, 11.

e Act. 14. 22.

Reasons.

Vse.
Be not secure.

f Psal. 10. 6.

g Psal. 30. 6.

when it commeth, and how long it carrieth, yet most certaine it is that it will come.

§. 10. *Of preparation against triall.*

AS another vse of this, marke the next point, for in regard heereof the Apostle counsellith vs to prepare against it: yea, hee maketh mention of the *euill day*, as of a motiue to make vs watchful and carefull to arme our selues against it. Now then, in that he biddeth vs take Armour, that we may stand in the euill day, his counsell is, that

Preparation must be made beforehand, against the time of triall. The care which *Iob* had for his children beforehand, must wee haue for our selues. It should seeme that hee himselfe looked for the euill dayes that came vpon him: for he saith, *The thing which I greatly feared, is come vpon me, &c.* And this was it which made him^b so well endure so sore assaults. Very carefull was Christ in preparing the Disciples against his departure, because he knew there were euill dayes comming vpon them. The last petition of the Lords Prayer tendeth to this purpose.

It preparation bee not beforehand made, wee may suddenly bee surprized and ouercome, like the people of *Laijsh*. But if we be well prepared, we may well be the more secure.

What is like to be the issue of them who put the euill day farre away from them, and neuer thinke of resisting the euill one, till hee set vpon them? Many thus plunge themselues into much misery. The children of this world are in this respect wiser then many Christians: for they vse in time of peace to haue their trainings, musters, tilings, and many other martiall exercises, that thus they may be beforehand prepared for warre.

Let vs in the time of our greatest tranquillity meditate of the euill to come: and for our helpe herein, obserue what euill fallith vpon others, and consider, the like or worse might haue fallen, or may afterwards fall vpon vs: and therefore thorowly ex-

amine our selues, and search what faith, what hope, what righteousness, what sincerity, what other good & needfull graces we haue in vs, that wee bee not to stecke of our Armour, when the Diuell commeth to assault vs.

§. 11. *Of the multitude of trials.*

HERETO of the first branch, concerning the *End* of arming our selues.

The second followeth, wherein the circumstance of *Time* is first laid downe, and first to be handled: It is in these words, *having done all things*; that is, hauing well passed ouer all those brunts, whereunto yee shall bee brought, and well acquitted your selues.

Here first the Apostle implieth, that *Many trials are to bee undergone*, many assaults to bee withstood, before we can looke to be free and safe. *It through many afflictions we must enter into the Kingdome of God.* *Many are the troubles of the righteous.* This was presented vnto vs in Christ our Head, and in all his faithfull members in all ages, in Patriarchs, Prophets, Apostles, &c.

The ancient Iewes were an especiall type herof. *Canaan*, a place of rest and quiet, was promised vnto them; but before they entered into it, they went into *Egypt*, and were there bondmen; from thence they came into the *Wilderness*, where they were brought to many straits and difficulties; and lastly, many sore battels fought, before they could haue rest in *Canaan*.

This partly ariseth from Gods good and wise ordering matters to his owne glory, and his childrens good: and partly from Satans insatiable cruelty, who neuer thinkes like hath assaulted enough, so long as a Christian soldier standeth. It was a sore blow he gaue *Iob*, when hee deprivd him of all his goods and children; a blow that might haue stricken another cleane downe, yea, stark dead; but because he stood stoutly, hee lent him another blow which was much sorer, yea still hee

Doct. 7.
Many trials to be
passed thorow.

d Act. 14. 22.
e Psal. 34. 19.

Reasons.
See the reason
of Doct. 1. on
verse 11.

Doct. 6.

Preparation to
be made against
time of triall.
a Iob 1. 5.

Iob 3. 25.

b Iames 5. 11.

Reason.

c Iudg. 18.

Vse.
Be not carelesse.

Vse 2.

In time of peace
meditate of the
euill day.

laid on with all his might, till God would suffer him to strike no longer. The like vn-satiableness is manifested in his instruments: Instance *Saul* pursuing of *David*; and the Pharises persecuting of Christ: they were neuer satisfied.

Thinke not the Christian combate ended, when some few battels are fought, and that thou art now out of all danger, because through Gods mercy and power thou hast hitherto bin deliuered; rather expect and prepare for more. No doubt but *Peter* thought himselfe safe enough, when one Maid which would haue betrayed him, was gone away: but we read that a second came to him, yea others also. Wherefore so long as Satan hath liberty, (which will be so long as wee, or any other man liueth in this World) let vs be watchfull, and still prepared for many assaults one after another. Many stout victorious Monarches haue bene ouerthrowne, because after a conquest they feared in fresh assault, and so haue bene suddenly surprized. It should seeme that *Belshazzar* was so ouertaken, because the same day that he made his royall feast, himselfe was slaine, and his kingdome taken by *Darius*.

Many thinke, that by reason of those many assaults which the Deuill maketh against them; and the many trials whereunto they are brought, God hath vterly forsaken them, and giuen them ouer to the power of their enemies; this then may serue for their comfort, and as a prop to vphold them, that God doth thus order the estate of his Children, that many things must be done and finished, before we can looke for rest.

§. 12. Of holding out.

THE word which the Apostle vseth to set downe the time of conquest, is a word of perfection, and implieth a full and final ending of a matter: to it he addeth a very generall particle, *all*; whereby he teacheth vs, that

It is not sufficient well to beginne the

fight, and make a good onset, nor yet to hold out the bruns: of some assaults, but all, how many soeuer, and of what kinde soeuer, must be held out: all must be finished, before we can looke for victory. He that saith all; excepterh not any at all. This perfect finishing of all, is it whereunto the Apostle so earnestly exhorteth the Hebrewes, and plainly telleth them, that yet longer they were to endure, because they had not resisted vnto blood, and therefore not finished all. In this respect Saint James, Let patience haue her perfect worke. This was Christs care, to finish all: therefore when he was going to his triumph, he said, I haue finished the worke, &c. And againe, It is finished. So the Apostle (who would haue vs follow him, as hee followed Christ) I haue fought a good fight, and haue finished my course.

The promises of reward are restrained to this condition, *He that endureth to the end, shall be saved. Be thou faithful vnto the death, and I will giue thee the crowne of life.* To all those leuen Churches of *Asia*, to which Christ wrote, he promised a reward, but with a promise of *ouercoming*. He that preuaileth in some conflicts, and is at length ouerthrowne, cannot properly be said to overcome; so that all which is done, is in vaine, if all be not done: For make what the Lord saith; *If any man draw backe, my soule shall haue no pleasure in him.* *Saul* fought many of the Lords battels valiantly; but hee withdrew himselfe; and the Lord forsooke him, so as at length he was ouerthrowne. Was not the glory of all the former victories vterly dashed hereby? Did not the Philistines as much (if not so much the more) insult ouer him? So will the Deuill.

Be carefull to adde constancy vnto courage, if thou desire the crowne of conquest; and though thou hast done many things, yet giue not ouer, so long as there remaineth any thing to be done. Doe not so much consider what conflicts haue bene endured, as how many are still to be endured. Regard what is to come, rather then

All things must be held out.

1 Heb. 12. 3, 33, &c.

2 Heb. 12. 4.

3 1 Tim. 4.

4 1 Job. 4. 5.

5 2 17. 4.

6 2 10. 30.

7 1 Cor. 12.

8 1 Tim. 4. 7.

Reasons.

1 Nat. 10. 22.

2 1 Reu. 3. 10.

3 1 Reu. 3. 7, 11, 17.

4 2 2 3. 12, 13, 21.

5 1 Gal. 6.

6 1 Heb. 10. 38.

1/fe.

Constancy.

Vse 1.

A few skirmishes
haue not cho
Christians com-
bate.

1 Mat. 26. 69, &c.

2 Dan. 5. 1, 30.

Vse 2.

Many are oft as-
saulted, who are
not forsaken.

3 2 17. 4.

4 1 Reu. 3. 10.

5 Doct. 8.

Phil. 3. 13.

what is past. ^a This was Saint Pauls mind. Many in all ages, who haue done many things, haue lost the Crowne of glory, because they haue not done *all*. I would the times and ^b *ages* wherein we liue, did not afford to many examples of backsliding as they doe. Many haue fallen, more are like to fall, the times are euill, men are weake, all of vs prone to faint.

§. 13. *Of the issue of constancy.*

YET for our encouragement, note the last word of this verse, *so stand*, wherein the second branch of the end here propounded, is laid downe. To stand, in this place is a note of victory: it implieth that Satan, notwithstanding all his power, malice, subtilty, fury, sedulity, with the like, cannot ouerthrow them that are well armed, but as Conquerers, when all the conflicts are ended, they shall stand safe and sure, euen the last in the field. It is here added as the issue of the former point, as if he should haue said; *If manfully ye withstand your enemies, at length ye shall stand as conquerers ouer them*. The point here to be noted is this, that

Courage and constancy bringeth assured conquest and victory. The ^a promises before mentioned intimate as much. That ^b which Saint Iame: laith downe as the issue of resisting the Diuell, is in effect the very same which is here laid downe. There it is said, *the Diuell will flie*, here, *we shall be able to stand*; The Diuels flight and our

standing doe both imply a conquest. This was the ^c end which wee know the Lord made at the end of *Iobs* patience. Hence it is that the Apostle ^d counteth the man *blessed that endureth temptation*.

Gods honour is otherwise impeached, if they which finish all, be not crowned as conquerers: ^e of all men, Christs Souldiers are otherwise the most miserable. Where then is the priuiledge of enduring ^f wherein lieth the difference betwixt those which fight vnder Christs banner and others, if not in preuailing? For the time, Christs Souldiers are comunly much more sorely assaulted. But herein consisteth the difference, ^g that they are neuer forsaken, ^h that the Lord will giue a good issue, that though they are brought vnto temptation, yet they are neuer cast into it: ⁱ *For the rodde of the wicked shall not rest on the los of the righteous*.

In all conflicts haue an eye to this end; though your enemies bee many and fierce, yet feare not, yee shall stand, when they shall flie. Patiently wait, and faint not. ^j *He that beleueth, shall not make haste*: for God, who alone can end the fight, standeth by ^k he ordereth all the assaults, for number, measure, kinde, continuance, and euery other circumstance; and knoweth when and how to determine all. Therefore courageously withstand your enemies, that ye may victoriously stand. For ^l to giue no place to the diuell, is to ouercome the diuell.

James 5. 11.

James 1. 12.

Reasons.

1 Cor. 13. 12.

Heb. 13. 5.
1 Cor. 10. 13.

Psal. 125. 3.

Y^e.
Looke to the
issue.

1 Iu. 28. 6.

k ^l *Y^e iuste, et aduersarys non cessabit in Re. 3*

Doct. 9.
Constancy getteth conquest.
a In the reasons
of Doct.
b James 4. 7.



THE SECOND TREATISE.

Of the particular pieces of Armour.

THE FIRST PART.

The duty of such as haue those pieces.

Ephes. 6. 14. *Stand wherefore, hauing your loynes girt, &c.*

6. 1. *Of the Coherence.*



Into the forenamed generall direction, the Apostle addeth a particular exemplification of the same, distinctly setting down

certaine speciall graces, whereby, as with pieces of Armour, we may stand fast. This exemplification is set forth in forme of an exhortation, wherein not only the duty whereunto he exhorte

2. The meanes and manner how it is to be performed. The duty is in this word *stand*. Though this word bee the same with that which immediately before is set down, yet is it not of the same mood, nor of the same tenor. That was a standing after the battell

is ended, and for a word of conquest: This is a standing in the battell, and for a word of conflict. That was of the Insisting mood, and implied an honour and dignity: This is of the Imperative mood, and implyeth a duty, and no other duty, chiefly, but many duties: for it is a metaphorical word taken from Souldiers; and according to the diuers acception of the Metaphor, it implyeth diuers duties.

6. 2. *Of a Souldiers standing.*

The Metaphor it selfe, implyeth these, and such like graces.

A Souldier like to a stone, as white-livered, faint-hearted Souldiers are ready upon every brunt to yeeld and runne away: so valiant courageous Souldiers stand stoutly against every brunt, and will rather stand and dye, than first yeeld.

2 A fitted abiding in ones proper place.

or standing in his ranke, neither stragling abroad, nor going into any others place. Experienced souldiers well know what a safegard it is to haue the ranks well kept, and therefore will not step aside.

3 *A watchfulnesse* opposed to luskiness and sluggishnesse: an heavy-headed, idle, luskish souldier, is euer ready to lie downe, like a tired Oxe or Horse; but a wise watchfull souldier standeth to receiue his enemy, whensoever he maketh any assault.

4 *Persurance with Armour still on the backe*: faint-hearted weake souldiers being loth long to beare the burden of their Armour, will oft put it on and off: when a skirmish is past, off goes the Armour, and so it is laid aside, till they be forced againe to put it on: but old well-experienced souldiers stand still with their Armour, looking for a fresh assault, and for more conflicts.

§. 3. Of Christian valour.

The duties arising out of the foresaid Souldier-like vertues are these.

1 *WE must bee of a valorous contragions mind against all our enemies*, standing stoutly against them, and bidding defiance to them all, euen as ^a *Dauid* stood against *Goliath*. How needfull this is in warre against flesh and blood, appeareth by ^b *Gods* earnest vrging of it to *Ioshuah*; But much more needfull it is in warre against spirits.

For they, though bold enough, yet are daunted with the stout standing of *Christs* Souldiers; but heartned with timorousnesse. Besides, the courage of our valorous Souldiers, addeth spirits to all their fellowes.

That we may with courage stand against our enemies, obserue these and such like grounds of encouragement:

1 That ^a the Lord is with vs, and will not faile vs.

2 That ^a wee fight in his name and power, but our enemies in their own.

3 That ^a our battell is most iust, and we fight in a iust cause.

4 That we fight with ^a enemies spoiled, whose weapons are blunted, whose power is limited.

5 That we haue ^a promise of victory, and so are sure not to be overcome.

§. 4. Of keeping our ranke.

2 *WE must bee careful to abide in the place where our Lord hath set vs*. For this know; that wee haue a double calling, one general, as we are Christians. The other particular, as we are distinguished in Church, Common-wealth, or Family. Accordingly these two points are to be obserued:

1 That wee remaine stedfast in the true Church where the Lords banner is displaid: that we reitain our profession, and start not for gaine, as ^a *Demas*; or persecution, as ^b they which forsooke *Paul*. Stragling Souldiers lose the succour of their Captaine, and helpe of their fellow Souldiers. Such stragglers from *Christs* Armies are separatists, heretikes, time-serverers, and all reuolters.

2 That wee bee conscionable and diligent in the severall functions of our particular callings; as in the Common-wealth; Kings, Iudges, Iustices, all Magistrates, all Subjects also; all of any Office, Trade, &c. In the Church; Ministers, other Church-Officers, and people. In the Family, Masters and Seruants, Husbands and Wiues, Parents and Children. For this end are particular duties prescribed to particular functions in Gods Word. Many weighty reasons there be to vge this.

1 ^a God hath appointed to every one his distinct place. Now it was the commendation of *Christ*, and of *Moses*, that they were ^a faithful to him that appointed them.

2 Every one shall bee called to account for those duties which belong to his particular calling; according to that which was said to the Steward, *Give an account of thy stewardship, Luke 16. 2.*

3 The order wherein every one

Col. 3. 15.
Heb. 3. 14.

1 Cor. 15. 58.

Duty 2.
Abide in thy place.
1 Cor. 7. 20.
Eph. 4. 1.

1 Tim. 4. 10.
1. 16.

Reasons.
1 Cor. 7. 25.

1 Heb. 3. 2.

1 Tim. 2. 2.

Duty. 1.

Stand stoutly.

1 Sam. 17. 45.

1 Ios. 1. 5, 7, 9.

Reasons.

Grounds of encouragement.

1 Ios. 1. 5.

1 Sam. 17. 45.

1 Ios. 1. 11, 27, 29.

is set, is the very beauty of the Church, and of the body of Christ: as the severall places of severall members, are the grace of a naturall body; Yea, this order is the strength of the Church, as in an army: in this respect the Apostle saith, that the body of Christ is *a sily rayned together, and firmly compell'd.*

4 The graces which God bestoweth on vs, as faith, loue, obedience, patience, wisdom, &c. are best exercised, and manifested in our particular callings.

5 In our p. oper distinct places, we haue the Lords promise of protection, but not out of them. Many iudgements hath God executed on busibodies, that entred vpon others places; instance *Corah* and his conspiracy, *Abshalom*, *Vzziah*, &c.

Wherefore wee are to take good notice of our particular places, and of the particular duties belonging vnto them, and both pray and labour for skil and ability to performe them. *It is the wisdom of the prudent to understand his way. For, He that walketh in his integrity (namely, in that which belongeth to him and his place) is iust.*

§. 5. Of watchfulnesse.

3 **W**E must bee watchfull, and stand vpon our defence against our enemy; hee will suddenly set vpon vs, coming when we are not aware of him. For the better performance of this duty, we must take heed of such things as may breed in vs a spirituall slumbering and drowzinesse, as are earthly delights and pleasures, worldly cares, &c. They which will *watch* must be sober.

§. 6. Of perseuerance.

4 **W**E must perseuere and continue in well implying the graces of Gods Spirit to our defence: thus may we better stand in the spirituall combate, then in our outward bodily fight: for our bodies haue neede to haue the Armour put off, for their ease and refreshings; but our soules haue no such neede. The Armour of God is not burdensome to the Spirit. Of this duty I spake more fully in the twelfth §. of the fourth part.

Thus much for the duties which this first word *stand* implieth.

Duty 3.
Stand on thy guard.
1. 1. Pet. 5. 8.
2. Mar. 4. 23.

2. Luke 22. 34.

3. 1. Pet. 5. 8.

Duty 4.
Perseuere.

2. Mar. 11. 30.

p Chap. 4. v. 16.
συναγωγῆς ἡμε-
της,
ἐν ἡμεῖς ἑαυτοῦ.

p Psal 91. 11.

p Num. 16. 2. &c.
q 2 Sam. 15. 2. &c.
r 2 Chr. 26. 16.

(Prou. 14. 8.)





THE SECOND PART.

The kinds of the pieces of Armour prescribed.

§. 1. *Of the severall pieces of the Armour of God in generall.*



He next point is, concerning the meanes or manner of standing, in the words following, *having your loynes girt, &c.*

In the 14, 15, 16, and 17. verses, there are sixe severall graces of the Spirit, compared to sixe severall pieces of Armour, which are especiall meanes to make vs stand fast. They are these,

- | | | |
|-----------------|-------------|------------------|
| 1 Verity. | Compared to | 1 A Girdle. |
| 2 Righteousnes. | | 2 A Breastplate. |
| 3 Patience. | | 3 Shoes. |
| 4 Faith. | | 4 A Shield. |
| 5 Hope. | | 5 An Helmet. |
| 6 Word of God. | | 6 A Sword. |

Out of this particular enumeration of these severall graces and pieces of Armour, I will deliuer three or foure generall obseruations, and then distinctly handle them one by one, as they lye in order.

§. 2. *Of defending our selves.*

Most of these severall pieces, even all of them but one, are defensive; that one which is offensive, namely, the Word of God, com-

pared to a sword, is also defensive, as well as the rest: wherby it is intimated that,

We that are Christians, must rather seeke to defend our selves, then annoy others. This was represented in that combat which our Lord fought with the Deuill: For Christ was led aside of the Spirit into the wilderness, and being there, the tempter came first vnto him, and first set vpon him. Here wee see that there was a necessity to moue Christ to fight, and that in a double respect. First, in that he was brought into the lists. Secondly, that being there, he was assaulted. In this fight Christ especially aimed to defend himselfe, and to repell the aduersaries weapons. Therefore all his answers are framed directly, according to Satans objections. The like wee may obserue in his conflicts with the instruments of Satan, the Scribes, Pharises, Herodians, &c. as also in those conflicts, which his Prophets, Apostles, and other Saints have had with Satan, and his instruments. Hereby we may see, that we fight in a just quarrell; for what iuster cause can there be, then for a man to defend himselfe and his owne right?

Obser. But defendants are oft in the greatest blame.

Answ. True, when they keepe men from their owne right, and make them recouer it by force. But we keepe nothing

The most part of a Christians Armour is defensive.

Obser. 1.

Mat. 4. 1. &c.

Reason.
Our quarrell is iust.

thing from Satan which is his due: he seeketh to get those from Christ, whom Christ hath dearly bought, euen with the price of his owne blood. It is therefore a Diabolical property, to raise vniust quarrels, and by force to seeke to wring from any that which hee hath no right vnto. If we be thus let vpon, lawfully wee may defend our selues, and with confidence call for Gods aide, yea also in faith depend vpon him.

§. 3. Of resisting.

ONE offensiue weapon, the Word of God, which is a *Sword*, is put into our hands, so that *just occasion being offered, we may and ought to doe our best to repell and drive away the deuill, and his instruments.* Hereof I shall speake more largely on the beginning of the leueneenth verse.

§. 4. Offstanding at defiance.

EVERY part and piece of this Armour, is for the forepart of a man, neuer a piece for his backe, or hind parts. What doth this imply, but that

We should alwaies stand against our enemies, face to face, and neuer shew them our backs, neuer flye from them, but haue Nehemias holy resolution, and say, Should such as wee flye? Oft we are stirred vp to fight, wrestle, stand, resist, &c. neuer perwaded in the whole Booke of God to flye, that is, to yeeld the victory vnto Satan. We may wisely auoid his temptations, and not yeeld to them, when by them hee seekes to draw vs from the seruice of our Lord, to his slavery: and thus we are commanded to flye from idolatry, to flye from the lusts of, auarice, &c. But timorously to cease from resisting temptations, and withstanding the Deuill, is dangerous to our selues, and dishonourable to God: it maketh Satan euen to insult ouer God himselfe, whose Souldiers we are, and to get great aduantage against vs. For flying from God, whom haue we to flye

vnto? Being out of Gods protection, the Deuill will soone make a prey of vs. Let vs not thinke, that if wee yeeld the field, the Deuill will be contented: It is not the glory of conquest that he seeketh, so much as our destruction: *He seeketh whom to deuoure.*

§. 5. Of the sufficiency of our Armour.

IN this particular enumeration of these severall pieces, I finde a Christian Souldier armed from top to toe: for here is an Helmet for his head, and face: a Brestplate, together with the Tassets and Cushes, from neck to middle, and from thence to the knees: a Girdle to knit them together; Greaves from knees to the soles of the feete; a Sword for the right hand, and a shield for the left. Well therefore might the Apostle terme it *whole Armour.*

So whole and compleat is this Armour, as we neede seeke for no other to adde to it, or to couer it ouer. As it is madnesse to reiect this, and trust to the clout and paper armour of Papists and worldlings: so it is childishnesse and meere folly, to couer this *whole Armour* ouer with any other, and so needlessly clog the soule: yea, it is derogatory to Gods honour and wisdom, and a degree of presumption. Such as they as acknowledge and beleeue that the Word of God is perfect, and yet thinke it no harme to haue humano traditions added thereto: or that Christ only is able to saue, and yet the helpe of Saints to doe no harme: or that faith onely is sufficient for iustification, and yet no hurt to joyne workes also with faith, in the office of iustifying a sinner, &c.

Let our care be to be armed with this *whole Armour*, and every piece of it, and so wee may well content our selues therewith, boldly may we defie our enemies, hauing it on, and not feare what they can doe vnto vs. These vses haue bene largely handled, so as I neede not now further insist vpon them.

As Pet. 5. 8.

Obfer. 4.
Every part fenced.

Vse 1.

to 2.

Vse 2.

Obfer. 2.
Repell the enemy.Treat. 2. Part. 2.
§. 1.Obfer. 3.
No safety in flying.

Nehem. 6. 11.

1 Cor. 10. 14.
2 Tim. 2. 21.Diabolus non opus
aliquid aliud operatur,
nisi ut subvertat eum et
illius, hic honor,
ho. & gaudium,
et sic in Mat.
4. 10. 5.



THE THIRD PART.

Girdle of Truth.

Ephes 6.14: *Having your loynes girt about with Truth.*

§. 1. *Of the diuers kinds of Truth.*



The first piece of spirituall Armour heere in order set downe by the Apostle, is *Truth*. In handling whereof I will shew, first, what

Truth is, here meant: Secondly, how fitly it is compared to a Girdle. Thirdly, what account is to be made thereof. Fourthly, what wyles the Deuill hath to wrest it from vs.

For the first, There is in man a *fourfold* truth.

First, of iudgement: Secondly, of heart: Thirdly, of speech. Fourthly, of action.

Truth of iudgement is, when a mans iudgement agreeth with Gods Word, which is the touch-stone of Truth: so as the principles of that Religion which he professeth, and his opinion concerning the same, are grounded thereon, and may be warranted thereby. When the understanding of man, being enlightened by Gods Spirit, and informed by his Word, remaineth settled and established in that doctrine which the Word of God teacheth, then is there Truth in his iudgement: this Truth was it, for

which ^a Saint Peter commended the distressed Iowes to whom he wrote, and which ^b Saint Paul exhorteth the Ephesians to follow. This is opposed to *error*.

Truth of heart, is the singleness and sincerity thereof, whereby a man seeketh to approue himselfe vnto God, the searcher of all hearts, and to bee accepted of him: ^c this is *that truth in the inward affection which God loveth*, and ^d wherewith Hezekiah comforted himselfe, yea, which he pleaded before the Lord, when hee had receiued a sentence of death. This is opposed to *hypocrisie*.

Truth of speech, is an agreement of the word of a mans mouth, both with his minde, and also with the matter which he vttereth. This is it, whereunto we are exhorted; *Ephes. 4. verse 25. Speake the truth.* And ^e which the Apostle oft affirmeth of himselfe. This is opposed to *lying*, when a man speaketh against his minde and conscience: and to *falsehood*, when a man speaketh contrary to the thing it selfe.

Truth of action, is a plaine, faithfull, and honest dealing in all things, whether we haue to doe with God, or man; when men neither make shew of doing that which indeed they doe not, or of doing it otherwise then they

^a 1 Pet. 1. 12.

^b Chap. 4. v. 25.

^c Truth of heart.

^d Psal. 51. 6.

^e 1 Sai. 38. 3.

^f Truth of speech.

^g Rom. 9. 2.
^h 1 Tim. 2. 7.

ⁱ Truth of action.

Foure kinds of truth.

Truth of iudgement.

a Joh. 1. 47.

b 2 Tim. 2. 26.

they doe: * this truth was in *Nathaniel*, in which respect Christ called him an *Israélite* ^b *in truth*. This is opposed to *disimulation* and *deceit*.

§. 2. *What kinde of Truth is here meant.*

Some apply the *Truth* here mentioned, to *Doctrine* and *Religion*, as if onely the soundnesse of it were meant: others reſtraine it to the vprightnesse and ſincerity of our hearts and affections: others vnderſtand it of the truth of our words and ſpeeches: and others expound it of the purity and innocency of our practice and carriage.

But whoſoever exclude any of theſe forenamed branches of truth, come (as I take it) ſhort of the Apoſtles meaning; all of them muſt concur to make vp the ſtrength and beauty of this *Girdle*. For truth is a generall property, which, as *Salt*, ſeaſoneth euery thing, and maketh it ſauory to God and man: the whole lump muſt bee leauiened with it, I meane the whole man throughout, his opinion, his affection, his communication, his conuerſation:

1 Truth of iudgement is the ground of all the reſt: for though our hearts be neuer ſo ſincere, our ſpeeches neuer ſo true, our actions neuer ſo plaine, yet if in iudgement wee bee miſ-led, all is but as ſtraw and ſtubble, which when it commeth to the fire of riyall, will ſoone bee conſumed. It ſeemeth, that before *Paul* was inſtrued in the truth of the Goſpell, hee had a kinde of truth in his heart, for hee was zealous towards God; yea, alſo in his ſpeeches and actions: for ^d hee was *unrebukeable concerning the righteousneſſe which is in the Law*: yea, ^e he thought in himſelfe, hee ought to doe what hee did: hee had not a double heart, a double tongue; he pretended not what he neuer intended; yet becauſe he wanted truth in iudgement, all was but *droſſe*, and loſſe vnto him.

2 To truth of iudgement, muſt truth of heart be added, or elſe not

withſtanding the ſoundneſſe of *Doctrine* which we profeſſe, wee make our ſelues odious and abominable to God: for God gaue man but one ſingle ſimple heart: if any haue ^f *an heart*, and ^g *an heart*, the *Diuell* hath giuen him that double heart, it is no part of Gods Image, God will not acknowlédge it. *Judas* knew the truth of Religion, and preached it as well as the other Diſciples; but wanting truth in his other parts, what good got hee thereby, but the witneſſe of his conſcience againſt himſelfe?

3 But what if a man which profeſſeth the true Religion, thinke hee hath a ſingle heart, and yet bee giuen to lying, and to deale deceitfully? Surely, hee diſgraceth his profeſſion, and giueth luſt cauſe of ſuſpition, that he hath no honeſt heart: for the heart is as a fountaine. Out of the abundance of the heart, proceede a mans words and actions: yea, the heart is as a *Queene*; and hath a command of a mans tongue, and of all his outward parts: ſo that if there be truth in it, there will bee truth in all the other parts: ſincerity in the heart will keepe the tongue from lying, and the whole carriage of a man from diſſimulation and deceit. Wee ſee then, that of neceſſity, all theſe foure branches of truth muſt be ioyned together to make vp this *Girdle*.

§. 3. *What kinde of Girdle is here meant.*

The next point is, concerning the *Metaphor*, and the fit application of this grace of truth. This ſpeech of ^h *girding the loynes*; is in Scripture taken in a double ſence: one, for truſſing vp a mans garments; the other, for cloie and faſt tying his harnelle together: in the former ſence the *Metaphor* is taken from trauellers or runners: for in thoſe Countries they were wont to weare long ſide Garments, which if they were not tucked vp, they would hang dangling about the heeles of ſuch as trauelled or ranne a race, and ſo bee a great hindrance vnto them. In this ſence

g Pſal. 11. 2.
שֵׁשׁ בָּהֶרֶץ

Where truth of heart is, there is truth of ſpeech and action.

Truth as ſalt.

Truth in iudgement the foundation to the reſt.

a Acts 12. 3.

d Phil. 3. 6.

e Acts 16. 9.

f Phil. 3. 2.

To truth of iudgement, add truth of heart.

II. Point, how ſilly Truth is compared to a Girdle.

b 2 Tim. 2. 26.
בְּרֵעֵי הַקֶּרֶן

1 Kings 19. 46.
2 Kings 4. 39.
Exod. 12. 11.
Luke 14. 35.

ſence this Metaphor is * oft vſed, and thereby Gods people were taught to remouē all impediments in their Chriſtian courſe and iourney, and to be as well prepared, as they could be. to performe the worke of the Lord. In the latter ſence the Metaphor is taken from Souldiers, who are wont to knit their Armour cloſe and faſt vnto them, and ſo tye their loynes hard, partly to keepe their Armour from looſing and ſhaking, and partly to keepe their body ſteady. ° In this ſence the Lord ſaid to *Iob, Gird vpon thy loynes like a man.* That laſt phraſe *Like a man,* ſheweth that he ſpeaketh to him as vnto a Souldier, whom he would haue to ſtand ſtedfaſt, and to hearken vnto him.

1 Ioh. 3. 3.
& 4. 3.

Here it is to be taken in this latter ſence, and ſignifieth a Souldier-like girding of the loynes: for which purpoſe, they who weare Armour, vſe to haue a ſtrong faire Girdle, commonly called a *belt*, whereby they knit faſt together, and cloſe vnto their middle, the vpper and lower pieces of their Armour, as their breſt-plate, and their Taſſers and Cuſhes. Theſe belts, as they were ſtrong, ſo they were ſet with fluddes, being faire and large. There is a double vſe of them: one to keepe the ſeueral pieces of Armour faſt and cloſe together, and to hold the loynes of a man firme, and ſteady, that he might be able to ſtand the ſurer, and hold out the longer. The other, to couer the ioynts of the Armour, that they might not bee ſcene. The fiſt vſe was for ſtrength: the ſecond, for ornament.

6. 4. *Wherein a girdle is reſembled to truth.*

THUS truth is both an ornament to a Chriſtian Souldier, and alſo an excellent meanes of ſtrength to vphold him. For it doth both grace and honour him before God and man; and alſo faſt holdeth together other graces of Gods Spirit, eſpecially in temptation, when they are moſt ſhaken, and ſo vpholdeth him. This will

*Quid ſpectoſius
ip̄i ueritate, ad
quam omniuſque
ſpectantur
perſequere ſe
cupere conſtititur,
q̄m. Inſide uer.
Rel. cap. 40.*

more euidently appeare by the particular branches of truth before mentioned.

1 What greater ornament and beauty to Religion, then ſoundneſſe and euidence of truth? This is the very glory and crowne thereof: all other vaine głoſſes, as *antiquity, vniuerſality, vnitie, vniſormity, ſucceſſion, conſent, multitude, pompe, reuenues, &c.* being ſeparated from truth, are but as ſo many peales in a blind eye, which make it ſo much the more deformed: for the more ancient, vniuerſall, vniſorme, and pompous ſuperſtition, idolatry, or any falſe religion is, the more odious and deteſtable it is; but the more true and ſound a Religion is, the more excellent and glorious it is.

So for ſtrength: what can better ſettle and eſtabliſh the iudgement of a man then truth? *Great is truth, and preuaileth.* It is like a ſharpe Sword in a weakē mans hand, which is able to pierce deepe, though there bee but ſmall ſtrength to thruſt it. Truth cannot be ouercome, neither is daunted with the multitude of enemies. This is it which hath made Martyrs in all ages to ſtand to their profeſſion vnto death, and to ſeale it with their blood, rather then ſtart from it; yea, though many of them were illiterate men and weakē women.

The like may be ſaid of the other branches of truth: an vpright and ſincere heart maketh a man amiable before God himſelfe. ^d *Dauid* being a man of a ſingle heart, is termed ^e *A man after Gods owne heart.* And ^f *Nebuch* being an vpright man, found grace in the eyes of God.

No eloquence or learning can ſo grace and commend a mans ſpeech as Truth: for lying and falſhood are parts of that ſoule and filthy communication, which the Apoſtle condemneſt. ^h *The Lord hateth a lying tongue;* ⁱ *it is abomination vnto him.*

No outward comlineſſe of body can ſo commend a man, as plaine, faithfull, and honeſt dealing. ^k This made

Truth, the beſt grace to religion

Simil.

And the greater strength. Simil.

Veritas vincit non potest multitudine beliarum non accretur. Hieron.

Truth is a comlineſſe in euery thing.

^d 1 King. 15. 1. 4. 5
^e Acts 13. 22.
^f Gen. 6. 8. 9.

^g Chp. 4. 7. 29.

^h Prou. 6. 17.
ⁱ 1. 12. 13.

^k 1 Ioh. 1. 47.

made Nathaniel so gracious in Christs eyes: but none more odious and detestable to God and man, then dissembling, and deceifull persons: the conscience of such maketh them to shunne the light, and be afraid of Gods presence, as *Adam*. So likewise, truth in all these, doth very much strengthen, and uphold a man in time of tryall, and keepeth him from fainting. *This* was the ground of *Iob*s courage and constancy. *This* added an edge to *Heczekiah*s prayers. *This* made *Danid* bold to referre himselfe to Gods triall and examination. *This* upheld *Paul* against all that could be laid against him.

§. 5. Of getting Truth.

THE account which was to be made of this spirituall Belt, is declared by *Salomon*, who exhorteth to buy the truth, and not sell it. This aduice concerneth two sorts of men: First, such as haue it not, they must labour to get it. Secondly, such as haue it, they must hold it fast. That this direction may be the better applied, we are well to search whether wee haue this girdle of verity, or no. Eitly may I apply this to a youth, which the Apostle speaketh of faith: *Examine your selves whether ye haue faith, proue your selves.* There is no grace which maketh more sensible difference betwix the children of God and of the Devil, then truth. In this examination we must proceed in order.

1. How and all of truth may be made.

TRUTH is to be made of the truth of our judgement: whether the Religion which we profess, and all the principles thereof be assuredly found and true. To this end, the exposition of *Saint Paul*, *Try all things, and that of *Saint Iohn*, Try the spirits.* For this end, the direction giuen by Christ (*Search the Scriptures*) is to be obserued and followed, as it was by the men of *Berea*: for the Scriptures are the word of truth,

and the voice of God; the highest and chiefest Iudge: a most perfect, sufficient, impartial Iudge. They who make any other Iudge, may soone be deceiued.

Here see what wrong Popish guides doe to their followers, in keeping from them this touch-stone of truth. See what Ideots they be, who thinke it sufficient to belecue as the Church doth. Such are they among vs, whose onely ground of faith is the common receiuod Doctrine, be it true or false. No maruell they bee soone shaken and removed: they want this Girdle of Truth; which should strengthen them.

If we finde truth seated in our vnderstanding, then are we further to obserue, whether like the Ointment powred on *Aarons* head, and the dew that fell on the M.ountaines of *Sion*, it descend from the head to the heart: whether the heart bee vpright before God or no. It appeareth that *Danid* thorowly searched his heart for the truth thereof, or else durst hee not with such boldnesse and confidence haue referred it to Gods triall: the like I might instance in *Iob*, *Heczekiah*, *Paul*, and many others. Great neede there is of thorow trying the heart: for it is deceifull about all things, & that not only to others who cannot discern the secrets thereof, but also to men themselves, if at least they diue not into the bottome of it. Some be such grosse Hypocrites, that they cannot but in their hearts condemne themselves, as *Ananias* and *Saphira*: others so simple, as they beguile themselves, like *Peter* and the other Disciples. In all ages many haue thought better of the integrity of their heart, then by proofs and euent it hath fallen out to bee. The best triall of our heart will be by our disposition when wee are alone, or when we can conceiue pure thoughts and cogitations from all men; yea, even from the very suspicion and coniecture of men: if then they bee vpright, and therefore vpright, because wee desire to approue our selves to God,

m 2 Tim. 3. 16.

2 search what truth in bearing. Psal 133. 2, 3.

Psal 16. 1.

100. 17. 9.

Acts 5. 3, 9.

Mat. 16. 33.

Gen. 3. 8. Truth doth much strengthen men.

Iob 17. 5, 6. & 31. 5. Psal. 18. 7. Psal 124. 1.

1 Cor. 4. 4.

3 Point, what account is to be made of truth. 1 Pron. 23. 23, expounded.

1 Cor. 13. 5.

1 Search what truth in judgement.

The 65. ar.

1 Iobn 4. 1.

1 Iobn 5. 39.

Acts 17. 11. 1 Thim. 2. 8.

Gen. 39. 9.

Search what truth in speech and actions.

Luk. 6. 45.

The ground of truth.

Mar. 23. 9.

Job. 19. 43.

Sam. 15. 30.

Gen. 34. 23.

Chro. 34. 2. 17.

Est. 8. 17.

Mat. 5. 1. 9.

Kin. 27. 9.

Pier. 41. 6.

The extent of truth.

Heb. 13. 18.

Col. 5. 6.

God, as *Ioseph*, then may we bee assured there is truth in them.

3 From the heart which is a fountaine, wee are to proceede to the streames thereof, our speeches and actions; and search whether from this cleare spring there flow forth cleare waters, and so see what correspondency there is betwixt them. Now, here we are not onely to obserue whether our speeches doe agree with our knowledge of the thing we vtter, and with evidence of the thing it selfe, or whether our actions be plaine, or fraudulent and deceitfull, but also whether that true and good communication which wee vtter, and those true and honest actions which wee performe, doe come from the *good treasure of a true heart*. For our helpe in this triall, note these few directions.

§. 7. Directions for triall of truth in speech and action.

1. **W**HAT is the ground of truth in our words and actions? what moueth vs thereunto? whether popular applause (as the Scribes and Pharises, who did all to be scene of men, for they loued the praise of men more then of God) or credit and estimation (as *Saul*) or profit (as the Shechemites) or respect to some men (as *Iosh* and his people) or desire of quiet and auoiding trouble, as they which became *Iewes* in *Mordecaies* time) or company and example of others, as *Ananias* and *Saphira* or intent to worke some mischief, (as *Iezabel*, and *Ishmael*. These and such other by-respects being the ground and cause of our actions, doe plainly argue that there is no sound truth in them.

2 What is the extent of that truth we make shew of? whether it bee in all things? This was the prooffe of the Apostles good conscience; for truth is a leuen which seasoneth the whole lump. So as they which at sometimes, and in some things are watchfull over their words and actions, but careless at other times in other things, want

this leuen of truth, as *Herod*.

3 What the things are wherein we are most strict? whether they be matters of greatest weight and moment? They who pretend much truth in small and light matters, and are careless and dissolute in great and weighty matters, haue no sound truth in them. Such were the *Scribes and Pharises*.

4 What order we obserue? whether first we beginne with our selues, and looke to our owne speeches and actions. Many will bee more forward and zealous in stirring vp others to all manner of truth, then themselves: yea, they will checke others for failing in such things wherein themselves are most faulty: surely there is no sound truth in such. Christ maketh this a note of hypocrisie.

§. 8. Of buying truth.

THUS are wee to search our selues throughout: and if vpon this search we cannot finde that wee haue this girdle of verity, then we must obserue the first part of the *Wise-mans* aduice, *Buy the truth*, that is, vse all the means which possibly we can, for attaining vnto, and possessing it; yea, though it bee with a departing from, and forsaking of many things which seemed profitable and pleasant vnto vs, because they and truth could not well stand together. The Metaphor of buying implicth a letting goe of some things, for the attaining of other things. Excellently is this set forth vnto vs by two parables which Christ vttered; one of a man that bought a treasure, and another of a Merchant that bought a pearle. Truth is a rich treasure, and a precious pearle: if the worth of it, and the need which wee haue of it, were well knowne, I doubt not but easily wee should bee perswaded to part with much for the getting of it. So excellent it is, that for it selfe it is to be loued.

Mar. 6. 20.

The obiect of truth.

Mar. 23. 23.

The order of shewing truth.

Mar. 23. 4.

Mar. 7. 3.

Pro. 23. 23. How to buy truth.

Mat. 23. 44. 45.

Veritas propter seipsam diligenda est. Aug. in Gal.

§. 9. Motiues to buy Truth.

I Will therefore first lay down some motiues to stirre vp in vs a desire of truth, and then some directions, to instruct vs how to get it.

For the first, note first the excellency: Secondly, the necessity: Thirdly, the benefit of truth.

1 Excellent must that needes bee, which maketh vs like to God: but nothing can make vs more like to him then truth: for he is the *Lord God of truth*; his Sonne is truth; his holy Spirit, *the Spirit of truth*; his Word, *the Word of truth*; his promises, commandments, iudgements, wayes, workes, all truth. Herein doe the glorious Angels and Saints resemble God, whom to imitate, is an excellent thing: most contrary is the Diuell, and all that beare his Image: he is the father, and they children of lying and fallshood.

Besides, Truth is a kinde of perfection in all Christian graces; yea, the greatest perfection that we can attaine vnto in this life. One and the same word in Hebrew, signifieth both integrity or vprightnesse and perfection, so as some translate it *vpright*, some *perfect*. In regard of this quality, we may appeale to Gods iudgement, but not in any other kinde of perfection, whether of degrees, parts, measure, or the like; so that in this respect, it hath an excellency aboue all other graces.

2 So needfull it is and necessary, as without it, no other grace can bee of any vse. Faith, hope, loue, and all other graces, are as corrupt and putrified meate without it. Therefore the Scripture commendeth *faith vnfeined*, *loue without dissimulation*, *wisdom without hypocrisie*, &c. Yea, also *lips vnfeined, innocent hands*, &c.

No knowledge, no righteousness, no good thing can stand an hypocrite in any stead. What good got *Saul*, *Iudas*, *Ananias* and *Saphira*, *Simon Magus*, and such other Hypocrites, by all those seeming excellent gifts,

which they made shew of? All they did, was odious before God: Therefore notwithstanding the Pharisees prayed oft, gaue much almes, fasted oft, duly payed their tithes, and did other like duties, yet Christ denounceth many woos against them, *Mat. 23*. Hypocrites receiue no reward of God the searcher of hearts, but the punishment of deceit.

3 Such is the benefit of truth, that the least measure of grace, seasoned with it, is acceptable to God, and in that respect very profitable to vs. It is noted of those, which in *Hezekias* time came out of *Ephraim*, and other Tribes of Israel, vnto *Ierusalem* to keepe the Passouer, that they had not cleansed themselues according to the Law, whereby they prouoked the Lord to inflict some iudgement vpon them: but *Hezekiah* putting the Lord in minde, how they came with their whole hearts to seeke the God of their Fathers, the Lord healed them. Well might *Dauid* pronounce the vpright blessed, for as *God loueth truth*, so *the vprights are his delights*, and hee hath promised to with-hold no good thing from them.

Thus we see what good reason we haue to buy truth. Obserue now how it may be gotten.

§. 10. Meanes to get truth.

FOR truth of iudgement, wee must resort to the place where it may be had, that is, the true Church, *the pillar and ground of Truth*. In it is the fountaine of Truth, the holy Scriptures: in it flow forth the streames of Truth, by the Ministry of the Word. Bethou one of the members of the true Church, so shalt thou haue a right thereunto: Search the Scripture, frequent the Ministry of the Word, so shalt thou finde Truth. Rather then go without it, let goe honour, wealth, pleasures, ease, and all thy naturall and carnall lusts: let goe all. *Paul* had surely a good mind to buy the Truth, for *he counted all things losse for the excellent knowledge of Christ*.

For truth in heart, speech & carriage,

(c) remem.

The excellency of truth.

a Psal. 31. 5.
b Iohn 14. 6, 17.
c Iam. 1. 18.
d Psal. 119. 9.
e 119.

f Mat. 6. 10.
g Iohn 8. 44.

h Gen. 6. 9 & 17. 1.

i Psal. 6. 1.
Ila. 3. 3.

2 The necessity of truth.

k 2 Tim. 1. 5.
l Rom. 11. 9.
m Iam. 3. 17.

n Mat. 5. 20. & 6. 2. & 23. 14.
O Hypocrita ab inspectore cordiu Deo mercedem non capient, nisi fallaciam supplicium. Aug. de ferm. Dam. in monte. lib. 2.

3 The benefit of truth.

o 2 Chr. 30. 18, 19, 20.

p Psal. 119. 1.
q Psal. 51. 6.
r Prou. 11. 20.
s Psal. 84. 11.

How truth in iudgement is gotten.
t 1 Tim. 3. 15.

u Thi. 3. 8.

How Truth in
heart, Iewels and
carriage is got-
ten.

a Gen. 17. 1.

b Gen. 39. 9.

remember that thou standest alwaies in the presence of God, and that thou hast to doe with him, whether thou art alone, or in company, doing any duty that appertaineth to God or man; and in respect hereof, let thy care be to approue thy selfe to God: Thus shalt thou get Truth. For marke the charge which God himselfe gaue to *Abraham*, * *Walke before me, and be vpright*. The former part of this charge, is a cause of the latter: the latter, a fruit and euidence of the former: *Joseph* had well acquainted himselfe with Gods presence, which made him so honest and vpright.

This is it which maketh men such dissemblers in their words and actions, that either they know not Gods presence in euery place, or belecue it not, or thinke not of it, or regard it not. Mans presence maketh many to be faithfull, iust, honest, &c. Surely, Gods presence must needes worke much more, if it were duly weighed, or else men haue Atheisticall hearts. Let vs set God alwaies before vs, and depart with any thing rather then offend him, and thus shall we come to be vpright.

§. 11. Of keeping Truth.

After that Truth is gotten, our next care must be fast to hold it, and thereby to manifest that great account which we make of it. *Sell it not* (saith the *Wise man*;) by no means vpon any condition, for any respect let it goe: for then 'it had bene better for vs neuer to haue had it. All the good we reape by verity and integrity, after it is lost, is this, that another day it will rise vp in iudgement, and bee an heauy witness against vs. Some men make such account of some Iewels they haue, that no preferment, no fauour, no wealth, no office, nothing can purchase them; and yet it may bee, that their Iewels are not worth the price which is offered for them. Should not we much more esteeme of Truth, for which no sufficient price can be giuen? The holy Confessors and Martyrs in all ages

haue well knowne the value of this Iewell, and in that respect preferred it before their liuings and liues: they would not let goe Truth of doctrine: * *Joseph* would not let goe Truth of heart and action, for loue nor feare.

§. 12. How truth of doctrine is assaulted.

This latter point of fast-holding and safe keeping Truth, is the rather to be regarded, because the Diuell and his instruments (not ignorant, that if this Girdle bee wanting, all other pieces of Armour will stand vs in no stead) haue bin in all former ages, and still are busie to get it away from vs, sometimes by faire inticements & allurements to draw vs from truth of doctrine: on the one side are brought many plausible arguments, agreeable to the naturall humour and reason of man (such are most of the arguments which *Papists* vse;) on the other side, much trouble & great persecution is raised. If they cannot cleane ouerthrow Truth, yet they will doe what they can to adulterate it: witness the *Prophets* and *Apostles* times, and euery age euer since: I would our age and Country were free from it. Behold how busie *Poppish Iesuites*, *Priests* and *Fryers* are: What would they not giue? What would they not doe, to dispossesse vs of the Truth of Religion?

§. 13. How sincerity is assaulted.

So likewise for sincerity, how doe *Sprofane* worldlings seeke to wrest it from vs? endeavouring to make vs odious to all, because wee will not yeeld to them. These are as spitefully bent against vs for sincerity, Truth and honesty in our heart, words and actions, as *Papists* are for verity and soundnesse of doctrine. For some hate those that are honest and vpright (as *Ahab* hated *Micaiah*;) some scoffe at them (as *Ismael* at *Isaac*), saying, *Plain dealing is a iewell, and he that wresteth it, will die a begger*. Yea they will not sticke to brand them with the odious termes of hypocrisie and dissimulation, though of all sort of people they

a Gen. 39. 9.

III. Point.
Satan's wyle to
wrest Truth
from vs.

Sell not Truth,
Prout. 23. 23.

c 1 Pet. 2. 20, &c.

d 1 King. 22. 3.

e Gen. 29. 9.
A cursed Pro-
uerbe.

a Job 1. 9. & 4. 6.

they are farthest from it: especially, if God suffer any affliction to fall on them, (as on his servant Job) then with Jobs wife and friends, they will be ready to vpbraid vnto them their integrity and vprightnes, as if all had beene onely in shew to bleare mens eyes. But if any that indeed with an hollow heart haue made profession, doe fall away, and so bee discovered (as Judas, Ananias, Demas, and such other) their examples shall be cast in the teeth of the most vpright.

Job 27. 5.

And if, notwithstanding all this, they shall remaine constant (as Job did) and not suffer their innocency and integrity to be outfaced, then wil they object against them the censure of other men, and say of them, How fencer ye thinke of your selues, yet others, and those good men too, thinke not so well of you: if ye were wise, you would giue more credit to other mens iudgements, then to your owne: for men are blinde and partiall in iudging themselves.

Many by these and such like discouragements haue beene moued to make no account of Truth, but to leaue it to such as better esteeme it then they: Others, to cast it away, and to yeeld, to the times, both for Religion and conuersation, shewing themselves as superstitious or profane as the worst. I will therefore, as an antidote against those poysonous objections, discover the vanity of them, and shew how these wyles may be auoided.

§. 14. Of the necessity of Truth in Religion.

I Against fast holding Truth in iudgement, 2. things are especially objected. One, that it is not necessary. The other, that it is dangerous.

Object. 1. They say it is not necessary, because a man may be saued in any Religion.

Answe. This is a most false and impious position, the very bane of true Religion. The Apostle expressly saith, there is *one faith*. In that Christ termes himselfe *the way, the Truth,*

the Life, doth he not imply that he is the onely true way that leadeth to life? That curse, which the Apostle thundred out against all that preached any otherwise then he had preached, ought to terrifie vs from yeelding to any thing but the Truth. He promouneeth them *damned* which beleaue not the Truth.

§. 15. Of the pretended danger in maintaining Truth.

Object. 2. THE danger which they alledge, is either in regard of conspiracies, treasons and insurrections which Princes and Governours are subiect vnto, if they be too stiffe in maintaining such of Religion: or persecutions which subiects are like to fall into, if they be too resolute in professing the Truth.

Answe. For the danger of Princes and Magistrats, they neede not to feare it, because they haue God to watch ouer them, and to bee their Protector, so long as they maintaine the Truth. Not to search after examples of other ages and places, consider how miraculously God preserved Queene Elizabeth (of blessed memory) both from insualions of enemies abroad, and also from many conspiracies of Traitors at home. After 44. yeeres, and foure moneths prosperous Reigne in peate she ended her dayes, notwithstanding all dangers whatsoever. Many treasons, close cruell treasons, such as the like in all former ages haue not bin heard of, haue also beene intended against our late Soueraigne. What hath bin the issue? They which laid the snares, were caught themselves, and hee remained in safety, and dyed in peace. Surely GOD hath respect to the Truth, which hath beene, and still is maintained in this Land. Our neighbour King thought to auoid danger, by letting goe the Truth, and yeelding to Idolatry: but thereby hee cast himselfe out of the protection of the God of truth. What followed thereupon? One sorry villaine slew him in the midst of his Guard.

a Gal. 3.

et. Ihes. 1. 11.

God protecteth defenders of truth,

Whether a man may be saued in any Religion.

6 Cl. ap. 4. v. 5. c Iohn 14. 6.

Henry the French King.

To be persecuted for truth, a matter of joy. ^a Mat. 5. 10, 11. ^b Luke 6. 23.

As for the persecution which is raised against others, * it is a note of blessednesse, ^b a matter of reioicing: and in this respect, a strong motiue to perswade vs fast to hold Truth.

§. 16. *Of the pretended trouble of conscience, which sincerity is said to cause.*

Against truth of heart, and remaining stedfast therein, are objected: First, vexation of minde. Secondly, wearisomnesse. Thirdly, outward troubles. Fourthly, the iudgement of other men.

Obiect. 1. The **D**euill suggesteth to many, that it is impossible alwaies to keepe the heart vpright: and that if there be a little failing, the conscience is so troubled, as it can hardly (if at all) be quieted: and thereupon inferreth, that it is best not at all to regard truth of heart.

Ans. There can bee no better, no more soueraigne a preseruatiu against trouble of conscience, then truth of heart. * This kept **I**ob from despaire: this made ^d **H**ezekiah bold. Truth of heart is a strong prop to a man in the midst of his manifold infirmities: for it is impossible to keepe the heart free from all corruption, but yet there may be truth in heart. Every corruption, though it argue imperfection, yet it argues not Hypocrisie, if at least it steale into the heart against our honest purpose, and against our earnest desire, and being discerned, causeth godly sorrow, and Christian watchfulnesse, both in purging the heart of that which is entred in, and also in keeping it, that the like enter not in againe. But where there is no truth of heart, it is vtterly impossible that there should bee any sound comfort. If such a mans conscience be euer troubled, it will be ouerwhelmed and drowned in despaire.

Truth keepeth from despaire.

e Job. 27. 16, 6. ^d Hk. 38. 3.

§. 17. *Of the pretended wearisomnesse of Sincerity.*

Obiect. 2. **A** Gaine, hee suggesteth that it is a wearisome thing to keepe the Girdle of Truth alwaies close vnto vs. None can hold out: the most vpright haue fallen away, as **D**emas and others.

Ans. It seemeth wearisome only to those who neuer felt it, neuer knew it. I may say of it, as ^d **C**hrist of his yoke, *It is easie and light.* Yea, it is sweet and pleasant to him that indeed tasted of it. As for those which haue fallen, they neuer had a graine of Truth in their hearts: all the shew they made, was onely a shew: * They fell, because they had no Truth in them. Had they bene vpright, they would haue continued so: ^e for *marke the vprights man: the end of that man is peace.*

Truth is easie and sweete.

^d Mat. 11. 10.

^e Mat. 13. 21. ^f Iohn 8. 19.

^f Psal. 37. 37.

§. 18. *Of the pretended iudgements on the vpright.*

Obiect. 3. **F**urther, hee inferreth that the vprightest are plagued as much, if not more then others. How then can their vprightnesse be pleasing to God?

Ans. Corrections are not tokens of Gods wrath, * but of his loue, when they are laid vpon his Children. The vpright haue many iudgements inflicted on them for proofe of their vprightnesse, (as ^b **I**ob) and therefore for their good, and for their glory, yea, also for the glory of God.

Gods corrections no tokens of his wrath. ^g Hk. 12. 5, 6.

^b Iob 1. 11, 21.

§. 19. *Of others opinions concerning a mans sincerity.*

Obiect. 4. **B**esides, hee laboureth to perswade men, that they deceiue themselves, in thinking they haue truth of heart, when they haue none, because other men iudge not so well of them, as they themselves.

Ans.

Truth best discovered by a mans owne heart. e 41. Cor. 5. 11.

Answer. No other man can so well discern the Truth of heart, as a mans owne selfe: * For what man knoweth the things of a man, saue the spirit of a man which is in him? As other men may iudge an Hypocrite to bee vpright, when the hypocrite in his own conscience knoweth himselfe to bee so: so they may iudge an vpright man to be an Hypocrite. But another mans iudgement cannot make the Hypocrite to be vpright: Why then should it make an vpright man an Hypocrite? The Hypocrites conscience condemneth him, though all the world acquite him: and the vpright mans conscience will vphold him, as Iobs did, though all the world condemn him. ^b Beloued, if our hearts condemne vs not, then haue wee boldnesse towards GOD. For euery one standeth or falleth to his owne Master.

b 1 Ioh. 3. 21.

c Rom. 14. 4.

§. 20. Pretended hinderances of plaine dealing.

3 **A**gainst Truth in words and deed are obiected, I know not what hinderances and inconueniences.

Obiect. 1. Truth is an hinderance, in that it keepeth men from much gaine: for some say, There is no liuing without lying, and vsing the common secrets of Trades.

Answer. It were much better to want gaine, then to get it by any deceit of word or deed. ^d The bread of deceit is sweet to a man, but afterwards his mouth shall be filled with grauell: * A curse remaineth vpon that gaine which is deceitfully gotten.

Gainē got by deceit, is no gainē. d 1 Iou. 20. 17.

e & 28. 12.

Truth, the best meanes of gaines

But this pretext of hinderance is a meere pretext, vtterly false; for there is not a more sure meanes of gaine, then truth in word and deed: and that in a double respect.

1 Because most men desire to deale with such: so as they shall haue the best custome: no man is willing to be deceiued, but all desire that others should truly and plainly deale with them, howsoeuer they deale with others.

Omnes vehementer ne fallatur inui uiant. Aug de uer. Xcl. 19.

2 Because Gods blessing (which bringeth gaine, and maketh rich) goeth with the vpright.

f Psal. 112. 3, &c g 1 Iou. 20. 22.

§. 21. Pretended inconueniences of plaine dealing.

Obiect. 2. **T**HE inconueniences are, that the vprights are laughed to scorn: they are a byword in euery mans mouth, yet they are troden vnder euery ones feete: they are made a prey.

f Iob 12. 4.

Answer. All these wee may put as flowers into our Garland of glory, and reioyce in them, as wee heard of perfection: for Christ maketh them kinds of persecution.

i Luke 6. 22.

Thus wee see, that Truth, notwithstanding all that can be obiected against it, is worth the keeping: all the cauls of the Deuill and his instruments are of no force to make vs little regard this Girdle of Verity, or lightly to let it goe: yea, such is the vertue of Truth, that like the Palme tree, the more it is pressed downe, the more it groweth.

Peritas multū in pugnant: ne succidatur, et crescit. Chrysostom. 4 de laud. Pauli.

§. 22. Of holding truth more stedfastly for oppression.

Let vs doe with this and other pieces of spirituall Armour, as men doe with their cloakes which couer their bodies: if the winde blow hard against them, they will so much the faster and closer hold their cloakes. Euen so, the more Satan striueth to deprive vs of our spirituall Robes, the more careful and stedfast ought wee to be in keeping them.

In particular, for this Girdle of Verity, it is so much the more highly to be accounted of by vs, who are the Lords faithful touldiers, by how much the lesse reckoning is made thereof by the greater number of people.

In these daies all is for shew, little or nothing in truth. As buildings, wares, apparell, and the like, are all of the slightest stuffe, but with the fairest glosse & shew that may be, so our Religion & all things else. That Religion which outwardly is most glorious

What little regard of truth most haue,

Gen. 5, 22.

and pompous, is of most embraced, as being the best; whereby it cometh to passe, that Popery hath gotten such liking of many. Who almost is carefull to set himselfe alwaies in Gods presence, and as * *Enoch* to walke with him? Many, who seeme very deuout at Church, seldome or neuer haue any religious exercise at home in their Family, much lesse in their Closets before God. For their

words, they shall be as faire as may be before a mans face, but full of falsehood, yea, most bitter and virulent behinde a mans backe. And for actions, all are to bleare the purblind eyes of men. All the care is to keepe credit with men: wherein while men thinke to deceiue others, they doe most of all deceiue themselues, & their own poore soules, which shall another day answer for this deceit.



THE



THE FOURTH PART.

Brest-plate of Righteousnesse.

Ephes. 6. 14. *And hauing on the Brest-plate of Righteousnesse.*

§. 1. Of Righteousnesse in generall.



The second piece of our Spirituall Armour is Righteousnesse, compared to a Brest-plate. Fitly is this inferred vpon the former: for

Truth is the Mother of Righteousnesse, they cannot bee seuered. In handling this point, I will shew, first, what righteousness is. Secondly, how fitly it is compared to a Brest-plate. Thirdly, how this Brest-plate is put and kept on. Fourthly, what is the benefit of it. Fifthly, what are the wyles of the Deuill to keepe vs from it.

Righteousnesse is our conformity vnto Gods Law; or an holy quality wrought in vs by Gods Spirit, whereby we endeauour to square and frame all our thoughts, words, and actions, vnto the righteous rule of the Law of God. It is that which wee commonly call *Iustice*, a vertue whereby is giuen to euery one their due, whether it be to God or man. Righteousnesse is often restrained to that part of iustice, which respecteth man, and so is the surme of the second Table; but then either some other

word is ioyned with it, which hath reference to God, as *Holinesse*, Luke 1. 75. or else some circumstance of the place restraineth it to man, as *Deut. 24. 13.* But otherwise, when there is no other word or circumstance which restraineth it, then it extendeth it selfe to the whole Law, as here.

The Law of God is a right and perfect rule, and declareth what is due to God and man, so that a conformity thereunto, is Righteousnesse.

§. 2. Of the kinds of Righteousnesse.

Object. THIS is such a piece of Armour, as none in this life can attaine vnto, but Christ Iesus, the true naturall Sonne of God, who by an excellency and propriety, is called, *⁊ has iust one.* Of him it is properly said; *⁊ That he put on righteousness as a Brest-plate.* Indeede at first, *⁊ God made man righteous,* and in Heauen the Saints shall be all *⁊ iust and perfect:* but on earth *⁊ there is none righteous, no not one.*

Answer. There is a double righteousness mentioned in the Scripture: one *legall*, framed according to the exact rule, and strict rigour of the Law. The other *Euangelicall*, accepted according to the gracious fauour

(c 4) and

Veritas ubique mater est sancti. Latin. Chrysostom. 19. in Psal. 118.

I. Point, what Righteousnesse is.

a. Propriety. Iustitia est virtus qua sua cuique tribuatur. Aug. de lib. arb. lib. 1.

b. 2. Singl. Acts 22. 14. c. 11. 59. 17.

d. Ecol. 7. 31.

e. Heb. 12. 23.

f. Rom. 3. 10.

Legall Righteousnesse.

and imitation of the Gospell. The Law requireth two things. First, an absolute perfection in every part, point and degree thereof. Secondly, this perfection in that very party who is iustified thereby. For ^a MOSES thus describeth the Righteousnesse which is of the Law, that the man, (euen the man himselfe, in and by himselfe) which doth those things (euen all those things which are written in the Law, according to the vttermoſt extent of them) shall liue thereby: but ^b cursed is every man that continueth not in all things, &c.

By the Gospell both those are limited, and the rigour of them mitigated. For there are two parts of Euangelicall Righteousnesse, one ^c of Faith, the other of ^d a good conscience.

The righteousness of faith is Christ himselfe, together with his Righteousnesse imputed to vs, and by faith receiued of vs: in which respect ^e Christ is said to be the end of the Law for righteousness to every one that belieueth. The end of the Law is to iustifie and saue those which fulfill it.

Now wee, by reason of the flesh dwelling in vs, cannot fulfill it. Christ therefore subiected himselfe thereto, he perfectly fulfilled it. To them which beleue, his perfect righteousness is imputed, so as they are iustified and saued thereby. Thus is Christ the end of the Law, and that, which by the Law was exacted of our owne persons, by the Gospell is accepted for vs in Christ, who performed it. This Righteousnesse of Faith is comprised vnder the fourth piece of Spirituall Armour, verse 16. Heere therefore is especially meant the Righteousnesse of a good conscience.

§. 3. Of that Righteousnes which is here meant.

This Righteousnes is a powerfull work of Gods Spirit in the regenerate, whereby they endeavour to approve themselves vnto God and man, by performing

what Gods Law requireth to be performed vnto both.

I terme it, First, *A worke of Gods Spirit*, because it is the ^f Spirit which quickneth, and enableth vs to doe what we doe.

2 *Powerfull*: because we are by nature ^g Dead in sinnes, and ^h not able of our selues so much as to think a good thought.

3 *In the regenerate*: for ⁱ that onely which is borne of the Spirit, is Spirit.

4 *Indeavour*: for this being true and earnest with the very vttermoſt of our power, is the greatest perfection which in this World wee can attaine vnto.

5 *To approve so God and man*: because ^k duties are required towards both.

6 *What Gods Law requireth*, because that sheweth what God doth approve, and what man should approve. ^l This was that righteousness for which ZACHARIE and ELIZABETH were commended.

This consisteth of two branches: First, to abstaine from euill. Secondly, to doe good. ^m DAVID describing a righteous man, faith, *Surely hee doth none iniquity, but walketh in the way of God.* ⁿ Oft doth the Scripture ioyne those two together, as two essentiall parts of Righteousnesse: except these two doe concurre, the Breast-plate is not sound.

§. 4. Of resembling Righteousnes to a Breast-plate.

THE second point is, concerning the fit resemblance of Righteousnesse to a Breast-plate. ^o The original word translated Breast-plate, properly signifieth that part of the body: wherein the vital parts, as the heart, lungs, liuer, and the like doe lie: the whole vpper part of a mans body before, euen from the necke to the thighes, is comprised vnder this title. Hence is it, that that

^a Rom 10. 5.

^b Gal. 3. 10.

Euangelicall
righteousnesse.

^c Rom 10. 6.

^d Heb. 13. 18.

Righteousnesse
of faith.

^e Rom. 10. 4.
expounded.

Righteousnesse
of a good con-
science.

^f 1 Cor. 6. 11.

^g Ephe. 2. 1.
^h 2 Cor. 3. 5.

ⁱ Iohn 3. 6.

^k Act. 24. 16.
^l Heb. 13. 18.

^m Mat. 23. 37, 39.

ⁿ Luke 1. 6.

^o Psa. 119. 3.

^p Psa. 34. 14.
^q Isa. 1. 16, 17.

^r Point, Righteousnesse fully resembled to a Breast-plate, ^s Psa. 132.

piece of armour which couereth this part of the body, hath the same name. The vse of this piece is to keepe safe the vitall parts, and preserue a man from being mortally wounded, or killed downe-right.

Thus doth righteousnesse keepe the Christian souldier safe and sure, that the Diuell with all his assaults cannot pierce his soule, and so vtterly destroy him. ^b A Lyon which is strong among beasts, ^c may be taken and destroyed, but so cannot the righteous. This vse of righteousnesse will yet more evidently appeare, if wee consider what it is that doth indeede mortally wound the soule, and draw forth the vitall blood and very life of it. It is sin, and nothing but sinne, that can destroy the soule. By it did Satan first wound and kill our first Parents. By it hath he from time to time preuailed in the World. For sinne first prouoked Gods wrath; procured the curse of the Law; brought death and all the concomitants ther of: ^b *The very sting of death is sinne.* Sinne first kindled hell fire, and still continueth to blow vp and inflame the same.

Where the brest-plate of righteousnesse is well put on, there sinne hath no power. Righteousnesse is as contrary to sinne, as water to fire, (it will soon quench the heate of sinne) and as light to darkenesse: where light cometh, darkenesse vanisheth away.

§. 5. Of putting on the brest-plate of Righteousnesse.

THIS brest-plate of Righteousnesse is put on by the right practice of true repentance; which, according to the proper notation, and true meaning of the word, is a change of the minde, namely, such a change as bringeth forth a reformed life. This true alteration of the minde and heart, first causeth a thorough detestation of our former wicked course, together with an vtter abiuration, and renouncing of the same: and then an holy resolution purpose to leade another kinde of

life, and in stead of former sinnes, to practise contrary duties; as if a man in former times haue bene prophane, to bee so much the more religious for the time to come: if a blasphemers before, more careful to honour the Name of God: if riotous, so much the more sober, &c. These are ^d *fruits worthy of repentance.* So long as these two fruits of repentance, First, an vtter detestation of all former wickednesse; Secondly, a constant resolution, and faithfull endeauour to performe new obedience, remaine in our hearts, the Diuell cannot easily, if at all, preuaile against vs. But if the minde be not altered, and a thorough change wrought therein, though there should bee some meanes to restrain vs from sin, & prouoke vs to doe many good things; yet would the Diuell soone get aduanrage against vs. ^e Sinne is deceitfull; ^f Satan is subtil and busie; if therefore wee be not altered in our hearts, the meanes of restraint being remoued, soone shall wee be brought to returne vnto our old wicked course, like the dogge to his vomit, and the sow to the mire: for though the sow be outwardly washed neuer so cleane, yet because her swinish nature is not altered, so soone as she cometh at mud, shee besmeares her selfe againe by wallowing in the mire: and a dogge, though being paine at his stomacke, hee vomit out that which paineth him, yet so soone as hee hath ease, hee licketh it vp againe.

§. 6. Of the benefits of Righteousnesse.

THE benefits of putting and keeping on this holy and spirituall brest-plate, are many and great.

1 It keepeth vs from being mortally wounded, as wee heard before: for so long as wee retaine a true purpose, and faithfull endeauour answerable thereto, we shall neuer giue our selues ouer to commit sinne.

Obiect. They who haue had the most holy resolution, haue bene wounded,

1. eo in retia (sape) lapsus captus, sancti vero cum ligantur, fortiores fiunt. Chrys. ad populum, hom. 4.
b Pro. 30. 30
c 1 Sam. 19. 36.

Nothing but sin can wound the soule.

b 1 Cor. 15. 56.

3 Point, How Righteousnesse is put on.

c *quid dicitur.*

d Mat. 3. 8.

e Heb. 3. 13.
f 1 Pet. 5. 3.

g 1 Pet. 2. 22.

4 Point, The benefit of righteousness.

ded, and that very deeply : witnesse many of the best Saints, as *Nash, Lot, David, Peter*, and others.

Answer. 1. At such times as they fell so souly, they forgot their resolution; their breast-plate was laide aside. 2. Though the finnes of such seemed grosse and mortall in the kinde or outward act, yet were they not so in their manner of performing them : they did them not with a full swinge and sway of will; their soule was not (to speake properly) mortally wounded : for all their wounds (though they seemed very sore and deepe) were cured; yea, many times tuer slips and falls were like vnto the breaking of a mans arme, or leg, which being well set againe, is the stronger.

2 It bringeth great assurance of our effectuall calling, and spirituall vnion with Christ, yea euen of our eternall election, and saluation. For *God hauing chosen vs that we should bee holy*, they that indeed are holy, may be sure they are chosen of God, and born of God. To this purpose saith *Saint Iohn, If ye know that he is Righteous, ye know that every one which doth Righteousnesse, is borne of him.* Being sure of these, how can we be mortally wounded?

3 It procureth a *good name in Gods Church while wee liue, and a blessed memory after wee are dead*: if any speake euill of vs, they shall be ashamed. Thus this Breast-plate keepeth them from many skais and scratches.

4 It confirmeth the truth of Religion, and so it may bee a *meanes* to winne such as are without, to strengthen those that stand, and to stirre vp all to an holy emulation.

5 It doth highly honour our Lord and Captaine, whose souldiers we are. *This mortue doth Christ vse, to stirre vs vp to put on the Breast-plate of Righteousnesse.*

§. 7. *Whether mans righteousness be meritorious.*

Many and sundry are the wiles which the diucl hath against

this Breast-plate, and those either to make it of no vse, or to make vs either not regard it, or to waxe weary of it.

He draweth on some to cracke and breake this Breast-plate of Righteousnesse, by beating it out further then the metall thereof will beare, that is, (to speake plainely) by making Righteousnesse to be meritorious. Herewith hee beguiled the Scribes and Pharises, and such as imbraced their doctrine, and egregiously hath he befotted the Papiests herewith.

For auoiding this deceit, wee are duely to consider what things are required to cause merit; and how farre short our Righteousnesse cometh thereof.

Merit respecteth both the parties that giue and receiue the reward, and also the worke for which the reward is giuen.

He that vpon merit rewardeth, must receiue something for that he giueth, and in that respect is bound in Iustice, to giue the recompence which he giueth.

He that meriteth, must

1 Be free, and not bound by duty to doe that which he doth.

2 Be able of himselfe, and by himselfe, euen by his owne power, to doe it.

3 Doe nothing afterwards, whereby he forfeiteth that which once he hath merited.

The work must both be perfect euery way, so as no iust fault can be found with it, and also worth the reward that is giuen for it.

Our righteousness can attaine to the height and pitch of none of these. For

1 It is God who giueth the reward. But *is it any thing to the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy waies upright? If thou be righteous, what giueth thou to him? or what receiueh he at thine hands?* If God receiue nothing by our righteousness, what is the bond whereby he is indebted and obliged to vs? Marke the answer of the Lord

Satan wiles against righteousness.

Suggest.
That righteousness is meritorious.

Answer.
What things are required to merit.

Mans righteousness cannot be meritorious.

Job 22. 3.

and 35. 7.

b Chap. 1. 4.

i Ioh. 1. 29.

4 Cor. 8. 18.
i Prou. 10. 7.

m 1 Pet. 3. 16.

m 1 Pet. 3. 7.
i The. 1. 6, 7.
p 2 Cor. 9. 2.

m Mat. 5. 16.

v Point.

Mat. 10. 15.
Cum Deus coronat
merita nostra, ni-
hil aliud coronat
quam munera sua.
Aug. Epist. 105.

Luk. 17. 10.

1 Cor. 3. 5.

Phil. 3. 13.

Rom. 3. 23.

1 Tim. 4. 8.

Rom. 8. 18.
1 Cor. 4. 17.
1 Tim. 4. 8.
1 Pet. 2. 12.

Lord himselfe: *Is it not lawfull for me to doe what I list with mine owne?* Whatsoever the Lord giueth, vpon mere mercy and fauour hee giueth, and in rewarding our righteousnesse, he rewardeth his owne worke.

2 It is man who worketh righteousnesse: but ^d man is a *seruant* vnto God, many waies bound to performe all the seruice that hee can: yet is hee not ^e sufficient of himselfe to thinke any thing as of himselfe: but his sufficiency is of God, ^f *It is Gods who worketh in him both to will and to doe.* Besides, if it were granted that a man had at any time of himselfe, through his owne power, done any thing, whereunto he were not bound, yet in other things hath he sinned, (for ^g all haue sinned) and thereby made forfeiture of his former merit.

3 ^h *All our righteousnesse being as filthy clouts,* what shew of perfection can there be if otherwise it were perfect, yet this conceit of merit would make it vnperfect: for this is not the end why it was commanded. If Adam in his innocency, had had any conceit of merit, he had thereby stained his obedience: This conceit doth so deface the best worke, that it maketh it most odious: for it is directly contrary to the free grace and All-sufficient merit of Christ Iesus. But if, notwithstanding all this, it were perfect, yet such is the glory which God giueth, that our righteousnesse ⁱ can no way bee worthy of it ^k *It is a farre most excellent and an eternall weight of glory.*

If these points be seriously weighed, and if withall we daily take a view of our righteousnesse, and compare it with the rule of Gods Law, and be truly humbled for the defects and imperfections thereof, this erroneous and arrogant conceit of merit will not easily seaze vpon vs.

§ 8. *Of the use of Righteousnesse.*

IF Satan preuaile not that way, hee will labour to perswade men, that this Brest-plate of Righteousnesse is needelesse, because Christ hath

wrought a full and perfect redemption, and left nothing for them to doe: by his Righteousnesse they shall bee justified and saued: so as they which haue the shield of Faith, need not this Brest-plate. By this wile did Satan beguile many Christians in the Apostles time, taking aduantage by Saint Pauls sound and orthodoxall doctrine of iustification by faith without workes: for the redresse whereof, Saint James, and Saint Iude were moued to write their Epistles. Hereby also hath he beguiled many in these our daies, who haue bene deliuered from the darkenesse of Popery.

For auoiding this, wee are duely to weigh what is the end and vse of Righteousnesse. Though it bee not a meritorious cause of saluation, yet is it a meanes of attaining to saluation, the way appointed of God for vs to walk in thereunto, so that although wee be not saued for our Righteousnesse, yet we cannot be saued without it: ^l *The vnrighteous shall not inherite the Kingdom of God. Without holinesse no man shall see God.* For ^m *God hath chosen vs that we should be holy:* and ⁿ *Christ hath redeemed vs that we should serue him in holinesse and Righteousnesse.* For this, end appeared the grace of GOD, which bringeth saluation vnto all men, ^o *that we should liue righteously.* ^p *Vnto holinesse God hath called vs:* and ^q *we are created vnto good workes.* Thus we see how false a suggestion it is, that Righteousnesse should be needlesse, It is cleane contrary to the expresse charge of the Apostle, ^r that we should learne to shew forth good workes for needfull vses.

Whereas it is pretended, that the shield of Faith is sufficient, wee are to hold it for a ruled case, that God maketh nothing in vaine, ^s *Those things which God hath ioyned together, let no man put asunder.* Wherefore though we saw no diuers and distinct ends of Faith and Righteousnesse, yet God hauing appointed both, both must be vsed. But there are diuers vses, apparent to all that will obserue them. Righteousnesse is needfull to testify

Answer.
Righteousnesse
is needfull to
saluation.

1 Cor. 6. 9.

1 Heb. 4. 14.
2 Ephes. 4.
3 Luke 1. 75.

4 Tit. 2. 11. 12.
5 1 The. 4. 7.
6 Ephes. 1. 10.

7 Tit. 3. 14.

Faith and righte-
ousnesse haue
their distinct
vses.

8 Mat. 19. 6.

9 Suggest that
righteousnesse is
needlesse.

our obedience and thankfulness to God, to profit our brethren, to proue our faith, to giue euidence of our election, vocation, and iustification, and to maintaine our cause against the cauls of profanenesse, impiety, wickednesse, &c. Faith is needfull to apply Christs Righteousnesse, to support vs against the imperfections, and defects of our Righteousnesse, and for many other good vses, whereof wee shall heare on the 16. verse.

§. 9. *Of the issue of Righteousnesse.*

A Third sleight that the diuell hath, is to perswade men, that this Brest-plate of Righteousnesse is very comberfome and tolesome, and it will make vs weary; for it is against our naturall disposition, and will be an hinderance of honour, wealth, ease, pleasure, &c. Herewith hee beguiled ^a Esau, ^b Demas, and many other. I may too truly say it, that herewith hee beguileth most which professe the truth of Religion. Some cast away this Brest-plate for promotion sake, not caring how they bribe, flatter, please and fawne vpon great men: others for wealth, oppressing, detrauding, and many waies wronging their neighbours: others for their pleasures, profaning the Sabbath, swearing, eating and drinking, vnto gluttony and drunkennesse, vsing vnlawfull games, immoderately pursuing lawfull pastimes, atyring themselves in strange apparell about their estate, vnbecoming their place, &c. Others, to auoid outward reproch, for feare, directly against their heart and conscience (I speake it with great horror of heart) are profane and vnrighteous, because it is counted a disgrace to bee Righteous.

For auoiding this, wee must haue more respect to the assured issue of Righteousnesse, then to some present seeming inconueniences thereof. We know that the Armour which souldiers wear on their bodies, is for the time comberfome and heauy; yet for safety they refuse not to wear it: they

consider that it is much better to endure a small burthen for a while, then to endanger their liues, and lose the victory. Now, such is the blessed fruit and issue of Righteousnesse, that all the honour, profit, and pleasure that can be lost, or all the reproch or shame that can be endured for it, are not worthy of the Crown of Righteousnesse, which the Lord the righteous Iudge will giue vnto his righteous seruants. It were almost an infinite taske to declare what the Scripture, the Word of Truth, hath deliuered concerning the issue of Righteousnesse. Generally it saith, ^a *The Lord loneth Righteousnesse.* ^b *Verily there is a reward for the Righteous: Blessings are on the head of the Righteous, &c.* Particularly for the righteous person himselfe in this life, it is said, that ^c *The eyes of the Lord are vpon the Righteous: God will grant the desire of the Righteous.* ^d *The Lord deliuereth the Righteous out of all trouble.* ^e *The Righteous shall neuer be forsaken.* ^f *The Righteous shall be glad: The Righteous shall flourish like a Palme tree.* ^g *The Righteous are bold as a Lyon.* ^h *The way of the Righteous shineth as the light, &c.* For his death, ⁱ *The Righteous hath hope in his death.* ^k *The Righteous are taken away from the euill to come.* After death, ^l *The memoriall of the Righteous shall bee blessed.* ^m *The Righteous shall be had in euertlasting remembrance.* At the resurrection, ⁿ *The Righteous shall goe into life eternall.* ^o *The Righteous shall shine as the Sunne in the Kingdome of their Father.* For their posterity, ^p *The generation of the Righteous shall be blessed.* ^q *Their seede shall not begge their bread, &c.*

Here we see matter enough to answer all the discoinmodities that may be objected against Righteousnesse. Moses hauing an eye to the recompence of the reward, forsooke the honours, pleasures, and riches of ^r *the world*; three such baits as all the world most greedily snap at. Christ, for the ioy which was set before him, ^s *endured the crosse, and despised the shame.* Thus if we let the end and issue of Righteousnesse before vs, it will make vs to let

³ *Suggest.*
that Righteousnesse is irksome.

^a Heb. 11. 16.
^b 1 Tim. 4. 10.

^c *Answer.*
An eye must be had to the issue of Righteousnesse.

^c Psal. 7.

^d Psal. 98. 11.

^e Pro 10. 6.

^c Psal. 34. 15.

^f Pro. 10. 24.

^g Psal. 34. 19.

^h Psal. 37. 25.

ⁱ Psal. 68. 3.

^k Psal. 92. 12.

^l Pro. 28. 1.

^m 10. 4. 8.

ⁿ Pro. 14. 32.

^o Isa. 57. 1.

^p Pro. 10. 7.

^q Psal. 112. 6.

^r Mat. 25. 45.

^s Mat. 11. 43.

^t Psal. 112. 2.

^u wand 37. 25.

Heb. 11. 24. & 6.

Heb. 12. 2.

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O quanta sanctorum virtus: omnia ipsorum sunt venerabilia. C. bry. ff. ad pop. bon. 9.

4 Suggest. that righteousnesse is nothing worth.

1sa. 64. 6.

1Phil. 3. 8.

Righteousnesse acceptable vnto God.

4 Suggest. that parciall righteousnesse is sufficient.

1Psal 103. 3.

1Ezek. 18. 17.

goe all earthly matters, to hold it fast for our soules find much ease, through the burthen that the flesh feeleth hereby. In a word, great is the dignity, and admirable are the priuiledges of the Righteous.

§. 10. *Of the comfort of Righteousnesse.*

OVt of the answer to his first suggestion, (if the diuell preuaile by none of the former) hee will seeke to perwade vs, that this Brest-plate of Righteousnesse can stand vs in no stead: because *7 All our Righteousnes us as a menstruons cloth*: all is but *dung and losse*. Thus hee beguileth many weak Christians, and often bringeth them to vtter despaire.

Answer. For auoiding this, wee are to be informed, that though our Righteousnesse, considered in it selfe, and compared with the perfect rule of the law, be exceeding defectiue, or opposed to the Righteousnesse of Christ, be dung and losse; yet as it is a worke of Gods holy Spirit in vs, proceeding from an heart purified by faith, all the imperfections thereof, being covered with the perfect Righteousnesse of Christ, it is acceptable vnto God, and such a thing as we may receiue much comfort in. Therefore though our Righteousnes in it selfe, afford no matter of boasting, yet in regard of Gods gracious acceptation, it is a thing much to be laboured after; yea also to be reioiced in.

§. 11. *Of all the parts of Righteousnes united.*

IF the Diuell cannot by any meanes bring vs wholly to reiect all Righteousnes, hee will endeauour to make vs carelesse in some parts thereof, or at least negligent: in taking the present opportunity: as if it were sufficient onely in some things to be righteous, because *8 God is mercifull to forgiue vs all our defaults: or vpon our deathbeds to tunc from our vnrighteousnes, because 9 When the wicked turneth*

away from his wickednes, hee shall saue his soule alicue. Herewith in all ages he hath beguiled many thousands.

Against the first part of this suggestion, we are to know that the seuerall parts and branches of Righteousnes, are so firmly and inseparably knit together, that the parts cannot be seuered, without the destruction of the whole: for Righteousnes is as a chaine of many linkes. The seuerall linkes of this chaine, are those seuerall duties which the law requireth to be performed to God and man: let any one of the linkes be taken away, the chaine is broken, if the chaine be broken, that which did hang by it, must needs fall downe. To this purpose saith the Apostle, *10 Who soeuer shall keepe the whole Law, and yet faileth in one point, is guilty of all.* Righteousnes is compared to a garment, as well as to a Brest-plate. A garment must couer vs all ouer yea our Righteousnes must bee like *11 Christs coate* that may not bee diuided: If it be cut in the middle, it cannot but make vs ashamed, as *12 Dauids seruants* were when their coats were cut.

Obiect. If this were so, who should bee saued? for *13 in many things we sinne all.*

Answer. Indeed, all sinne in many things: but all sinne not after the same manner. The righteous, when they sinne, are drawne into sinne, either through their owne weakenes, or through the violence of some temptation: they take not liberty wittingly and willingly to nourish any sinne, or omit any duty: in which respect they are said *14 not to commit sinne*: and it is noted as a property of the righteous, to *15 walke in all the Commandements of God*. When a righteous man is thus careful and watchfull in auoiding sinne, and doing his duty, then will the Lord be mercifull to pardon him his infirmities: but if any wilfully continue in any sinne, what remaineth but a fearefull looking for of iudgement?

Answer

The parts of Righteousnes may not be seuered.

Qui unam in se virtutem impulle dicatur: que inuicem sequuntur et sibiherent: ita: qui unam habuit, omnes habuit, et qui unum carnerit, cunctis careret. Hier. in 1sa. 56.

§ 10. 10.

1 1ob 29. 14.

1 1ob. 19. 13, 14.

1 2 Sam. 10. 4. 9.

1 1 Sam. 3. 1.

1 1 1ob. 3. 9.

1 1a Kin. 23. 35. Luk. 1. 6.

§. 12. *Of*

§. 12. *Of the danger of deserring repentance.*

Against the second part of the suggestion, wee are to know, that although, whensoever an vnrighteous man truly repenteth, he shall bee pardoned, yet hee cannot truly repent whensoever hee will. Hee that refuseth to turne when GOD calleth him, prouoketh GOD to giue him ouer to the hardnesse of his heart. As for such as thinke to repent at their death, how know they what warning they shall haue of their death? May they not suddenly bee taken away as ^s *Belshazzar*, and ^h the rich foole? But what if some sicknesse come before as Deaths harbinger? Surely there is little hope that such as before haue not, should then turne vnto God: For then commonly is the body weake, the spirits faint, the heart dull, the minde troubled, and the Diuell most busie about vs: and GOD hath giuen no promise to the vnrighteous to succour him at that time, but rather the contrary.

Obiection. ^t Christ was mercifull to a theefe at the time of his death.

Answer. First, that one example of that kinde is recorded, that none should vtterly despaire: Secondly, onely that one, that none should presume: Thirdly, it cannot bee proued that purposely hee put off his repentance to that day: Fourthly, it is not safe to make an extraordinary action (as this was) a patterne: for Christ did miraculously worke on that theefe, to giue in that moment of his humiliation an euidence of his diuine power.

§. 13. *Of being ouer-iust.*

Lastly, he beguileth many, by suggesting that they may be *ouer-iust*,

and so maketh them the lesse carefull in putting on the breast-plate of righteousness.

Answer. For auoiding this, know for an vndoubted truth; that in true righteousness a man cannot be ouer-iust: that is, too strict in auoiding any sinne, or too conscionable in performing any bounden duty. For why? ^m Euery sinne is mortall. And of euery duty an account is to bee giuen: for they are the Talents which GOD hath committed to our charge.

But for a man to make a righteousness vnto himselfe, which is not grounded on Gods Word, and therein to be strict, is to bee ouer-iust. To count such things to be sinne, which by Gods Law are not made sinne, is to bee ouer-iust: to bee a busie-body, is to bee ouer-iust: to be censorious, without iust ground, is to bee ouer-iust, &c. But goe along by Gods Word, which is the rule of righteousness, hold close to it, and thou canst not be ouer-iust.

Thus wee see, how Gods Word is able to make vs wise against all the wiles of the Diuell. Let our care bee to make good vse of that wisdom.

§. 14. *A direction for the vse of Righteousnesse.*

1. **L**earne wee what is true Righteousnesse, that wee trust not to a counterfeit breast-plate, and bee pierced thorow while wee thinke our selues safe.

2 Acquaint wee our selues with the vse, end, beauty, benefit, and necessity of Righteousnesse, that wee may bee the more desirous to get it if wee haue it not: or if we haue it, the more carefull in keeping it fast on, and close to vs.

3 Let a daily examination bee made of our life past, that of all our former vnrighteousnesse wee may truly and soundly repent: and with the

Answer.
Who are ouer-iust.

m Rom. 6. 23.

Si quem rigidum ad omnia frastum peccata cōspexerit, hunc cito plus est iustum quam iustum est, hier.

Man cannot when hee list repent.

g Dan. 5. 30.
h Luk. 12. 20.

i Pro. 1. 27. &c.

k Luk. 23. 43.

6 *Suggest.*
That a man may be ouer-iust.
1 the. 7. 18.

the true evidences of our former righteousnesse, our consciences may bee comforted in the day of triall.

^a The Apostle comforted himselfe in the midst of his troubles, with the testimony of his good conscience.

⁴ Let there be an holy resolution for the time to come, to walke on in the way of righteousnesse, ^b without

turning to the right hand or to the left. Behold ^c *Dauids* resolution, and ^d *Pauls* practice.

For the better performance of this most holy resolution,

1 Put on Righteousnesse with all the parts thereof.

2 Remoue all impediments at the first, and giue no place to the diuell.

3 Waxe not weary, but be constant.

^a Acts 23. 1. and 24. 16.
^b Heb. 13. 18.

^b Deut. 5. 32.

^c Psal. 119. 106.
^d Phil. 3. 13, 14.



THE



THE FIFTH PART.

Shoes of the Preparation of the Gospell
of Peace.

Ephes. 6. 15: *And your feete shod with the preparation
of the Gospell of Peace.*

¶ *s. Of the Grace here means.*



THe third piece of Spirituall Armour is not so plainly & distinctly laid downe as the former. It will be needfull: 1. To search out what is that particular grace which is here meant. 2. How fitly it is compared to that part of harness which is here implied. 3. How the grace here meant is gotten. 4. How needfull and profitable it is. 5. How it hath her perfect worke. 6. What are the extremes contrary to it. 7. What wiles the Diuell vseth to depriue vs of it.

1. Because the phrase which the Apostle vseth, is somewhat doubtfull and ambiguous, there are many discrepant opinions about that which is meant thereby.

Among those many, there are two which come neereſt to the point, and are implied vnder the

1 Some take the preparation of the Gospell, to be a readinesse to preach the Gospell, thinking that the Apostle alludeth to that prophesie of *Isaiah*; *How beautiful are the feet of him that declareth peace!* *Iſa.* 52.7.

description of this grace, though neither of them (as I take it) bee the grace it selfe.

One is *knowledge of the Gospell*, the other is *Peace of Conscience*. The former is implied vnder this word *Gospell*, (for without knowledge of the Gospell, the soule cannot be settled. The Gospell, vnto him which knowes it not, is no Gospell, of no vse at all.) The other is implied vnder this word *Peace*, whereby is meant that

Peace of Conscience, which by the knowledge of the Gospell is wrought in vs. But the *Preparation* here spoken of, is another

Ans. Thus this piece of armour should appertaine onely to Ministers, whereas it is cleere that the Apostle prescribeth the whole Armour to all Christians.

2 Other, to be a promptnesse to profess the Gospell, agreeable to *Saint Peters* counsell, *Be ready (or prepared) to give an answer*, &c. *1 Pet.* 3. 15.

Ans. This promptnesse and readinesse, is rather an effect of the grace here meant, then the grace it selfe, as we shal after heare.

3 Other, to be an *Evangelicall* obedience.

Ans. Thus would it be confounded with the former grace. For *Righteousnesse* is an obedience to Gods Word.

4 Other, to be the *Gospell* it selfe, alluding to that of *Dauid*, *Thy word is a lamp vnto my feete*, *Iſa.* 119. 105.

Ans. The phrase which the Apostle here vseth, sheweth that not so much the *Gospell* it selfe, as something wrought thereby, is here meant.

grace

grace distinct from both these; even an effect which followeth from them both. Wherefore as the causes of a thing are not the thing it selfe, so neither of those graces severally considered in it selfe, is the distinct piece of Armour here meant. The Syriach Translator well cleareth the meaning of the Apostle, who thus turneth it; ^a Put, as shoes on your feete, the preparation of the Gospel of Peace.

Vnder this word Preparation, then (according to the littell and Grammaticall construction, which is the best and surest) is the grace it selfe comprized: for it implieth a furniture which the Gospel of Peace procurereth and prepareth: or an heart settled, resolved, and prepared by the Gospel of Peace, to goe on to God through all difficulties. Now, the very grace it selfe, which thus settlerh the soule, I take to be *Patience*: for it is, without all doubt, the drift and scope of the Apostle, to arme the Christian Souldier against trouble and affliction, by this particular piece of spirituall Armour here meant: but what grace to fit therunto as *Patience*? This was it wherewith *Iob*, to vse Christs phrase (*Luke 21. 19.*) did even possesse his soule. And this is it which *Saint James* preteribeth, as a meanes to arme vs against trouble,

Iam. 1. 3, 4, &c. For *Patience* is a gift of God, whereby wee are enabled to beare those crosses which God layeth upon vs. Many were the troubles which the Christian Hebrewes endured for profession of the Gospel: to enable them to endure all those troubles, the Apostle saith, ^b They had need of *Patience*. Vnder this word *Patience*, I comprize all those first graces of the Spirit, whereby the Gospel teacheth, that men are prepared to goe with Christ into the field; as the deniall of ones selfe, the taking up of ones crosse, with resolution to follow Christ. It is here called ^c a preparation, because by it a man is fitted, prepared, and made ready to goe on in his course, notwithstanding all dangers and distresse whatsoeuer meet with him in the way to hinder

him. It is said to be the preparation of the Gospel, because it is the Gospel which teacheth it, and is the cause thereof. Nothing but the Gospel can prepare a mans heart against trouble. Lastly, this epithete *Peace*, is added, to shew what the Gospel bringeth vnto vs, & worketh in vs, namely, peace to God, as we shall after more fully heare. To conclude this first point, in brieft, note that it is the knowledge of the glorioud tidings of reconciliation, which pacifying our conscience, preparerh our hearts, & worketh in them true sonne d Christian patience, whereby we are ready to march on in our course against all annoyances.

§. 2. Of the resemblance of *Patience* to shoes.

II THE piece of harnessse wherunto patience is here resembled, is that whereby a Souldiers feet or legs are covered: for ^d feet are here expressed, and the metaphor of *being shod*, implieth as much. By feete hee meanes legs also: the pieces of Armor that are proper to this purpose, are called *greaves* or *leg-harness*, they are also called souldiers shoes & bootes. The metaphor may either bee generally taken of all shoes, or particularly of greaves. For the general, we all know, that the vse of shoes is to keepe our feete from sharpe stones, hard clods, with the like: for our feet are naturally tender, inso much, that if we goe abroad barefoot, euery hard stone hurteth them, euery sharpe stick and pricking thorne piercerh them: therefore wee vse not to venter abroad bare-foot: If any bee so foole-hardy as to venter, soone will he wax weary, and either sit downe and goe no further, or else turne backe againe. But if wee haue good bootes or shoes on, then we thinke our selues well fenced, and so with boldnesse and courage goe on, whatsoever the way be.

To apply this. Stones, Stricks, Thornes, and the like, are not more grieuous to our bare feet, then troubles, crosses and afflictions are to our

^a Calceate in pedibus vestris preparationem Euangelij pacis, Titim. 1. 10.

In horum calceamentorum si, uti, & illa calceamenta in Exodo processerunt, que habere Pascha resurrectionis imperatur, & his quod faciendum iter parati sunt. Signum quidem preparationis est, calceatio pedibus comedere, ut corroborati paschali cito, locum & horribilem possint eremum pervenire. Hier. in hunc locum.

^b Heb. 10. 36.

^c in qua, ita.

^a Point, How is the Apostles metaphor is. ^d vs: molles. ^e Souldiers shoes.

Ap: listation of the met: par

naked heart and soule. Now then, this world, thorow which wee must passe to Heauen, being a very hard & rough way, stony and thorny, full of all sorts of afflictions, if our soules be naked and bare, not fenced with patience, and so fitted and prepared well to endure all crosses, wee shall either neuer venter to enter into this hard way, or at least not endure to hold out therein. But if our soules be thorowly posselt with found and true patience, then shall we with vndaunted courage, passe thorow all the troubles of this World.

For the particular (which is the rather to be considered, because the Apostles whole direction is taken from warre) the vse of greaves and leg harness, were to keepe the legs and feet from hurts and wounds, because, if they were wounded or broken, a man could no longer stand, but was ouerthrowne. Such souldiers as stand in the front of the battell, or single themselves out alone, as *Goliath*, most commonly haue their legs fenced with these. Besides, it being a Stratagem which enemies oft vse, to stick the way by which they know that the aduerser parties must needs passe, with short stubs and pikes, ends of speares, and such like, of purpose to gall their feete and legs, and make them weary of going on; souldiers vse to wear bootes and greaves, to prevent such mischiefs. Surely the Deuill vseth such a stratagem against Christian souldiers: for knowing in what way they are to walke to Heauen, hee sets many pricks and crosses therein, as reproches, disgraces, troubles, vexations, persecutions, by losse of goods, liberties, and liues; yea, many times grieuous torments and tortures. Now, if our soules be not fenced with the preparation of the *Gospell of Peace*, what hope, yea, what possibility is there of going on, and holding out in that way?

§. 3. *Of the ground of Patience.*

THe Apostle himselfe, in the last words of this verse, sheweth how

this Preparation, this fence and furniture of the soule, namely, Patience, may bee gotten, euen by the *Gospell of peace*: for it is such a preparation as the *Gospell of Peace* teacheth and worketh; whence it followeth, that the *Gospell of peace* is the only true ground of this piece of Armour.

For the better clearing of this point, I will distinctly shew,

- 1 What the *Gospell* is.
- 2 What *Peace* is here meant.
- 3 Why *Peace* is thus attributed to the *Gospell*.
- 4 How the *Gospell of Peace* effecteth this preparation.

§. 4. *Of the Gospell.*

Gospell, according to the proper notation of the original word, signifieth a good message, or glad tidings: so it is sometimes translated, as *Rom. 10. 15. How beautiful are the feet of them which bring glad tidings, &c!* The same notation may our English word *Gospell* admit: for *spell* in ancient time signified speech: *Gospell* then is a good speech. The most elegant and learned languages retain the Greeke word.

The good and glad tidings which this word implieth, is, that *Christ Iesus, the Sonne of God, is giuen vnto the sonnes of men.* An Angell from Heauen thus expounded this word; for hauing said, *I bring you glad tidings, he addeth, that vnto you is borne a Saviour, which is Christ the Lord.* Therefore the Histories which purposely write of *Christ Iesus*, declaring his Deity and humanity, his conception and birth, his life and death, words and deeds, humiliation and exaltation, &c. are by an excellency and propriety termed *Gospels*, or to speake as the Scots doe, *Euangiles*, and the Pen-men of them, *Euangelists*. If it bee duly considered, into what a wofull estate man by sinne had implunged himselfe, how no creature in Heauen or earth was able to succour him, what full redemption *Christ* hath wrought, and vnto how excellent an estate he hath redeemed

The vse of greaves in warre.

a 1 S. m. 17. 6.

Caf. Comment.

3. Point, how patience is gotten.

1 What the *Gospell* is.

e 10. 15. 17.

d Lar. Fren. Ital. Span. &c.

e Luke 1. 10. 11.

f 10. 15. 17.

vs, it will appeare, that neuer the like glad tidings was, or could be brought to mankind then this, that Christ a Sauiour was giuen vnto them; so that this message may well be called a *Gospell*, or *Euangile*. In it is the very fullness of Gods fauour manifested.

§. 5. *Of that Peace which the Gospell causeth*

THE Peace here spoken of, is our reconciliation with God. In the beginning God made man after his own Image, by vertue whereof, there was a sweet harmony and concord betwixt God and man; God hauing reuealed vnto man what was his good will, pleasing & acceptable vnto him; man being both able, and also willing to doe that which was acceptable to God. But long this Peace did not last: it was soone broken, and that wholly, and only through mans default. For man wittingly sinned against his Creator, and thereby iustly prouoked his wrath: thus came enmity betwixt God and man. Such a breach was made by mans rebellion, that all creatures in Heauen and earth were not able to make it vp. Christ therefore, the eternall, true, naturall, proper, onely begotten Son of God, tooke vpon him to be a Mediator betwixt God and man. Hee satisfied his Fathers iustice, pacified his wrath, procured his fauour towards man, whereby God was moued to offer reconciliation vnto man; with all he gaue vnto man his sanctifying Spirit, to breed faith in him, that thereby man might receiue and embrace this reconciliation. In this respect God is called the *God of Peace*, (*Rom. 16. 20.*) and Christ our *Peace*, (*Eph. 2. 14.*) *Prince of Peace*, (*Isa. 9. 6.*) And God is said *in Christ to reconcile the world vnto himselfe*, (*2 Cor. 5. 19.*) Thus through the mediation of Christ, God offering, & man accepting reconciliation, a most perfect and inuolable peace is made betwixt the, and this is the peace here meant. As fruits of this peace, there flow from it

remission of sins, quietnes & comfort of conscience, ioy of heart, willingness and ability to doe that which is pleasing vnto God, freedom from the dominion of sinne, from the power of the Diuel, from the euill of all crosses, frō the sting of death, & of the graue, and from the feare and fire of Hell.

§. 6. *Why it is called the Gospell of Peace.*

THIS Peace is so appropriated to the Gospell, that it is called the *Gospell of Peace*, and that in a double respect, First, of the matter. Secondly, of the effect.

1 The subiect matter of this glad tidings, is he forenamed Peace and reconciliation betwixt God & man. The Gospell first decked, and still continueth to publish the same; neither the Law, nor any humane writings can doe this: therefore so soon as one Angel had declared this glad tidings, an whole troope of heavenly souldiers cryed out *Peace on earth*. It was the Gospell which declared peace to *Adam*, *Noah*, *Abram*, and the rest of the Saints in all ages, before and since Christs time. They therefore which preach the Gospell, are said to *publish Peace*.

2 It is a powerfull effect of this Gospell, to worke Peace in them that heare it, and beleue it. For in and by the Ministry of the Gospell, the Spirit of Christ is conueyed into our hearts: in which respect it is called *the ministracion of the Spirit*. The Spirit first moueth vs to embrace reconciliation offered in the Gospell, and then it quieteth our conscience, and so worketh Peace therein.

How admirably doth this commend vnto vs the loue of God, and of his Sonne our Sauiour; he thought it not enough, that at first he made all in peace, though he might iustly haue reiected man for euill; as he did the Diuels, because man willingly and rebelliously broke this Peace; yet to magnifie his mercy towards man,

Euangelium est mare in qua diuina gratie plenitudo est. Ambr. Hexam. lib. 5. cap. 7.

What peace is here meant,

Deus appellatur pax, quia per Christum ei reconciliati sumus, qui est pax nostra. Hieron. Hebraic. quæst. 12.

How Peace is appropriated to the Gospell.

Luka. 10. 11.

814.

b Gen. 3. 15.
and 7. 1.
c and 12. 3.
d Isa. 52. 7.

m Gal. 3. 2.

n 2 Cor. 3. 8.

V/c 1.
Gods loue.

d Chap. 1. v. 16.

b Mat. 23. 2, &c.
c Luk. 14. 17, &c.f 1c 2.
A blessing to
have the Gospell.
e Phil. 4. 7.

he spared not his Sonne, but gaue him to be our Peace, who, (to vse the Scripture phrase) *was strid, & made Peace*: yea, not so onely, but also gaue his Gospell, thereby making open proclamation of Peace, and inuiting men to embrace it. Excellently is this set forth in the ^bparable of the Kings sonnes wedding; if we doe as ^cthey who were inuited therunto, how iustly doe we deserue to bee deprived of this Peace?

What a blessing is it to haue the Gospell preached among vs: the Gospell of Peace, such a Peace as passeth vnderstanding? Is it not an heauy curse to want this Gospell? This should be a strong motiue to stirre vp Ministers diligently and faithfully to preach the Gospell; and to stirre vp people earnestly to giue heed and credence thereunto, euen as they tender their Peace.

§. 7. *Of the ground of true Patience.*

FROM that which hath bene deliuered of the Gospell of Peace, that maine point which we haue in hand, by necessary consequence followeth, that *the onely meanes of preparing our soules patiently to beare vnto crosses, and constantly to goe thorow all troubles in our Christian course; is a right knowledge of the glad tidings of our reconciliation with God.* ^d It was this Gospell of Peace, wherewith God encouraged *Abraham* to come out of his owne country, and with a patient and prepared heart to passe over all those difficulties wherunto he should bee brought. This was that glad tidings which the Lord brought to *Moses*, to *Ioshua*, to *Gedon*, and many others for that very end. I might instance this in many thousand examples, and shew how the courage and patience of the Saints, which hath bene admirable to the world, hath bene grounded on this sure foundation, *the Gospell of Peace*. For the truth is, that all the Prophets, all the Apostles, all the true Christian confessors, and Martyrs in all ages, who haue endured more then flesh & blood could

possibly with patience beare, haue had their feet shod, that is, their hearts armed and prepared with assurance of their reconciliation with God: but hauing such a cloud of witnessers, I will content my selfe with naming two or three:

Many and sundry were the troubles, inward and outward, by open enemies, and deceitfull friends, on Sea and land, which *Saint Paul* went thorow, and that with an inuincible courage and resolution: the cause of his patience and courage is euident to be that ^e knowledge which he had of Gods loue to him, and of his reconciliation with God. On this ground of confidence hee ^fdid after an holy manner insult ouer all aduerse power. But ^gyet suffered much more, and his patience was so admirable, that the holy Ghost maketh choice of him about all other, as a marke to behold, and a patterne to follow. What was the ground of his patience? Surely many of those diuine speeches which he vttered to his wife and friends, euidently shew, that the knowledge of his reconciliation with God, was it which made him so confident and patient. There is yet another, who farre exceeded these and all other Saints both in suffering and patient bearing, namely, *Christ*: the assurance of his Fathers loue, was the ground of his patience, as appeareth both by that ^hprofession which hee made thereof, a little before his suffering (saying vnto his Father, *Thou louedst mee before the foundation of the world,*) and also by those titles which in his most bitter agony he gaue vnto God, as in the Garden, ⁱ*O my Father, &c.* On the Crosse, ^m*My God, my God.*

§. 8. *Of the meanes wherby Patience is wrought.*

THIS wee see the truth of this point sufficiently proued; that *the Gospell of Peace, is the ground of Patience*: now further consider, how it doth prepare the soule of man to endure. This it doth by perswading

b Rom. 8. 31, 32, &c.

c 1am. 5. 11.

d Ioh. 17. 24.

e Mat. 26. 99.
m Mar. 27. 46.

The Gospell prepareth our hearts by declaring,

a The Gospell of
peace prepareth
a mans heart
against trouble.

d Gen. 12. 1.

e Exod. 3. 1.
f Ioh. 1. 1.
g Iudg. 2. 11.

mans minde, and resoluing his heart of these two principles:

1 That nothing shall hurt him.

2 That all things shall turne to his good.

For the first, most sure it is, that nothing can make vs miserable, but onely sinne. Sinne is the very sting of all troubles and crosses: sinne is it which maketh them to be heauy burdens: this maketh troubles of conscience to bee intolerable: death and the graue to bee most terrible: the Deuill, which hath the power of death, to be so horrible: yea, the Law of God, and God himselfe to bee so full of dread and terrour. Let sinne be remoued, and our conscience assured thereof; then may wee, then will we comfort our selues in all troubles: for then shall wee appeare before the Throne of God, as before the mercy-seat of a gracious Father, and take his Law, as a direction to teach vs how to please him. Then shall wee esteeme all crosses as corrections of the Lord for our roffit, yea, as his phisicke to purge our corruptions, and as proofes of his graces in vs. Then will our conscience rest quiet and well contented: then shall wee thinke of death, as of a gate to Heauen; and of the graue, as of a sweet bed to rest in, till the day of the consummation of our eternall blisse in body and soule: yea, then shall wee not neede to feare the Deuill, because he can haue no power ouer vs, much lesse Hell, and the torment thereof. Therefore doth *David* annexed benediction to remission of sinne: so that vpon this ground might Christ well say to the man sicke of the Palsie, *Son, be of good comfort.*

This being so, the Gospell of Peace, which assureth vs of our reconciliation with God, and of the remission of our sinne, assureth vs also that nothing can hurt vs, because the sting of every thing, which is sinne, is pulled out. If the forked tongue of an Adder, the poysonous teeth of a Snake, the sharp sting of a Waspe be pulled out, what hurt can they doe?

For the second; by the Gospell we know that all things worke together for good, vnto them that loue God. For the Gospell assuring vs of reconciliation with God, how can we but be assured that hee tendreth vs as his Children, and with a fatherly affection seeketh our good in all things, which by his good prouidence hee bringeth vpon vs? The prosperity of those with whom God is reconciled, is a blessing: afflictions are for their good: so is death and the graue: yea, I may truly say, that the finnes of those who are accepted of God, doe turne to their good: not that sinne is any way good in it selfe; being in it selfe the greatest euill that is of can be, and the cause of all euill of punishment; but that God through his infinite power and wilddome (who can bring good out of euill, as at first he caused light to shine out of darkness) doth so order it: like vnto a skilfull Apothecary, who can so order and temper rank poyson, as it shall proue very medicinable.

Quest. What is the good that can come from sinne?

Ans. 1 In regard of God, glory to his Name, whose mercy and grace is manifested and magnified in forgiving sinne: for where sinne aboundeth, there did grace much more abound.

2 In regard of sinners, (of the repentant sinners, for of their finnes I speake) it worketh in them godly sorrow (a sorrow not to be repented of, because of the excellent fruits thereof, noted 2 Cor. 7. 10, 11.) It worketh also an high esteeme of Gods free grace and his mercy, a longing desire after Christs righteousness, a diligent watchfulness ouer our selues for the time to come, a Christian readinesse to beare with the slips and infirmities of other, with the like.

These are two such grounds of Patience, as all the writings of all the men in the world cannot assure the like. It is the Gospell, and the Gospell alone, which hath made them knowne, and not onely so, but also

a That all things shall make to our good.
c Rom. 8. 18.

d Psal. 112.

e & 119. 72.

f Reu. 14. 13.

Miro quoniam modo etiam ipsum peccatum iustum in salutem cooperatur. Bern. in Psal. 92. serm. 2.

g Exod. 32. 32.
h & 34. 6. 7.

b Rom. 7. 20.

Nonne cooperatur nobis ille callos in bonum, unde et humiliores effici- mur et cautiore? Bern. ibid.

1 That nothing can hurt vs.

a Psal. 32. 1, 2.

b Mat. 9. 2.

instrumentally worketh faith in our hearts, whereby wee giue credence vnto the truth of them, and with strong confidence, rest and stay our selues thereupon.

§. 9. *Of the false grounds of Patience.*

Hence learne, that all the pretended patience of heathen men, and others which knew not this *Gospell of Peace*, was but a meere shadow of patience: for what were the grounds thereof? Surely no such matters as by the Gospell is reuealed, but such as mans natural reason inuented, as these,

1 It is no part of manhood, but meere childishnesse and cowardlinesse to be impatient.

2 Sorrow, mourning, all impatience, and the like, may much aggravate our troubles, but can no way ease them or take them away.

3 Others are subiect to troubles: it is a common condition of mankinde.

4 There is an ineuitable necessity, or (to vse the words and phrase) a fatal destiny, they cannot be auoided.

5 They are not for euery one to endure, but will haue an end, if by no other means, yet by death. These and such like may make men bold and hardy, or stupid and blockish. I may resemble them to *Opium*, and such like medicines which stupifie mens senses, and make them the lesse impatiently beare their paines, but they bring no true ease.

The Gospell of peace breedeth not a senselesnesse, but such a patience as is seasoned with comfort & ioy.

§. 10. *Of the manner of working true Patience.*

AS wee desire true patience, so labour we that it be rightly grounded in vs. For this end wee must acquaint our selues with this *Gospell of peace*, and labour for true, sauing, sanctifying knowledge thereof: for the attayning whereunto,

1 The promises of God in his word are to be obserued, especially such as concerne our reconciliation with God, and his fauour towards vs; as ^a *David* did. Without knowledge of Gods promise, there can be no found confidence: all the shew that we may seeme to make thereof, will prouide but meere presumption.

2 The cause of those promises is to be well noted, which is Gods free grace and meere mercy.

3 The parties to whom they are made, are to be marked, *All that shall beleue.*

4 The properties of such as beleue, are also to be noted. Of these wee shall speake on, verse 16.

When wee come to any that are sicke, or in any other distresse, and desire to perswade them vnto true patience, wee must bring them to knowledge of the *Gospell of peace*, that they hauing assurance thereof, may be the more quiet vnder Gods correcting hand; bring them to beleue that their sins are forgien, and then maist thou well bid them ^b *Be of good comfort*, and patient.

§. 11. *Of the necessity of true Patience.*

The fourth generall point to be considered, is the necessity of this piece of Spirituall Armour. Though it be compared to legge-harnesse, which may seeme to be least necessary, yet indeed it is no whit lesse necessary then any of the rest: wee know that if a man bee not well fenced on his legges, hee may receiue such a blow vpon them, as will cleane ouerthrow him, notwithstanding the other pieces of armour: but if the way be rough and thorny, and the man bare-footed and bare-legged, and in that respect dareth not march on, what benefit reapes he by the furniture of the other parts? To let the metaphor passe, the gift & grace itself which now we speake of, *Patience*, is so absolutely necessary, as without it, there can be no hope of attaining to victory, glory,

Vse 1.
Counterfeit patience.

^a Dial. 117. 49. 50.

^{*} Treat. 2. part 6. §. 71. &c.

Vse 3.
How men may be perswaded vnto true patience.

^b Mat 9. 2.

⁴ Point. The necessity of patience.

Simil.

⁴ Rom. 5. 3.

Vse 2.
How patience may be rightly grounded in vs.

e Heb. 10. 36.

d Heb. 6. 12.

e 1am. 5. 10.

glory, and rest, where Christ our chiefe Capitaine is. The Apostle expressly saith, that patience is needfull: to shew that hee speaketh of an absolute necessity, hee implieth that the promise (meaning eternall life promised) cannot be receiued without it: for he had shewed before, that the Saints in former times through faith and patience inherited the promise, and in that respect both that Apostle, and also Saint James exhort Christians to follow them.

§. 12. Of the troubles wherunto wee are subiect.

Reason.
Many troubles
to be vndergone.

Many troubles and crosses must be vndergone in this World, before wee can come to enioy rest and happinesse in Heauen. Note *Ioh. 16. 33. Luk. 14. 27. Acts 14. 22. 2 Tim. 3. 12. Heb. 12. 6, 7.* These places shew how rough, and full of pricks the way to Heauen is.

Experience of all ages doth verifie the truth of those Scriptures: consider the Histories of *Abel, Noah, Abraham, Isaac, Iacob*, their posterity in *Egypt*, in the Wildernesse, in *Canaan*, vnder Iudges, vnder Kings, and in their captiuities: consider the liues of Christ, of the Prophets, Apostles, and other Saints, the estate of Christs Church in the Apostles time, after their time, and euer since euen vnto these our dayes. It were infinite to reckon vp all the persecutions, troubles, afflictions, and sundry kindes of crosses which Gods people from time to time haue bene brought vnto. In a word, it is as possible for sheepe to liue quiet among wolues without hurt, as for the Church in this world without trouble and persecution.

Obiect. All ages and times haue not bene times of persecution: The Church in *Solomons* dayes, and vnder the reigne of many other good Kings, had great peace and quiet; yea, it is written, that in the Apostles times, (which were most troublesome times) the Churches had rest: so in *Constantines* time, and in the time of

other good Christian Emperours: likewise here in this Land, vnder the reigne of King *Edward* the sixth, Queene *Elizabeth*, and King *James*, who is lately deceased

Answer. Though the Church and children of God bee somewhat for a time freed from outward publicke persecutions of the Magistrate, or from open inuasions of the enemy, yet not from all manner of troubles. Many are the troubles of the righteous, euen in the most Halcion and peaceable dayes that euer were. For in the bosome of the Church (while the Church remaineth on Earth) there haue bene alwaies, still are, and euer will be some borne after the flesh, as well as some borne after the Spirit, which being so, perfection there will be, if not with fire and sword, banishment and imprisonment, outward torture and torment, yet with which goeth as neere to the heart, and pierceth thorow the soule as deeply, namely, ignominy, reproach, disgrace, and such like *Ismaeliticall* persecution. In the most quiet times of the Church, see that restrained from enill, maketh himselfe a prey. Manifold iniuries doe the true Saints receive of their wicked neighbours; they are disgraced and oppressed of the greater sort, reuiled and wronged of the meaner sort: if they should haue peace abroad, yet at home, euen in their Families shall they finde troubles enow, arising from their Parents, Husbands, or Wiues, Children, Seruants, Friends, Kindred, and the like. We reade of, heare and see the crosses of others: euery one seeleth his own, and so best knoweth them. Shew me the man (let it be he that hath seemed to himselfe and others the most happy) that in truth can say, his life hath bene euery way so free from all troubles and crosses, that in his owne experience he knoweth not what they meane: If any should to say, I might more truely say to his face, that either he is of a most stupid, blockish, and senselesse disposition; or else that plainly he liueth an vntruth. But suppose for

Troubles in most peaceable times.

e Gal. 4. 29.

e Gen. 21. 9.

e 1sa. 59. 15.

e Mat. 10. 35, 36.

Quia Sanctorum
sincerum in co-
ronam eius? Abel
iustus occiditur,
et quare & n-
nemini singulari
aduersa persequi-
titer ad Imperio.

e Act. 9. 31.

the time, that it were possible for a man to bee freed from all outward troubles, hath he none within? Is all quiet in his soule and conscience? Had he neuer any grieif of minde, anguish of spirit, vexation of heart, trouble of conscience? then neuer had he any sin, or at least, neuer any sence and feeling of sinne.

§. 13. *Of the Authors of our troubles.*

THIS is thus brought to passe, partly by the good guiding prouidence of God, and partly by the malice of the Diuell: God both aiming at, and also bringing forth good thereby: the Diuell aiming at euill, but crossed in his purpose.

That troubles and crosses fall not on vs without God, is euident by many expresse testimonies of Scripture, as *Isa. 45. 7. Amos 3. 6. Iob 1. 21. 2 Sam. 16. 11. Eze. 20. 37. Heb. 12. 6, 7.* The good which God aimeth at, and effecteth by those troubles which hee inflicteth vpon his Children, is manifold: as,

- 1^b The preventing of some great mischiefe and euill.
- 2^c The purging out of some festering poysonfome sinne.
- 3^d The vpholding and keeping vs safe and stedfast in the right way.
- 4^e The prooffe and triall of such gifts and graces as he hath bestowed on his Children.

That the Diuell also hath his hand in afflicting Gods Children, is cleare by these (among many other) Scriptures, *Iob 1. 9, 10. & 2. 5. I Chro. 21. 1. Zac. 3. 1. Luk. 22. 31. 2 Cor. 12. 7. Reuel. 2. 10.* That which the Diuell aimeth at herein, is to^f discourage vs, and to turne vs out of the right way, & to hinder the progresse of the Gospel, & in a word,^h to deuoure vs. The Diuell well knoweth how weake and feeble our nature is, how soone our flesh is quailed, how irksome troubles are to vs by nature: this way therefore hee laboureth by all the meanes hee can, secretly and openly, by himself, & instrumētts to annoy vs.

§. 14. *Of the necessity of Patience.*

THE point then being so cleare, that of necessity many troubles must be passed thorow, before we come to our heavenly rest, it necessarily followeth, that of necessity we must be shod and fenced with patience. The want of this grace hath beene the cause that many, who for a while haue made an hot onset in the Christian battell, at length (when they felt the hard and rough way wherein they marched, and when they found themselues galled and prickd with the troubles which they haue met withall) haue fallen away, and refused to goe on any further in their Christian course: as they which forooke Saint Paul.

§. 15. *Of the benefit of Patience.*

AS this grace is necessary, so also is the benefit thereof exceeding great: for if wee be well shod therewith, no trouble will dismay vs, or hinder vs in our Christian course: it maketh such burdens as seeme very heauy to flesh and blood, to bee but light and easie to bee borne; and such things tolerable, which naturall men thinke intolerable, and vsupportable, yea, it keepeth vs from being foyled and ouercome.^k This made *Iob* passe ouer such grieuous assaults, as neuer any, that we reade of, cuer endured the like.

When the holy Ghost speaketh of the victory which the Saints haue gotten, he saith,^l *Here is the patience of the Saints*, implying, that through their patience, they ouercame all their troubles.

§. 16. *Of the perfect worke of Patience.*

V. THE counsell therefore of Saint James (*Chap. 1. vers (4.)*) is worthy to be noted; it is this, *Let patience haue her perfect worke.* The worke of patience is said to bee perfect in respect, First, of the condition. Secondly, of the extent.

Third.

Tolerantiam multorum omnibus in hac vita subuenienda est, scilicet in ad in hoc in vite.
Aug de Gen 12.

2^a Tim. 4. 16

Troubles fall not out without God. The good which commeth from troubles.

2^b Cor. 12. 7.

2^c Chr. 33. 19.
Luk. 13. 17.
d^d Heb. 12. 10, 11.

2^e 1^e Pet. 4. 12.

Satan hath his hand in afflicting Saints.

f^f Iob. 1. 10.

g^g 1^e The. 3. 18.

h^h 1^e Pet. 5. 8.

k^k Iam 5. 11.

l^l Reu. 13. 10 & 14. 12.

m^m Point, How patience hath her perfect worke.

Thirdly, of the continuance.

1 For the condition, it must be true, hearty and found, not fained and counterfeit. As integrity and vprightnesse is a kinde of perfection in all Christian graces, so also in patience: Therefore Christ exhorteth vs in our *patience to possesse our soules*: that which is possessed in soule, is not fained, but found.

2 For the extent, it must reach to all manner of crosses, heavy and light, inward and outward, at home and abroad, whether they come from the Deuill, or any of his wicked instruments; or from God himselfe, and his owne hand, of what kinde, quality, quantity fouer they bee: in this respect, said the Apostle; *We approve our selues in much patience.*

3 For the continuance, it must endure vnto the end; so much doth the *b* notation of the word, which the Apostle vseth, simply. To the end, I say, not onely of that present affliction which lieth vpon vs, but also to the end of our life: so as we must both patiently beare the present, and also prepare our selues for future crosses. In this respect, saith Christ; *He that hath patience to the end, shall be saved.*

Among other Saints, *Jobs* patience had her perfect worke in all these respects. Had it not bene vpright and found, hee could not haue so stood against his friends, who suspecting his vprightnesse, thorowly listed him. The many trialls whereunto hee was brought, and his patient enduring all (for hee was ouercome by none) manifesteth the extent of his patience: neuer any (Christ excepted) endured more, neuer any (the same excepted) more patiently endured all. The History it selfe, *c* his owne testimony, and *d* Gods also, and the *e* witness of the Apostle, doe all verifie the continuance of his patience to the end.

§. 17. Of the kinds of crosses.

THAT we may the better apply this Apostolicall directiō, as before in

generall we shewed the necessity of patience, so here in particular we will shew, how necessary it is that patience haue this perfect worke.

This will appeare by the kindes of crosses whereunto we are subiect.

1 They are not Scar-crowes, troubles in shew and appearance onely, but such as pierce both body and soule, and make the stoutest to stoupe and shrink. Therefore counterfeit patience will stand vs in no stead.

2 The number of tryalls whereunto we shall bee brought, is vncertaine: one calamity vpon another (as waues) may fall vpon vs: *f* that which is written of *Iob*, how one messenger followed another, all bringing dolefull newes, sheweth what may befall any of vs. Now, suppose we should as patiently beare some, as *Iob* did, but yet faint vnder the burthen of others; where is the benefit of that former patience? Some that haue endured imprisonment, banishment, and such like trials, yea, who haue bene ready to endure sword and fire in time of persecution, haue bene discouraged and turned out of their good course by reproach, and disgrace, in time of peace: other that can patiently passe ouer publike troubles, are so disquieted with priuate losses, and crosses at home in their families, that they are made vnfit to performe any Christian duty to God or man. Other that can well endure paine of body, sicknesse and such like crosses, cannot beare vexation of minde, or disturbance of their passion.

3 It is also vncertaine how long we shall be subiect to tryalls, because the continuance of our life is vncertaine. This world is the field of the Lords battell: so long as we are in the field, the enemies will assault vs: now, to yeeld before the battell be ended, is worse then neuer to haue endured any at all: the glory of all our former patience is not onely lost, but also turned into shame and ignominy, and *g* God prouoked vtterly to giue vs ouer.

This

1 It must be found.

Luke 21. 19.

2 It must reach to all crosses.

2 2 Cor. 6. 4. *in sanctis et in probis*

3 It must endure to the end; *b* *πρὸς τέλος* i. *in finem*.

4 *in sanctis et in probis*

Mat. 10. 22. *Iob* patience.

2 Job 13. 15. *d* & 42. 7. *e* Lam. 5. 11.

Job 1. 16, 17, 18.

g Heb. 10. 38.

The necessity of the perfect worke of patience.

117al.6.d.

the Crosse fall the weaker sort, but the better, yea, many of the deare Saints of God. * *Dauid* leemeth, by his own confession, to haue fainted in his mourning. For such is the feebleness of our nature, such our forgetfulness of Gods power and promises, that we oft let goe from vs those stayes and props, which the Lord hath afforded vnto vs, to vphold vs withall. The Apostle implyeth, that euen Gods children, without great watchfulness, and continuall obseruation, are very ready to wax faint. Experience, as of all other times, so of ours also, doth verifie as much. For how is it, that there should bee such slacknesse in many, who haue bene heretofore very forward and zealous, and that mens after-proceedings should be so unlike to their former good beginnings, but that they faint by reason of that hard way, and those manifold troubles, by which wee must passe vnto Heauen? Great is the danger and damage of this fainting: it makes men weary of well doing, it causeth them to repent of the good which is done, and to turne backe into an easier course (as they suppose) and so to lose all the glory of that good which hath bene done; yea, it oft causeth fearefull doubting, and despaire, and so maketh all the helpe which the Scripture affordeth, to bee in vaine.

§. 21. *Directions to keepe men from despising the Crosse.*

WEE ought therefore to be watchfull against both these extremes, that wee fall not into the former, obserue these few directions.

1 In all afflictions looke (as *Dauid* did) vnto him who smiteth, and know that they come not by chance, but by Gods wise disposing providence: and that purposely to breed in vs true remorse.

Know also, that the Lord can adde crosse vnto crosse, till he pull downe our stout stomachs, or breake our

proud backes, and bring vs to vtter confusion. Yea, know that his wrath is as his greatnesse, infinite, vnsp portable: on whomsoever it lighteth, it crusheth him downe to hell: so that though a man might thinke he could beare all outward crosses, yet Gods wrath can presse him much more heauily.

2 Take notice of the iudgements which other men by despising the Lord, bring vpon themselves: this may worke vpon thine hard heart. It is an especial point of wisdom, to be warned by other mens harmes. This was the wisdom, of the third Captaine which was sent to *Eliab*. Note the issue.

3 Make vse of the least crosses, and beginne speedily to humble thy selfe. If thy heart beginne to bee touched, suffer it not presently to be hardened againe, but more and more humble thy selfe. Thus will the Lord repent of the iudgement hee intended, and turne from his wrath, as he did in the time of *Hezekiah*.

§. 22. *Directions to keepe men from fainting.*

THAT we fall not into the latter extreme, obserue these directions:

1 Cast not both eyes on our selues, and our owne weaknesse, and the weight of the crosses that lye vpon vs, but lift vp one vnto God, and vnto his goodnesse: and consider how ready he is to succour in all time of neede.

2 Call to minde his manifold promises: both those which respect his gracious assistance of vs in the tryall, and his mighty deliuerance of vs out of it.

3 Remember examples of former times, how he neuer oppressed them that patiently endured his corrections.

These two extremes are directly contrary to the two branches of this verse, namely, to the preparation here spoken of, and to the ground thereof, The Gospel of Peace. If we bee

2 King. 1. 23. &c.

Iere. 26. 18, 19.

How we may be kept from fainting vnder the Crosse.

How we may be kept from despising Gods corrections.

§. 2. Sam. 16. 10.

prepared, we shall not despise Gods corrections: if prepared by the Gospel of Peace, we shall neuer faint: that will vphold vs, or nothing.

§. 23. Answer to Satans suggestion against the neede of patience.

THE last point remaining to be handled, is, to discouer the cunning deuices of the Deuill, whereby hee laboureth to keepe vs vnfurnished and vnprepared against troubles: they are many; I will discouer onely foure of the principall, by which all the rest may be discerned.

Two of these foure are against the furniture it selfe: the other two against the ground thereof, *The Gospel of Peace.*

Against the furniture he suggesteth:

1 That there is no neede of this preparation.

2 That if there should be neede of it, yet it would stand a man in no stead.

The first, he suggesteth before troubles come, to make them feare none, but be carelesse.

The second, when they are come, to make them despaire and sinke vnder the burthen. First therefore, to this effect he obiecteth.

Suggestion 1. If ye be Gods children, what needeth such adoe about preparation? Doe you thinke that God will not more tender and respect his, then to suffer them to fall into troubles? you may well enough be secure and feare nothing. Thus the Deuill tempteth many in their peace and prosperity: it appeareth that *David* was in this manner assaulted.

Ans. Experience of all men in all ages doth sufficiently confute the substance of this suggestion, and plainly discouer the fallhood of it (as *David* shewed before.) *David*, who was while beguiled with this vaine conceit, quickly found out by wofull experience the deceit of it, and thereupon saith vnto God, *Thou didst*

hide thy face, and I was troubled. It is very likely that then the Deuill beguiled him, when his Kingdome was fully established, and he had rest from all his enemies. Obserue the History of his troubles, which came vpon him after that, and ye shall finde it to bee a very vaine and false conceit.

As for the ground whereupon the suggestion is built, namely, the good respect which God beareth, to his Children, know, that God is, euen thereby moued to lay many crosses vpon them: for as he is a louing Father, so he is a wise God: in wisdom he seeth that it is needefull his children should bee corrected: his very loue therefore moueth him to correct them.

That wee may oppose godly wisdom against the wicked policy of our enemy, let vs haue this furniture in a readinesse, euen in the time of our greatest peace and prosperity, and so prepare our selues against trouble.

To prepare for troubles, in time of prosperity, before they come, is an especiall meanes to make vs well beare them in time of aduersity when they come. We know that death is most fearefull and terrible to them that least looke for it: so are all afflictions whatsoeuer.

§. 24. Answer to Satans suggestion against the benefit of Patience.

Suggest. 2. ALL the patience in the world can neither preuent, nor remoue the least crosse that falleth on man. In what stead then will this furniture stand him?

Ans. Though it were granted, that patience could neither preuent, nor remoue any crosse, yet will it stand vs in very great stead. For (to follow the Metaphor) we know, that though shooes and greaues make not the way plaine without stones, stubs and thornes; yet they make a man better able to tread on them, and passe thorow, or ouer them, and keepe his legs

VII. Point. Satans wyles to vnfurnish our foules.

d 2 Sam. 7. 1.

God in loue and wisdom correcteth.

e Heb. 12. 6.

In peace be prepared against trouble.

What need of patience?

Psal. 30. 6.

Very great need.

b §. 12.

c Psal. 30. 7.

In what stead can Patience stand vs?

In very great stead.

It enablieth vs to beare all crosses.

legs or feete from being galled or pricked. So patience enableth vs well to beare all troubles, and with some quietnesse to passe them ouer, and it keepeth the soule from being pierced: Yea, it maketh great and heauy burthens seeme much lighter then otherwise they would. * The Heathen, who were guided onely by the light of nature, obserued thus much. I haue my selfe obserued two seuerall persons lying vnder the same crosse; the one, to fret, fume, rage, rage, and euen blaspheme againe: the other, with a kinde of comfort to bee quiet and silent, yea, to blesse the Lord for that crosse. What could make such a difference, but this preparation of the Gospell of peace? *The spirit of a man will sustaine his infirmity, but a wounded spirit who can beare?*

Further I adde, that this preparation doth preuent and remoue many fore troubles; as anguish of soule, vexation of spirit, disquietnesse of mind, distemper in affections, with the like, which though they oft rise from outward crosses, yet they oft proue more heauy burthens then those same from whence they did arise. For example, a couetous man hauing a small losse, which hee might well beare, if hee were shod with this furniture, by his disquietnesse of minde, and impatience for that losse, bringeth a much heavier crosse vpon him. So in sickness, in outward disgrace, banishment, imprisonment, &c. the anguish of soule which proceedeth from an impatient heart, oftentimes proueth to be the greatest crosse. So the feare of troubles is oft worse then trouble it selfe: and fretting against the malice of an enemy, doth a man more hurt then the enemy himselfe can. Now, this furniture of the soule may both preuent, and also remoue these great and grieuous crosses, as anguish of minde and spirit, needlesse feares, fretfulness, enuy, murmuring, with the like.

h. 25. *Answer to Satans suggestion against Gods loue in correcting.*

Against the ground of this preparation, which is the Gospell of Peace, Satan obiebeth one while, that there is no reason to relye on it: another while, that it procureth more troubles to them that rest on it.

Sug. 3: Troubles are fruits of Gods wrath to deceit any peace with God, while troubles lye on vs; is to call darknes light, and hatred loue. To build patience on assurance of reconciliation with God, is to cast Anchor vpon quick sands, or in a bottomles Sea. A man may better hope for life, when the tokens of the Plague appeare vpon his skinne, then hope for reconciliation with God, while troubles, the tokens of Gods wrath lye vpon him. The assaults of Iobs wife and friends tended much to this purpose.

*Ans. The ground of this suggestion being applied to the Saints, is directly false, and contrary to the current of the Scripture, which oft testifieth, that *whom the Lord loqueth, hee chasteneth.* The ends which God aimeth at in correcting his children, and the fruits which answerably issue from thence (whereof we haue heard ^dbefore) evidently demonstrate, that the troubles of the righteous are no fruits of Gods wrath, but rather of his loue. Yet a wonder it is, to see how many are deceived with this diabolical suggestion; and they not onely profane and wicked men, but euen deare Saints of God, while the crosse lyeth vpon them, as *David.* The reason is, because at that time *Sence* worketh more then *Faith.* Wherefore for the auoiding of this assault, wee must let faith haue the predominancy and highest rule in vs, euen about reason and sence: wee must *walk by faith, and not by sight.* Faith resteth on Gods Word, and beleueth what it saith, though sence contradict it neuer so much. Now the Word of God affirming, that God*

Obiection.

Can there bee peace with God, while God scourgeth?

God in loue correcteth.

c Prou. 12. Heb. 12. 6.

d 5. 13.

e Psal. 77. 5.

f 2 Cor. 5.

2 It maketh many crosses seeme lighter. ^a Horat. Lenius fit patientia quicquid corrigere est nefas.

b Prou. 18. 14.

3 It preuenteth and remoueth many.

Prior est bella timeri ipse belli, Sen.

correcteth whom hee loueth; if Faith beare sway in vs, it will perswade vs, that in our greatest troubles God loueth vs, and in loue bringeth those troubles vpon vs. Wherefore for the strengthening of our faith, let vs oft meditate of ^a the consolations of the Scripture.

§. 26. Answer to Satans suggestion of the many troubles which Gods loue causeth.

Suggest. **T**He Deuill, to shew that hee careth not which way he preuaileth, so he preuaile any way, hath a contrary fetch. He will grant indeed, that God scourgeth euery sonne whom hee loueth; but withall addeth, that the more God loueth any, the more troubles hee bringeth vpon them; and thereupon inferreth, that the Gospell of peace is so farre from being a meanes to defend vs from trouble, that it is the cause of much trouble; and therefore the best way to be free from trouble, is to be without the Gospell of peace. Thus was ^b Dauid tempted: yea, thus were the ^c Israelites hardened against God in *Jeremiahs* time.

Ans. It is false, that the more GOD loueth any, the more hee scourgeth them: For as Gods wisdom moueth him to correct his children, so his loue moueth him to moderate his correction. Besides, the inference, that therefore reconciliation with God is no good remedy against troubles, is vnsound and absurd: for, assurance of our reconciliation with God, sweetneth all troubles. But for a more full answer to this suggestion, note these foure points concerning the benefit of our peace with God in the case of afflictions.

1 That it keepeth many iudgements from vs which fall vpon the wicked: yea, which otherwise would fall on vs.

2 That it alters the nature of all troubles which befall vs.

3 That by it wee are assisted and supported in all.

4 That by reason thereof, we shall be deliuered and freed from all.

These foure comfortable points I will distinctly proue, because by them all the euill suggestions of Satan may be answered.

1 For the first, obserue the threatenings in Gods Word, and yee shall finde them made against such as ^d hate God, and are hated of him. Reade the 26. chapter of *Leuiticue*, and the 28. of *Deuteronomy*. There Gods curses are denounced against the wicked, but his blessings promised to the righteous: reade the 91. *Psalme*, where *Dauid* expressly confirmeth this point, and sheweth how they which trust vnder the shadow of the Almighty, and so haue peace with him, are deliuered from many troubles. Note the Histories of the Iewes vnder idolatrous and wicked Kings, and vnder religious and good Kings; God being forsaken by *them*, brought many calamities vpon them; but being loued of *these*, deliuered them from many which their enemies intended against them. Yea, when generall iudgements were brought vpon the Land, ^e God sent forth one to marke those whom hee loued, that they might be spared in the iudgement. The reason is cleare: for it is sinne which causeth the most grieuous iudgements. Now, the Gospell of peace being a meanes to moue God to forgiue vs the sinnes which we haue committed, and to moue vs to forsake our sinnes, and to seeke to please him, it must needs be a meanes to keepe vs from many iudgements, which otherwise would fall vpon vs. Besides, it keepeth vs from a reprobate sence (whereunto the ^f Heathen were giuen, and the ^g Iewes, after they had lost their peace with God) from despaire, whereunto ^h *Iudas* fell; and from hell fire, which shall torment wicked men. These of all are the most wofull iudgements, and from these doth the Gospell of peace wholly free men.

1 Peace with God keepeth many iudgements away. ^d *Psalm. 91.*

^e *Ezec. 9.4.*

^f *Rom. 1. 28.*
^g *Acts 13. 46.*

^h *Mat. 2. 15.*
ⁱ *Mat. 25. 46.*

Here

^a *Heb. 12. 5.*

Objection.

Is not the want of the Gospell the best way to be free from trouble?

^b *Psalm. 73. 13, 14.*

^c *1er. 44. 18.*

Novitly.

Here note what an egregious point of folly it is, to feare to please God, for feare of troubles; as if a man should feare to put on shooes, lest his shooes should cause stones to lye in his way: yet many feare to bee at peace with God, because it maketh men to hate, reuile, reproach, scorne, wrong, and persecute them: not considering that Gods wrath is infinitely greater then mans. Are they not like the fish that leapeth out of the warme water, into the flaming fire? Or rather like selfe-murderers, who, to free themselves from some momentary anguish in this world, cast themselves into hell torments, which is endlesse and easelesse?

§. 27. *Of the nature of the Saints affliction.*

2 **F**OR the second; the afflictions which befall the righteous, are called chastisements, and corrections, euen such as tender Parents lay vpon their deare children, to shew that the nature of them is altered, the sting is pulled out, the curse is remoued; so that although the originall ground of all afflictions was sinne, and they first in vengeance executed for sinne, yet now inflicted on the Saints, they are not *vindictive* for reuenge, but rather *medicinable* for Physicke: for Christ hath paid the full price and ransome for all our sinnes, hee hath endured the full punishment for them, and left nothing to be by way of expiation endured of vs.

Obiect. • The Saints are punished for sinne, as *Dauid*.

Answer. True it is, that God taketh occasion from sinne, to punish his children, but not in vengeance for the sinne committed which is past, but for a warning to make them the more carefull and watchfull ouer themselves for the time to come. And herein lyeth a maine difference betwixt the punishment of a Iudge and a Father: a Iudge respecteth the fact past; if it be against the Law, though the delinquent party bee neuer so pe-

nitent, and though there be neuer so great hope of his amendment, yet he denounceth the sentence of Law against the Malefactor: but if a father be verily perswaded, that his Child will neuer commit the like trespasse againe which he hath committed, assuredly hee would remit the punishment: but when he correcteth, it is to prevent the like for the time to come.

God carrieth himselfe as a Iudge to the wicked, but as a Father to the Saints: his corrections are for their instruction, not for their destruction. As ^b G O D aimeth at his Childrens good and profit in correcting them, so also he giueth them a sweete taste of the good they receive thereby, which maketh them ^c acknowledge as much, and be thankfull for it, and so carry themselves towards God, as a good patient toward his Physician, who hath prescribed bitter Pills vnto him: for the time hee digests them willingly, and after hee hath felt a kindly worke of them, hee thanketh him.

§. 28. *Of Gods assisting his Children in affliction.*

3 **F**OR the third, ^d many faithfull promises hath God made, to stand by his Children, to bee with them, and assist them in their severall afflictions, and neuer to forsake them. Hence is it, that the Saints, to the great admiration of others, haue patiently endured such crosses, as many haue thought they would haue bene vtterly pressed downe with the heauy burthen of them, euen as the *Barbarians* looked when *Paul* should haue fallen downe dead.

§. 29. *Of Gods deliuering his Children out of all afflictions.*

4 **F**OR the last, ^e many faithfull promises hath God likewise made to deliuer his Children out of all their troubles. Saint *James* setteth before vs the issue of *Iobs* triall, as an evidence

^b Heb. 12. 10.

^c Psal. 119. 71, 75.

1 It altereth the nature of all crosses.

2 2 Sam. 12. 14. Gods manner of punishing his Children.

3 By it, assistance in all trouble is obtained, 1 Cor. 10. 13. Heb. 13. 5.

4 Act. 28. 6.

4. And at length full freedome from all crosses, 2 Psal. 34. 19. Prou. 11. 8. 1 Cor. 10. 13.

evidence of this point, saying, *Ye haue seene the end of the Lord*; and withall, hee rendreth a good reason thereof, *The Lord is very pittifull and mercifull, (1. am. 5. 11.)*

Obiect. Some lye all their life time vnder the crosse.

Ansiv. Yet at the end of life, by death shal they be deliuered; in which respect, the diuine Oracle pronounceth them *blessed that dye in the Lord, for they rest from their labours.*

Obiect. So are the wicked deliuered by death.

Ans. Nothing so: they fall from

one misery to another; from a lighter, to a greater; from an earthly, to an hellish woe: so that herein lyeth a maine difference betwixt the death of the wicked, and of the Saints. Death thrusteth the wicked from temporall troubles, into eternall torments: but it deliuereth the Saints from all trouble, and bringeth them to euerlasting glory: *their misery shall soone haue an end; their felicity shall neuer haue end.*

Thus then we see patience grounded vpon the Gospell of peace, to be much profitable eue. y maner of way.

*Breuis est molestia,
aeterna erit beati-
tudo, Aug. in 2. al.
30.*

Eccl. 14. 13.





THE SIXTH PART.

The Shield of Faith.

Ephes. 6. 16. *Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

§. 1. *Of the Apostles manner of pressing the point of Faith.*



He fourth piece of Spirituall Armor is more largely set forth, and more forcibly vrged then any of the rest. For the Apostle contenteth not himselfe with a bare exhortation, to stirre vs vp to vse it, but with weighty reasons presseth his exhortation, and that on both sides, before and behinde: Before, *comparatiuely*, preferring it to all other graces (*above all.*) Behinde, *simply*, declaring the vertue and efficacy of it, (*wherby ye shall be able to quench, &c.*) By the first, hee maketh way to his exhortation; by the last, he knocketh it downe fast, euen to the head, as we speake.

§. 2. *Of vrging matters of moment.*

HERE by the way we may learne a good instruction both for Ministers and people.

For Ministers, that they obserue what points bee of greatest weight, and by some speciall *items* and *memento*, to raise vp their peoples attention thereunto, yea, and with some speciall euidence of reason and argument to enforce the same. Thus because the obseruation of the fourth Commandement, is an especiall meanes to bring men to keep all the other Commandements, the Lord prefixed a *memento* (*Remember the Sabbath day*) and withall vseth many strong reasons, the more to stirre vs vp to keepe it.

Thus shall the Minister shew his wisdome in discerning things that differ; and thus is an expectation wrought in the hearers, of some point of moment; which will be an especiall meanes to moue them the better to obserue it, and to ponder it.

§. 3. *Of giuing heed to weighty matters.*

FOR people, that when they obserue any one point about other to be vrged and pressed, they giue the more diligent heed thereto: for if euer

Matters of weight to be pressed of Ministers.

Reasons.

H. b. 11.
11. 11.

duty laid downe in Gods Word be *steadfast*, that is, firme, sure, and inuincible; so as the transgressors thereof shall reape a iust recompence of reward, how shall they escape, who neglect those maine and principall duties, which about others are most earnestly vrged? Let that therefore which is most pressed by the Spirit and Ministers of God, be best regarded by the people of God.

Obiect. This speciall heede of one point, will make men carelesse of other points.

Answe. Nothing lesse; for the end thereof is not to make vs slothfull in any point, but to quicken vs vp, and make vs extraordinarily carefull in that which is so vrged. Suppose a Master send his seruant on a message, and giue him many things in charge to doe, but giueth him an especiall *item* for one, and vseth many reasons to make him carefull of it, doth hee giue his seruant any occasion to neglect the other? Or will a good seruant take any occasion from thence, to neglect them? Such collections are made onely by mans slothfull flesh; they which gather them, abuse the wisdom and care of God to helpe our weaknesse; they who are guided by Gods Spirit, will bee otherwise minded, knowing that an extraordinary vrging of one point, is to make vs extraordinarily carefull of that, but carelesse and negligent of none.

§. 4. *The Resolution of the Text.*

Two points are to be noted in this Verie. First, the *transition*, whereby the Apostle passeth from other points to this. Secondly, his *exhortation* vnto the grace here mentioned.

In his exhortation note 2 The motiue thereto.

That layeth downe a duty to be performed (*Take the Shield of Faith.*)

This declareth the benefit of performing that duty in the last words, *that ye may be able to quench, &c.*

In the duty obserue the *action* required, (*take,*) and the *object* thereof, which is both plainly expressed (*Faith*) and also illustrated by a Metaphor (*Shield.*)

The motiue declareth the power, vertue, and efficacy of *Faith*: which is, *to quench all the fiery darts of the wicked.*

Touching this grace thus set downe, I will deliuer these points:

First, in generally, by way of preface and preparation, I will shew how excellent a grace it is: and then, more particularly, and distinctly declare,

1 What Faith is.

2 How fitly it is resembled to a Shield.

3 How it is wrought.

4 How it must be preserved.

5 How it may be preserved.

6 How it is to be vsed.

7 What is the benefit, and power of it.

8 What are the wyles of the Deuill to keepe vs from it, and how they may be auoided.

§. 5. *Of the preeminency of Faith aboue other graces.*

I. The excellency, yea, and necessity also of *Faith* is implied in this transition (*aboue all.*) The *o* rignall phrase is diuersly translated, as thus *in all*, as if hee had said, In all things whatsoeuer yee doe, vse the Shield of Faith: and thus, *to all*, as if he had said, To all other graces, adde this: and thus *moreouer, or especially,* (or as we translate it) *aboue all.* All these in effect imply one and the same thing, onely this latter is somewhat more emphaticall, and as proper as any of the rest. This is somewhat like to *c* that Hebrew phrase, which *Solomon* vseth, *Keep thy heart aboue all keepings*, implying thereby, that the heart, of all other parts, is most narrowly to be watched ouer, most carefully and diligently to be looked vnto: so is Faith aboue all to be regarded.

Simil.

I. *Point.*
The excellency and necessity of Faith.

a ענין מכל.
b הורא. in omnibus, ad omnia.

c *Hebr.* *in super,*
inpr. miss.
d *Hebr.* *super omnia.*

e *Proou.* 4. 23.
הכל
הכל
הכל

Quest. Is Faith simply more excellent and necessary, then other saving graces?

Ans. All saving graces are in their kinde very excellent and necessary, as hath before beene shewed of *verity, righteousness and patience*: neither can a Christian well spare, and be without any of them: for they are as severall linkes of one Chaine, whereby a Christian is held out of hell, if but one linke breake, the chaine is broken, and downe fallerth hee that was held thereby: yet some linkes in a Chaine may be put to greatest streffe, and so be of greatest use. Faith serves to beare the greatest brunts, and in that respect may be counted most excellent, and most necessary; euen as the Shield, of all other parts of Armour, is the most needfull, as we shall after heare.

§. 6. *Of pressing the Doctrine of Faith.*

THE Apostle vseth this phrase (*above all*) in the beginning of his exhortation, to set an edge vpon it, and to make it the sharper, that so it may pierce the deeper into vs: as if a Captaine should giue diuers directions to his Souldiers, to instruct them to arme and fence themselves, and among those severall directions, set some speciall *item* on one of them, and say, *Above all remember this*, would not this *item* make him the more to regard it? As where the Apostle saith, *Doe good to all, especially to them who are of the household of Faith*, doth it not make a Christian so much the more to be moued with compassion, when he seeth any of the faithfull stand in neede of his helpe? Hence then I obserue, that

Among and above other points and principles of Christian Religion, and mysteries of godlinesse, the doctrine of Faith is especially to be opened and vrged by Gods Ministers, and so be learned and obserued by Gods people.

Obser.
Faith especially to be taught and learned.

What point thorowout the whole Scripture is more vrged? All the rites and types of the Law set forth the doctrine of faith, ^b *Moses*, and the ^c Prophets preached it, so did the ^d fore-runner of CHRIST, ^e Christ himselfe, and his ^f Apostles. For some especiall instances of this point, reade and obserue ^g CHRISTs conference with *Nicodemus*, and *Pauls* Epistles to the *Romans* and *Galatians*.

No other doctrine more setteth forth the glory of God, and more maketh to the good of his Church and Children.

§. 7. *Of the honour which Faith doth vnto God.*

GOD is then honoured, when hee is acknowledged to bee as he is, namely, most holy, wise, true, powerfull, mercifull, iust, &c: But the beleeuers, and the beleuener onely so acknowledge him.

1 For Gods *holinesse*, how approacheth the beleuener before God? Surely in an vtter abnegation of himselfe, and in the mediation of Christ Iesus; for well he knoweth, that himselfe is all ouer defiled with sinne, and that Iesus Christ the iust, is an Advocate with the Father, who by his blood purgeth vs from our finnes, and with his righteousness couereth vs. This manner of appearing before GOD, sheweth, that the beleuener acknowledgeth God to be so perfectly *holy*, as hee cannot endure the sight of any vncleane thing.

2 For Gods *wisdom*: who are they that subiect themselves to God in all estates of prosperity and aduersity? Beleuers onely. Why they? Their faith perswadeth them, that GOD is wisest, and best knoweth what estate is fittest for them, and so euen against their owne sense and naturall reason, Faith maketh them wholly resigne themselves to Gods wise providence, and in that respect to be thankfull in all things:

h Rom. 10. 8.
i Acts 10. 43.
k Acts 16. 4.
l Mar. 1. 15.
m Rom. 10. 8.

g Ioh. 3. 14. Sec.

Reason.

Faith most of all setteth forth Gods glory by acknowledging

1 Gods holinesse.

2 Gods wisdome.

3 Gods Truth.
4 Ioh. 3.33.

3. For Gods *truth*: he that beleueueth, *hath sealed that God is true*: for what maketh men beleue, but that they iudge him who hath promised that which they beleue, to be faithfull and true? Faith then is an acknowledgement, and a confirmation of Gods truth, which is an high honour giuen to God; for God maketh great reckoning and account of his truth.

4 Gods Power.

4 For Gods *power*: many of the promises which God maketh to his Children, are of things which seeme impossible: yet faith giueth assent thereunto, and thereby testifieth that God is *Almighty*, that nothing is impossible to him. Thus *Abram* by his faith did magnifie Gods power, and so did *Iehosaphat* also.

b Rom. 4. 10. 21.

c 1 Chro. 20. 13.

5 Gods Mercy.

5 For Gods *mercy*: that is the especiall and most proper obiekt of Faith. If the poore sinner were not perswaded that God were rich, yea, infinitely rich in mercy, he could neuer beleue the pardon of his sinnes. Faith then is it which aboute all commendeth Gods mercy.

6 Gods Iustice.

6 For Gods *Iustice*: what maketh beleueers so strongly trust vnto, and wholly rely vpon the Sacrifice of Christ? Because on the one side they beleue God to bee so perfectly iust, that without expiation and satisfaction for sinne, there can be no hope of mercy: and on the other side, the Sacrifice of Christ being of such infinite value, as to make full satisfaction to Gods Iustice, they beleue that God will not exact that of them, for which Christ hath satisfied, but will manifest fauour to them, because Christ hath purchased fauour for them. These are points of Iustice, to require satisfaction, to remit that for which satisfaction is made, to bestow that which is merited and purchased. But Faith acknowledgeth all these, and so commendeth Gods Iustice; for it hath respect to Gods Iustice, as well as to his mercy.

Obiect. Sinners (repentant and beleueing sinners) vse to appeale from the barre of Gods Iustice, to his mer-

cy-lesse: what respect then hath Faith to Gods Iustice?

Answe. In regard of themselves, and their owne manifold pollutions and imperfections, euen in their best workes, they dare not stand to the triall of Gods Iustice, but cry for mercy and pardon: but yet in confidence of the All-sufficient sacrifice of Christ Iesus, they may appeale to Gods Iustice: for God is not vniust, to require a debt that is paid.

In these and other like respects, it is said of *Abraham*, *That hee was strengthened in the Faith, and gaue glory to God.* So doth euery beleueer in some measure: The stronger Faith is, the more glory is giuen to God. But on the contrary, no sinne is more dishonourable to God, then infidelity: for that which is said of one particular, *He that beleueueth not, maketh God a lyer*, may be applied to the rest, he maketh God vnwise, impotent, mercilesse, vniust, &c.

How Faith resteth on Gods Iustice.

c Rom. 4. 20.

d 1 Iohn 5. 20.

§. 8. *Of the good which Faith bringeth vnto man.*

IN regard of mans good, *Faith*, of all other graces, is the most necessary, profitable, and comfortable.

It is the first of all sauing graces wrought in the soule of a Christian, as the heart is the first member framed in the body. Yea, it is a mother-grace, which breedeth and bringeth forth other graces, as the heart being quickened, sendeth forth life into all the other parts.

That it is the first, is euident: for Christ is that Fountaine, *in whom all fulnesse dwelleth* (Col. 1. 19.) *of whose fulnesse all receiue* (Ioh. 1. 16.) *wisdom whom we can doe nothing* (Ioh. 15. 5.) Now, it is *Faith* whereby wee touch Christ: *By Faith Christ dwelleth in our hearts* (Ephes. 3. 17.) The spirituall life which we liue, wee liue *by Faith in the Sonne of God* (Gal. 2. 20.) therefore till by Faith we be ingrafted into Christ, no true sauing grace can be in a man. *Without Faith, it is impossible to please God* (Heb. 11. 6.)

Faith the first grace.
Fides est prima que subiugat animam Deo. Aug. de agn. Chr. cap. 12.

That

Faith a Mother grace.

That also it is a mother grace, is cleare: for from Faith springeth repentance, loue, new obedience, &c. Repentance is a change of the heart, as the notation of the Greek implyeth. Now, what is it that changeth the heart of a sinner? Is it not the apprehension of Gods infinite loue and rich mercy? a perswasion that a mans finnes are pardoned? The apprehension of Gods wrath, and feare of hell fire, may worke some sorrow for sinne committed; yea, also it may restraine a man from committing many finnes, at least for a time: but that which altereth the naturall disposition of the heart, which changeth and reformeth it, is Faith in the remission of sinne: *b* By Faith God purifieth the hearts of men.

apostolus.

Gal. 3.9.

Loue, a fruit of Faith.

True Christian loue also is a reflection of Gods loue to man: till a man feele Gods loue to warme his heart, & to set it on fire, he can loue neither God nor man. Hee that loueth his brother aright, must loue him in and for the Lord, and so must loue God before: but it is not possible for any to loue God, except he beleue that God loueth him. Can a piece of yron giue heat and burne, except it bee first heated by the fire? But our hearts are naturally more destitute of loue to God, then any yron of heat: they must therefore be set on fire by Gods loue, and a sweet apprehension thereof, before they can loue God: *c* We loue God, because he loued vs first. It is *d* Faith which worketh by loue. Thus I might further shew how all other sanctifying graces spring from Faith. But what followeth from thence? Surely this, that if any sanctifying & sauing grace be needfull, then is Faith especially, which is the Mother of all; without it, no grace at all, no life at all: for the iust shall liue by his Faith, (Hab. 2.4.) From faith cometh the spirituall life of a Christian in this world, (Gal. 2.20.) and eternall life in the world to come, (Ioh. 3.16, &c.) Yea, no benefit from Christ without Faith: though Christ *e* received the Spirit without measure, and

1. Ioh. 4.19. Gal. 5.6.

Faith necessary.

Fides est vitis, vitis palmis: siquidem nec palmis absque vitis, nec vitis sine palmis alitur et est, Bern. sup. 4. ant. Jeron. 30. Ioh. 3.34.

f it pleased the Father, that in him should all fulnesse dwell: yet to such as haue no faith, he is as a deepe Well, out of which no water of Life can be had.

Col. 1.19.

Ioh. 4.11.

But when a man hath Faith, what is the profit and benefit thereof? Much euery way. *g* By Faith Christ dwelleth in our hearts, and to we are vnit to him. *h* By Faith we liue; by Faith we are *i* reconciled, *k* iustified, *l* sanctified, *m* saued. It were infinite to reckon *n* p all the benefits of faith. In regard of profit and benefit to our selues, it farre surpasseth all other graces. By other graces, as loue, mercy, kindnesse, wisdom, and the like, we may bee profitable to others; but Faith is it which draweth and bringeth in to our selues, bodies and soules, all the profit.

Faith profitable

g Ephes. 3.17.

h Rom. 1.17.

i & 1.16.

k & 2.8.

l Acts 13.9.

m Ephes. 2.8.

It is also a grace of admirable comfort: this is it which bringeth peace of conscience, *o* That peace of God which passeth all vnderstanding: this vpholdeth in all troubles, and that many times aboue and against sense & reason. All comfort without Faith is in vaine: when all other comforts faile, then may Faith vphold vs. Thus Faith vpheld *p* Iob, *q* Dauid, *r* Iehosaphat. When other graces, and the testimony of our conscience faile, Faith may support vs: for the conscience hath respect to the man himselfe, to his disposition and carriage, which is subiect to many temptations, and many alterations: but Faith hath respect to God and his promises, to Christ and his sacrifice, which are props, or rather rocks that neuer faile. In this respect is Faith fitly compared to a Shield: for as a Souldier who hath a good Shield, and is able well to vse it, will not vtterly be discouraged, but stand out in the battell, though his Head-piece be crackt, his Brest-plate battered, his Girdle loose, &c. So when verity, righteounesse, patience, and other like graces seeme to faile, he that hath sound faith, will not vtterly be quailed and confounded.

Faith comfortable.

n Rom. 5.1.

o Psal. 71.

p Job 13.15.

q 1 Sam. 10.6.

r 2 Chron. 20.12.

Faith being so excellent a grace, as that whereby God is most honored

(12) noued

noured, so necessary, profitable, and comfortable a grace sa hath bene shewed; what point of Christian Religion is rather to be made known, is more to be pressed, oftener to be inculcated? About what can a Minister of Gods Word better spend his time, study, and paines? For Faith is the most proper and principall *object* of the Gospell, which is therefore called, ^a *The Word of Faith*, ^b *The preaching of Faith*, yea, ^c *Faith* it selfe.

§. 9. *Of the high account which wee ought to make of Faith.*

AS Ministers are most to preach this Doct. in, so are people to learne it about all, to bee very well instructed in it, that they may know what true faith is: yea, to examine themselves whether they haue in them this grace or no: If not, to enquire how it may be gotten, how discerned and proued: if they haue it, to labour well to preferue, increáse, and vse it: for Faith is a capitall grace. We must therefore in this respect learne wisdom of the Serpent, who hath an especiall care of his head: if hee be assaulted and cannot flye, he will couer his head with the rest of his body, and suffer it to bee stricken and wounded rather than his head. We ought to be the more careful of this Head, Veritie, because Satan (who well knoweth the worth of it) seeketh most to assault it. Is it not good wisdom to looke to that most of all, which he most of all sifteth? Of these points I shall more distinctly speake afterwards. This I thought good to premise by way of preparation vnto the discourse following, taking occasion from the Apostles Preace, *aboue all*.

§. 10. *Of the Papists canill against Faith.*

¶ Many popishly-minded shall thinke, or say, that so much preaching

and learning of Faith, is an hinderance to good workes, and maketh men carelesse of all piety and charity:

I answer, that if any be so minded, they are ^d *blinded by the god of this world, that the light of the glorious Gospell should not shine vnto them* The truth is, that no other doctrine can make men more conscionable in performing all duty to God and man, then the doctrine of Faith. From Faith proceede all good workes. For it is Faith in Gods loue which moueth a man to loue God againe, and loue to God is it which moueth a man to loue his brother, which is made after Gods Image, and standeth in Gods roome and stead. Now there can be no stronger motiue to stirre vp a man to any duty then *loue*: A louing Childe will much more seeke to please his Father, then a seruile bondslau: and a louing friend will doe much more kindnes for a friend, then a stranger, though hee be hired thereunto. He that indeede beleueth that God so loued him, as hee spared not his onely begotten Sonne, but gaue him a price of redemption; that God, in his Sonne, hath vouchsafed to bee reconciled to him, to giue him pardon of all his sinnes, freedome from hell and damnation, and to bestow on him all things pertaining to life and happinesse, hee that is thus perswaded of Gods loue to him, cannot but haue his heart enlarged to doe what may be pleasing and acceptable to God. No hope of reward, no feare of reuenge can so prouoke a man to all good workes, as loue which Faith worketh. Besides, as ^e *whatsoeuer is performed without Faith and loue, is no whit acceptable to GOD: so GOD accepteth a cup of cold water giuen in Faith and loue, infinitely much more then thousands of Rammes, or ten thousand riuers of Oyle, giuen in way of presumptuous merit, or esse of flattery.*

The obiection therefore of our aduersaries against the Doctrine of Faith

Answer.
The doctrine of Faith, no hinderance to good workes.
d: Cor. 4.4.
Operari ut vide, non ex operibus fides, Aug. de gr. & lib. a. 3. cap. 7.

e1 Cor. 13.
Heb. 11.6.

a Rom. 10. 8.
b Gal. 3. 2.
c 1 Tim. 2. 8.

d 2 Cor. 4. 4.

Quid fides confert emolumenta, si vita sancta non fuerit, & para? Chryl. aduer. vit. Rom. lib. 2.

is a meere cauil and slander. They who take liberty thereby, either to commit any euill, or to omit any good, *turne the grace of our God into wantonnesse, (Iude 4.) and peruers it so their owne destruction, (2 Pet. 3. 16.)* The comfort and benefit of Faith is lost, if the life be loose: if it bee not sincere and pure.

§. 11. Of Faith in generall.

Thus much concerning the Transition. The Exhortation followeth: wherein wee are first to consider the thing simply set downe, and to shew what Faith is.

Faith in generall is a beleeuing of a thing to bee true. Our English word Faith seemeth to bee taken from the Latine, *fides*, which according to the notation thereof, is as much as, ** Fiat dictum, Be it so as is spoken.* ^b The notation of the Greek word implieth as much: to also of the ^c Hebrew, in which language one and the same word signifieth *Trueth* and *Faith*, from whence is deriued that common Hebrew word, which is vsually vttered at the end of our prayers, *Amen*; which signifieth an assent of the mind to that which is spoken, as to truth.

§. 12. Of the kinds of Faith.

This assent may bee either to the word of the Creator, or of the creature. The faith, of which now we speake, hath reference to the Creator and his Word, and may in generall be defined *a beliefe of the truth of God.* Faith thus taken, is either common to all, or proper to the Elect. That common faith is extraordinary, or ordinary.

^a *Extraordinary Faith*, is a beliefe that some extraordinary and miraculous thing shall fall out. This is grounded either vpon some special promise, or extraordinary reuelation made to the party in whom it is: and it is given but at some special times, to some special persons, on some special occasions. ^b By it things to come may bee fore-told, or other ^c great workes done. It is a gift of the Spirit,

but ^e one of those which are giuen, rather for the good of others, then of that party which hath it; so as it may be in a wicked reprobate, ^e as in those who shall pleade it at Ch^rists judgement Seat, but in vaine. This is that which commonly is called a *Miraculous Faith*.

Ordinary Faith, is either that which resteth onely in the minde of a man, or else draweth the will also. The former of these is that Faith, whereby an assent is giuen to the truth of Gods Word. This is commonly called an *historicall Faith*: because thereby credence is yeilded to the History of Gods Word; that is, all things which are written in Gods Word, are beleued to bee true. This may one doe, which is not any whit the better affected with Gods Word, either to loue God, or feare him, or trust in him the more for this faith. For thus the very *deuils* are said to *belceue*.

The latter kinde of ordinary faith common to all sorts, as well reprobate as Elect, is that faith whereby such an assent of the minde is giuen to the Gospell, and to the gracious promises thereof, as the heart is affected with them, and reioyceth in them for a season. ^k This was in *Simon Magus*, who in regard thereof yeilded to be baptized: and in those Iewes, who were willing for a season to reioyce in ^l *Johns* light. This is commonly called a *temporary Faith*, because it lasteth not for euer, but cleane fadeth away, & that for the most part, while a man liueth here in this World, especially if he bee brought to any triall. ^m Christ fitly compareth this faith to *Cornes sowne in stony ground*. I deny not but that it may continue so long as a man liueth, but then with his life it endeth without any fruit, as smoake that cleane vanisheth away to nothing: in which respect ⁿ *The hope of a wicked man is said to perish, when he dieth.* This faith is also called an *hypocriticall faith*, not because he that hath it, doth only make an outward flourish in shew, purposely to deceiue men; for then could

E 1 Cor. 12. 9.

b Mar. 7. 22.

Historicall faith.

l 1 Sam. 2. 19.

Temporary faith.

k A Act. 8. 13.

l 1 Ioh. 3. 10.

m 1 Ioh. 3. 17.

n 2 Pet. 1. 7. Hypocritical faith.

2 Point, what faith is.

a Cic. offic. lib. 1. b 1 Mica. 4. 1. c 1 Mica. 4. 1.

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Miraculous faith. d Mat. 17. 20.

e Ioh. 11. 26. f Mat. 7. 22.

not the heart be affected, nor the man reioyce therein: but because it is not found, but appeareth both to the party himselfe and also to others, to bee better and sounder then indeed it is: for there is a double hypocrisis, one, whereby men purposely seeke to deceiue others, as the *Pharises*: another, whereby they deceiue themselves, as *Paul* before his conuersion. That former ariseth from vaine-glory, coquetousnesse, and such by-respects: this latter from ignorance, simplicity, slothfulnes, carelesnes, security, & the like, which keepe men from trying that grace which appeareth to be in them, whether it be found or no. This faith is called hypocriticall, in opposition to an attribute proper to true sauing faith, namely, *unfeined*.

§. 13. *Of the titles giuen to true Faith.*

THe faith which he here meant by the Apostle, is a farre more precious Faith then any of these: it is proper to the *Elect*, and by a propriety called, *The faith of Gods Elect*: for none but the *Elect* haue it, and all the *Elect* haue it at one time or another: when once they haue it, they neuer vterly or totally lose it, but it continueth with them, till it hath brought them to the purchased inheritance, even to the possession and fruition of that which they beleueed, at which time they shall haue no more neede of it. It is therefore called *sauius Faith*, because ^d it bringeth vs vnto saluation; and *iustificyng Faith*, because it is that meanes or instrument which Gods Spirit worketh in vs, whereby wee apply vnto our selues Christ Iesus, in and by whom ^e we are iustified: and *sanctifying Faith*, because ^f by it God purifieth our hearts.

§. 14. *Of the definition of iustificyng faith*

THis true, There are many definitions of true faith giuen by learned and godly men, which though they differ in some words and phrascs, yet if they bee well examined, they will be found to agree all in substance: some

now speake; I say, this *Faith* is a beliefe of the Gospell, whereby Christ and all his benefits offered therein, are receiued.

In this definition note the two vsual parts of a definition, 1. ^a The common matter of it, (*A beliefe of the Gospell.*) 2. ^b The particular forme, or difference (*whereby Christ, &c.*) The former sheweth wherein true iustificyng Faith agreeth with other kindes of faith: the latter, wherein it differeth from them.

1 It is a beliefe) this it hath common with all kindes of faith; where there is no beliefe, no credence, no assent giuen, there is no faith at all.

2 *Of the Gospell*) though the whole Word of God be the generall object of iustificyng Faith, yet the Gospell is the speciall object thereof: by it is the heart of a beleuer especially moued, and affected; and this is it

may be more copious, some more succinct, yet in effect all the same: The Scripture it selfe (which was all giuen by inspiration of Gods doth oft vary the phrase, in setting downe this true faith whereof wee now speake: as to beleue *God*, Rom. 4. 3. (*Credere Deo*) To beleue in *God*, Job. 14. 1. (*Credere in Deum*) or in the *Lord Iesus*, Acts 16. 31. To beleue in the *Name of God*, Ioh. 1. 12. To beleue in the *Gospell*, &c. Mar. 1. 15. Neither is there any more cause why men should stumble and bee offended with the diuers phrascs and words wherewith faith is defined by seuerall men, then with the diuers manner of setting downe the same Histories of Christ by the seuerall Euangelists.

Many leaue out this common genus (*a beliefe of the Gospell*) and in stead of it, put in *genus remotius*, viz. *a worke of Gods Spirit*. But they who leaue out either of these, suppose them to be necessarily vnderstood. Others in the forme expresse Christ alone, and not his benefits: yet they vnderstand Christ with all his benefits. Some make this the forme of faith, *To be perswaded that Christ is in*: some this, *To apprehend or lay hold on Christ*: some this, *To apply Christ vnto himselfe*. These and other like phrascs, do in effect imply no other thing then *to receiue Christ*, which word I haue the rather vfed, because it is the very word and phrase of the holy Ghost, (Ioh. 1. 12. Heb. 11. 17.) and as proper, pertinent, and perspicuous as any of the rest: for there is a receiuing on the soules part, as well as on the bodies.

Thus in all this variety we see there is no contrariety at all: no discrepancy in substance of matter, but only in circumstance of phrase.

Againc, where some define faith to be a resting on GOD, the difference betwixt them and other, is onely in order; for they make a persuasion of Gods mercy in Christ, to follow vpon a mans resting on God: these make resting on God (which is confidence) to follow vpon the fore-named persuasion: this difference therefore implyeth which

Two kinds of hypocrisis.

^a Mat. 23. 14, 15.

^a Acts 26. 9. Phil. 3. 6.

^b 1 Tim. 1. 5. & 2 Tim. 1. 5. *inexpert*.

Iustificyng faith.

^c Tit. 1. 1.

^d Eph. 2. 8.

^e Rom. 3. 28.

^f Acts 15. 9.

Definitio.

Genus.

h Forma.

Genus remotius.

Genus proximum.

which iustifying faith hath common with that kinde of faith that cometh neereft vnto it, & is hardly distinguished from it, namely, a temporary faith. What the Gospell is, we haue shewed ^a before. The summe of it is plainly and fully laid downe by Christ himselfe, in these words, ^b *God so loued the World, that he gaue his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euertlasting life.*

³ *Whereby Christ and all his benefits offered therein.* Christ Iesus is the subiect matter, and ve y substance of the Gospell, and so the proper and peculiar object of iustifying faith. Christ, I say, not barely and nakedly considered in him selfe (for then were he no Sauour) but accompanied with all those benefits, which as our Mediatur and Redeemer hee wrought and purchased for vs. The Apostle setteth downe foure of those benefits, *Wisdom, Righteousnesse, Sanctification, Redemption*: vnder which the other may be comprised.

These are said to be offered in the Gospell:

¹ Because of the necessary relation betwixt receiuing and offering: for receiuing presupposeth an offering.

² To shew the ground of our receiuing, which is Gods free offer.

³ To shew that all they who receiue not Christ, plainely reiect him; and so are iustly condemned for reiecting him.

⁴ *Are receiued.* In the act of receiuing, the nature of iustifying faith especially consisteth: for thereby is Christ made a mans owne; in this the best temporary faith that may bee, commeth short of iustifying faith: for all thatioy which tempora y beleeuers conceiue, wiseth not from any true possession of Christ, but onely from some apprehension of those great and excellent things, which in

the Gospell are promised. Iustifying faith is as it were the hand of the soule, a spirituall instrument framed in our hearts by the Spirit of GOD, whereby we lay hold on Christ, and apply or take vnto our selues, and receiue those things which God in the Gospell offereth vnto vs. This word of receiuing, fitly answereth that metaphor of *eating* and *drinking*, so vsed in the Scripture, to set forth the nature of Faith. Ye know that all the benefit we receiue by food, comme h from our eating and drinking it: though there bee set before a man great plenty of daimy & wholesome cheare, yet if it be not eaten, where is the benefit of it? so in vaine is Christ with all his benefits offered, if he bee not receiued.

Fitly also doth it answer another excellent metaphor, (namely, of marriage) which is vsed in holy Scripture, to set forth that neere vniou which is betwixt Christ & the faithfull. God maketh offer of his Sonne in marriage to mankind; Christ came downe from heauen to be a suter, and to be espoused: Ministers, his friends, intreate vs in Christs stead, to accept him. When in our hearts we accept this offer, and receiue this Sonne of GOD to be our husband, then in truth and in deed we beleuee, and not before.

Thus haue I opened this definition of Faith in the seuerall parts thereof; out of it, two especiall points are to be noted:

¹ That euery faithfull soule, euery true beleuer, gueth a full assent in his minde to the truth of the Gospell, that ^a *God so loued the world, that hee gaue his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euertlasting life*: so as here is excluded ^b *awauering opinion*, (for beliefe is a strong perswasion;) and also a presumptuous conceit, (for the Gospell is ^c *the Word of truth*, which cannot deceiue.)

² That with the assent of the mind, there goeth a consent of the will: so as what the beleuer conceiueth in his

^a Treat. 3.
Part 5. §. 4.

^b Ioh. 3. 16.

*Certum proprium
que fitis funda-
mentum Christi
e. Aug. & Chytr.
cap. 5.*

^c Ioh. 1. 30.

Ioh. 6. 53, 54.
Mat. 26. 26, 27.

Eph. 5. 32.
1 Cor. 12. 2.

In faith there is
an assent of mind.

^a Ioh. 3. 16.

^b Iam. 1. 6.

^c Eph. 1. 13.

² A consent of
will.

his vnderstanding to be true, he embraceth in his will to be good, and so in his heart ioyfully receiueth that fauour which God freely offereth vnto him, namely, Christ Iesus, and in, and with him, all things needfull to saluation.

Th. s. by Gods offer of his Sonne in the Gospel, and our receiuing of him by Faith, we come to be^d espoused to Christ, as a Bride to her Bridegroom: to be^e ingrafted into him, as Siens into a stock: ^f to bee of one body with him, he the Head, we the members, and so hee and wee to make one *Christ*. By the Faith here spoken of, ^g *Christ dwelleth in our hearts*, he is ours, and we are his. This, and nothing but this, is it *wherewith we shall be able to quench all the fiery darts of the wicked*.

§. 15. *Of the resemblance betwixt Faith and a Shield.*

NOW further marke how fitly this *Faith* is compared to a *Shield*.

A *Shield* is a generall fence for the whole body, especially for the principall parts, the head and heart. There are sundry kinds of shields, bucklers, and targets vsed in waire: some round and small, some square, some like an halfe Moone, some after one fashion, some after another, and accordingly they haue diuers names.

^h The Greeke word which here the Apostle vseth, is taken from ⁱ a doore or gate: so as it signifieth a long, broad, large Shield, wherewith the whole body was couered. The vse of it is both to auoid handy-blowes strokes, foines, pushes and the like, made with Sword, Halberd, Speare, and such like weapons; and also to keepe off Darts, Arrowes, Bullets, Stones, and such annoyances as were shot, and flung as farre off: so as it is a common defence against all sorts of weapons, all kinds of assaults.

Of this vse is *Faith*, able to defend the whole man from all sorts of temptations cast against him by any

of his spirituall enemies, the flesh, world, or deuil. By faith the beleuer holdeth our Christ himselfe, and the power and efficacy of his obedience and suffering, against all spirituall assaults: if this defend him not from all, what can? This will keepe vs safe from temptations, taken from the corruption of our nature, imperfection of our obedience, innumerable number, and infinite weight of our sinnes, from prosperity, aduersity, or the like, if at least it be well vsed. Of the well vsing of it, we shall afterwards heare.

§. 16. *Of the meaning of the word Take.*

THE next point to be handled, is the *Action* wherunto wee are exhorted in this word, ¹ *Take*, which is the very same that hee vsed before, verse 13. §. 3. It is here vsed in as large a fence, both to take vp, or to take vnto one, and also to take againe and recouer a thing. Souldiers let not their Shield lye on the ground, but take it vp in their hands, hold it out against their enemies, mouing it vp and downe euery way where the enemy strikes at them; if the enemy continue to fight, or renew the fight, they still hold it out againe and againe: yea, if by their owne weakness, or through the violence of any blow, they let it fall, or slip, they presently seeke to recouer it, and take it vp againe.

Thus must wee take vp and hold forth this spirituall Shield of Faith against all the temptations of Satan: and if through our owne infirmity, or our enemies fiercenesse, we suffer it to faile and fall away, then recouer it againe, and continue to defend our selues with it, so long as wee shall haue enemies to assault vs.

This point of *taking the Shield of Faith*, respecteth diuers sorts of people:

1 Them who haue it not; they must labour to *get* it.

2 Them who doubt whether they haue

d Can. 2. 16.

e Rom. 11. 24.
f 1 Cor. 12. 13.

g Ephes. 3. 17.

III. Point,
Faith fitly com-
pared to a
Shield.h Seebe.
i. 107.The vse of a
Shield.Application of
the Metaphor.

k 5. 68. &c.

l diuers sorts.
5. 87.

haue it, or no: they must *proue* it.
 3 Them who feare they may lose it, they must seeke to *preserue* it.
 4 Them who are established therein, they must well *vse* it.

I will therefore } 1 Gotten.
 in order shew how } 2 Proued.
 faith may be } 3 Preserued.
 } 4 Well vsed.

§. 17. Of the Author of Faith.

For the first, note first the *Author* of Faith. Secondly, the meanes whereby it is wrought.

1 The *Author* of Faith is euen^e he, from whom euery good giuing, and euery perfect gift cometh. Faith is the gift of God. This is the worke of God, that ye beleene, &c. Now because h's is one of those wrkes of God, which are said to be *without*, towards the creature, it is in Scripture attributed to all the three persons, and to euery of them. To the first, where Christ saith, *No man can come vnto mee (i. beleue: e) except the Father draw him.* To the second, where the Apostle calleth *Iesus the Author and finisher of our Faith.* To the third, where the Apostle reckoneth Faith among the fruits of the Spirit.

§. 18. Of the mooue and end why God worketh Faith.

IN declaring such him therto. keth Faith, ob-
 1 What mo-
 2 What he ai-
 3 meth at therein.

Nothing out of God can moue God to worke this precious gift in man: It is his meere good will that moueth him, as Christ expressly declareth in his thanksgiving to God; saying, *It is so, O Father, because thy good pleasure is such.*

The end which God aimeth at in working this grace, is principally in respect of himselfe, & the setting forth of his owne glory, as wee shewed before: but secondarily, he^m saluation of mankind. Therefore Saint Peter teimeth *saluation, the end of our Faith.*

These points I thought good thus briefly to note,

1 To commend this precious gift of Faith. For how much more excellent the Author of any thing is, and the end which he aimeth at therein, so much more excellent is the thing it selfe.

2 To take away all matter of boasting from them who haue this gift: though it be a most precious grace, yet it affordeth no matter of glorying to vs in our selues, because we haue it not of our selues.

3 To stirre vs vp to giue all the praise and glory thereof to God: vpon this very ground doth the Apostle giue glory to God, because of him, and through him, & for him, are all things.

4 To shew that it is not in mans power to haue it when he will; that so ye may bee the more carefull in vsing the meanes which GOD affordeth and appointeth for the attaining thereto. Is it not a point of egregious folly to be carelesse in vsing, or negligently to put off those meanes of obtaining any excellent thing, which he who onely can work and bestow that thing, hath appointed for the obtaining thereof?

§. 19. Of the meanes of working Faith.

IN laying downe the meanes which our wise GOD hath appointed to worke Faith,

I will shew, } 1 What God himselfe doth.
 } 2 What he requireth man to doe.

In considering what meanes God vseth, let vs also note what order he obserueth in making the meanes effectually,

The meanes are, } Outward.
 } Inward.

The outward meanes are either such as both worke and strengthen Faith, as the Word of God: or only strengthen it, as the Sacraments. Hereof I shall speake hereafter.

Concerning the Word, the Apostle saith,

IV. Point, how Faith is gotten.

God the Author of Faith. a 1am 1. 17. b 1 phel. 2. 8. c 1oh. 6. 29.

ad extra.

1oh. 6. 44.

1 heb. 12. 2.

Gal. 5. 22.

Phil. 1. 13.

Mat. 11. 26.

Ephes. 1. 6.

1oh. 3. 16. & 31.

1 Pet. 1. 9.

v/c.

1 Cor. 4. 7.

Rom. 11. 15.

The meanes of getting Faith.

1 Pet. 1. 6.

r Gods Word
the outward
meanes.
*Accenditur fidei
lampas igne diuini
verbi. Chrys. in
Mat. 25.*

f Gal. 3. 24.

r Rom. 10. 8.

u Eph. 1. 13.

Preaching the
Word, is the most
proper meanes
of working faith.

a Rom. 10. 14.

b 1 Cor. 1. 21.

c Gal. 3. 2.

d 1 Cor. 5. 18, 19,
20.

Gods Spirit the
inward cause.

faith, *How shall they beleue in him, of whom they haue not heard?* and thereupon thus concludeth, *Faith commeth by hearing, and hearing by the Word of God.* (Rom. 10. 14, 17.) Of Gods Word there be two parts, the Law, and the Gospell. Both these haue an especial worke for the working of Faith: The Law, to prepare a mans hear for Faith, in which respect it is called *our schoolmaster to bring vs to Christ, that we may be iustified by Faith*: The Gospell, to worke further vpon the heart so prepared, and to accomplish this worke of Faith: whereupon hee termeth the Gospell by a propriety, *The Gospell of Faith*: and faith of the Ephesians, *that they beleued after that they heard the Gospell.*

Quest. Whether is the Word preached onely, or the Word read also a meanes of working Faith?

Ans. It may not be denied but that the holy Scriptures themselves, and good Commentaries on them, and printed Sermons, or other books, laying forth the true doctrine of the Scripture, being read and vnderstood, may, by the blessing of God, worke Faith: but the especial ordinary meanes, and most powerfull vsuall meanes, is the Word preached: this is it which the Scripture layeth downe; *How shall they beleue in him, of whom they haue not heard? how shall they heare without a Preacher?* *It pleased God by preaching to saue, &c.* *Yee receiued the Spirit by the hearing of Faith.*

Thus we see, that preaching is Gods ordinance, wherunto especially without question he will giue his blessing. Besides, it is an especial meanes to make people to embrace the promises of the Gospell, when Gods Ministers, *a* to whom is committed the Word of reconciliation, & who stand in Christs stead, as though God did beseech vs, shall pray vs to be reconciled to God, and make offer and tender vnto vs of all the promises of God.

The inward meanes (or rather cause) is the sanctifying Spirit of God, who softneth, quickeneth, openeth

our hearts, and maketh them as good ground, so as the good seed of Gods Word being cast into them, taketh deepe rooting, and bringeth forth the blessed fruit of Faith. The *4* Apostle saith, *that his preaching was in demonstration of the Spirit, that their Faith might be in the power of God.* It is noted, that *the Lord* (namely, by his Spirit) *opened the hearts of Lydia, that shee attended vnto the things which Paul spake.* In respect hereof, the Apostle termeth the preaching of the Gospell, *a ministration of the Spirit*: yea, hee vseth this phrase, *the Spirit of Faith*, because Faith is wrought inwardly by the Spirit.

§. 20. *Of the Lawes worke towards Faith.*

THE order which God vseth, is this, First, he worketh on the vnderstanding, and then on the will.

The vnderstanding he enlighteneth by his Word, as in all fundamentall necessary points of Christian Religion, so in two especially: First, in the misery of a naturall man; Secondly, in the remedy thereof. *That* the Law discouereth. *This* the Gospell reuealerh.

Touching mans misery, Gods Spirit by the Law informeth a mans iudgement both of his wretchednesse through sinne, and of his cursednesse through the punishment of sinne. The Law discouereth such an infinite multitude of finnes, as otherwise man could not possibly finde out. It discouereth not onely notorious finnes of commission, but many other transgressions which naturall men count no finnes; many finnes of omission, many sins of thought and heart, yea, the very seed of all sinne, the contagion and corruption of our nature. Saint Paul expressly saith; *I knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not lust.* The Law also maketh knowne the hainoutnesse, and grieuousnesse of sinne, how it is out of measure, yea, infinitely sinfull, because

e 1 Cor. 2. 4, 5.

f AR. 16. 14.

g 1 Cor. 3. 8.
h and 4. 13.

The order of
working faith.

i The vnderstanding
enlightened.

Mans misery
made knowne
by the Law.
*Per legem sic cog
nitio peccati, & ea
prouinciatione
legis abundantia
peccati, Aug. epist.
95.*

i Rom. 7. 7.

because it is committed against an infinite Majesty, and that also against his expresse will revealed in the Law, so as sinne being directly contrary to the pure, holy, & blessed will of God; cannot but make vs more odious and abominable before God, then any venomous Toade, Adder, or any other poysonous creature is in our sight.

Further, the Law manifesteth the punishment of sinne, which is Gods infinite wrath for the least breach of any one branch of the commandments: for it saith, *Cursed be he that confirmeth not all the words of the Law.* Now, the fruits of Gods wrath, are all plagues & iudgements in this world, both outward in our estates, and on our bodies; and inward in our conscience and soule; in the end, death, which is exceeding terrible to a naturall man: and after all, the torment of hell fire, which is intoleable and euerlasting: neither doth it reuale vnto vs any remedy of helpe, but rather sheweth that we are vtterly vnable to helpe our selues, and that no creature in heauen or earth, is able to afford vs helpe or succour, but vile wofull wretches as we are, so shall we continually remaine.

Thus the Law sheweth vs to bee such creatures, as it had bene better for vs neuer to haue bene borne, or if borne, then to haue been any other then such as we are, wretched cursed men.

§. 21. Of the Gospels worke in Faith.

But yet by the preaching of the Gospell, the Spirit further enlighteneth our vnderstanding in a remedie which God in the riches of his mercy hath afforded vnto vs, and in the benefit thereof. For the Gospell reualeth Christ Iesus, who being the true eternall Sonne of God, euen very God, and so able to beate the infinite wrath of his Father, and procure his fauour, tooke vpon him, into the vinity of his person, mans nature, wherein he subiected himselfe to

the Law, and both fulfilled the righteousness, and also vnderwent the curse thereof.

This is the remedy. The benefit hereof is, that God is reconciled to the world, his wrath being pacified, his fauour procured: that remission of sinnes, and deliuerance from the punishment thereof, both in this world, and in the world to come, are obtained: that all needfull blessings for this temporal life, all needfull graces for a spirituall life, and eternall life and happinesse in the world to come, are purchased.

Without knowledge of these points concerning the forenamed misery, and remedy, it is impossible for any man to haue Faith: and yet may men haue, & many haue this knowledge, who neuer attaine vnto Faith: for this is not sufficient: Wherefore the Spirit proceedeth further to worke vpon the will of man.

§. 22. Of Griefe going before Faith.

Two especiall workes are wrought vpon the will: one in regard of mans misery, the other in regard of the remedy.

The first is to bee pricked in heart, grieved in soule, wounded in conscience, and brought in regard of any hope in our selues, or in any other creature, euen to despaire: yea, and to tremble againe within and without, in soule and body for our sins, and the punishment due to them. Thus were the Iewes pricked in their hearts, and the Iaylor so terrified with Gods iudgements, that he trembled againe, and thereby their hearts were prepared vnto Faith.

For the measure of griefe, it is not alike in all; in some it is greater, in some smaller: yet in all there must be, as a sight of sinne, and of the misery thereof, so a particular sence of that wretchednesse wherein we ye by reason of it, an vtter despaire in our selues, true griefe of soule, and compunction of heart for it.

Deut. 17. 26.

The remedy reuealed by the Gospell,

2 Mans will wrought vpon.

Griefe for sinne.

a Acts 2 37.
b and 16. 29.

§. 23. *Of desire going before Faith.*

Desire of mercy.

THe second worke is, to desire, aboue all things in the World, one drop of the infinite mercy of God, & to be willing to giue all that a man hath, for Christ, accounting him more worth then all things beside in Heauen and earth, as the * Merchant in the Gospell esteemed the pearle which he found.

* Mat. 13. 46.

This earnest desire in Scripture set forth by ^bhungering, ^cthirsting, panting, longings, &c. All which imply a very vehement and vnvariable desire; so as they which haue this desire wrought in them, will giue no rest to their soules, till they haue some sweet feeling of Gods loue to them in Christ, and some assurance that Christ is theirs: whereupon GOD, who hath offered to satisfie the hungry and thirsty, and to satisfie the desire of such as pant and long after him, by his Spirit worketh in such as are so prepared, such an inward assent of minde, and credence vnto the promises of the Gospell, that particularly they apply them vnto themselues, and gladly accept the free offer of God, and so receiue Christ with all his benefits. This is that onely ordinary meanes, and the order thereof, which God for his part hath set downe to worke faith in man.

* Luke 1. 53.
* Isa. 55. 1.§. 24. *Of mans endeavour to get Faith.*

THe meanes required on mans part, are next to bee declared. Here I will shew what man must doe, that he may beleue: and what motiues there bee to stirre him vp to beleue.

Two things are to be done of man: one, that to his vtmost power he vse and well imploy that ability, whatsoeuer it be, that he hath by nature or speciall gift.

Because God in wisdom hath appointed the preaching of his Word, to be the meanes of working Faith, man must diligently vse that meanes, and constantly attend thereupon, not

What man must doe to beleue.

giuing ouer, till hee finde the blessed worke of Faith wrought in him. A naturall man may goe to Church, and with his outward care hearken to the Word, and wait vpon it. And because prayer is a meanes to moue God to giue his Spirit, and thereby to open mans heart to receiue the Word into it, and to make his Word powerful and effectual, he must also, as well as hee can, pray to God for his Spirit, and for his blessing on his Word. For a naturall man may pray, though not in Faith; and God doth oft heare the desire of such, as he heareth ^dthe young Rauens when they cry for want of their meat.

The other, that wee resist not any motion of Gods Spirit, like the rebellious Iewes, nor put off from vs the promises of the Gospell, as if they belonged not vnto vs, and thinke our selues vnworthy of eternal life.

§. 25. *Of Gods offering Christ.*

FOR motiues to make a man bold to apply vnto himselfe the promises of the Gospell, there are none at all in himselfe, he must cleane goe out of himselfe, and duely weigh these three points,

- 1 The author
- 2 The cause
- 3 The extent

For the first: It is God that made the promises: hee it is that maketh offer of Christ Iesus, and in him, of all things belonging to life and happiness. * God so loued the world, that hee gaue his only begotten Sonne, &c. With what face may the creature refuse to receiue that which his Creator offereth? Now, that we may not doubt, but be assured that hee will make his Word good, wee are especially to consider two properties of God: First, his Power. Secondly, his Truth.

The one sheweth, that he is able to doe what he hath promised.

The other, that he will not faile to doe it.

* Job 39. 3.

* Act. 7. 51.

Motiues to beleue.

* It is God that made the promise of the Gospell.

* Job 3. 16.

§. 26. Of Gods Power to make his offer good.

NO question can iustly be made of Gods almighty Power: for the Scripture expressly saith, *With God shall nothing be impossible.* (Luk. 1. 37.) *All things are possible to him,* (Mar. 10. 27.) Which is to be noted against our deadnesse, dulnesse, and vntowardnesse to beleue, in regard whereof wee may thinke that a man naturally dead, may as easily eate and drinke, as we beleue: but when we consider the Power of Gods might, how *hee is able of stones to raise vp children vnto Abraham;* we may well thinke *that he is able to take away our stony hearts, and giue vs a hearts of flesh.* Abraham looked to Gods power, and thereby was moued to beleue that God would performe his promise, though *Isaack*, in whom the promise was made, were to be sacrificed; *He did not doubt of the promise, being fully assured, that he which had promised, was also able to doe it.*

This motiue taken from Gods Almighty Power, is in Scripture oft vted, to stirre vp men and women to beleue the promises of God. It was vted to *Sarah*, to the *Virgin Mary*, to *Jeremiah*, and to the *Disciples of Christ*. And it is the rather to be thought of, because we are very prone by nature to make doubt thereof. For albeit in our iudgements wee are well perswaded of Gods Omnipotency, and with our mouthes can professe as much; yet when wee are in great straites brought to a pinch, and see no ordinary means for the effecting the thing which we desire, then wee thinke that God himselfe is not able to do it: like *the incredulous Prince*; and not he only, but the *vntobeleeuing Israelites* also, though they had bene long nurtured vnder Gods speciall government, and scene many of his maruellous workes; yea, *Moses* himselfe was subiect hereunto.

§. 27. Of Gods truth in making good his offer.

NO more question can be made of Gods truth, then of his power: for he is *the Lord God of truth,* *with him is no variablenesse, nor shadow of turning.* *He cannot lie,* *it is impossible that he should:* for *faithfull is hee which promiseth,* the Gospell in which his promises are made, is *the word of truth:* his Son who declareth them, *a faithfull and true witness:* His Spirit which sealeth them vp, *a Spirit of Truth.*

This truth of God is to be meditated of, in regard of the greatnesse of Gods promises: for when man heareth of Christ, and all his benefits offered in the Gospell, he will be ready to thinke and say; Oh, here are sweet and excellent promises, but they are too good to be true: I feare they are too great to be performed. But if that man remember how faithfull and true God is that made them, it will make him thinke againe, and say; Though they were much greater, yet God who is able, assuredly will not faile to performe what he hath promised.

§. 28. Of Gods free Grace, and rich Mercy.

FOR the cause whereby God is moued to offer Christ and all his benefits, it was his owne goodnes and nothing else. Now there are two things which doe highly commend Gods goodnesse. First, the freenesse of his grace. Secondly, the riches of his mercy.

Gods grace is euery way so free, that the goodnesse which he sheweth to his creature, is altogether of himselfe, and from himselfe. *God so loved the world, that he gave, &c.* *When we were enemies, we were reconciled to God.* When there was none to mediate for vs, God offered grace, and gaue his Sonne to be a Mediator.

This is to be noted against mans vn-

3 God is true, and will performe his promise.
p Psal. 41. 5.
p 1 Tim. 1. 17.
r Titus 1. 2.
f 1 Cor. 6. 18
11 Thel. 5. 24.

4 Ephes. 1. 13.

5 Reu. 3. 14.

6 1oh. 14. 17.

4 Gods goodnes moued him to make his promises to man.

5 Gods grace is free.

6 1oh. 3. 16.

7 Rom. 5. 10.

8 Gen. 3. 15.

1 God is able to performe his Word.

2 Nemo de Deo optime existimat, qui non eum omnipotentem, atque ex nulla parte commutabilem credit. Aug. de lib. 1. ubi. 1.

1 Mat. 3. 9.

2 Eze. 36. 16.

1 Rom. 4. 20. 21.

1 Gen. 18. 14.
1 Luke 1. 7.
1 Jer. 31. 27.
1 Mar. 10. 27.

1 2 King. 7. 2.

2 Psal. 78. 19. 20.

1 Numb. 11. 13. 21.

vnworthinesse, for he is ready to look downe vpon himselfe, and say; Ah, I am too too vnworthy to partake of Christ: what can there be in me to moue God to bestow his Sonne on me? and thus keepe himselfe from beleueing. But if wee consider that God respecteth *his owne* goodnesse, and not *ours* in giuing vs his Sonne; and that his grace is euery way free, that conceit of our vnworthinesse, can bee no iust impediment to Faith.

As for the riches of Gods Mercy, they are vnutterable, vnconceiueable: I may well cry out, and say; *Oh the deepenesse of them! how vnsearchable are they, and past finding out!* According to Gods greatnesse, so is his mercy, it is *infinite*, and *reacheth aboue the Heauens*: so as GOD may well be said *to be rich in mercy*, and *abundant in goodnesse*.

This is to be noted against the multitude, and haynousnesse of our sins; which because they are innumerable and infinite, keepe many men from beleueing the pardon of them. But the consideration of the infinitenesse of Gods mercy, which is as an Ocean, sufficient to swallow them all vp, though they were more, and greater then they are, will vphold vs against that temptation: for no sinne can bee greater then Gods mercy.

The sinne against the holy Ghost, is not therefore vnpardonable, because it is greater then Gods mercy; *Greater then can be pardoned*, as Cain desperately thought of his sinne; but because the heart of him who committeth it, is vncapable of mercy: as if a ventlesse vessell bee cast into the Sea, it cannot take in one drop of water, not because there is not water enough in the Sea to fill it, but because it hath neuer a vent to receiue water.

§. 29. *Of the extent of Gods offer of Christ.*

3 FOR the extent of the offer of Christ, it is so large, so generall, as no person can haue any iust cause to

thinke himselfe exempted. The Angell that brought this glad tidings from Heauen, said, That it was for *all people.* The man that was sent from God for a witnesse, *bare witnesse of the light, that all men, through him, might beleue.* When Christ sent his Apostles forth to preach the Gospell, he bade them *Goe, and teach all Nations*: And to shew that no particular man in any Nation was excepted, but euery mothers Childe included, *St. Marke* setting downe the same commission, exprelleth *euery creature*, meaning euery reasonable creature.

I will not here stand to discusse this question, whether the sound of the Gospell hath bene heard in euery corner of the world, or no. It is sufficient for our present purpose to know, that wheresoever the sound thereof commeth, there by the Ministry of it, tender and offer of Christ and all his benefitis is made to euery soule, euen as when the *brazen Serpent* was lift vp, a remedy was offered to all that looked vpon it. Christ resembleth this brazen Serpent vnto himselfe, and maketh this very application thereof. God herein dealeth with the world, as a King (against whom his whole Kingdome, euen all his subiects haue risen vp and rebelled) who causeth a generall pardon to be proclaimed to all, and euery one that will lay downe their weapons and accept pardon.

This vniuersall offer of Christ, is an especiall meanes to draw a poore sinner to receiue Christ: and it is to be noted against the last bar, where-with men vse to keepe their hearts close shut from entertaining Christ. For when they bee brought to acknowledge that God is able to performe all his promises; that hee is faithfull, and will performe them: that it is not mans vnworthinesse that keepeth him from shewing fauour vnto man, but that His owne goodnesse moueth him thereunto, yea, that the number and weight of many sinnes cannot daunne vp, and keepe backe the cuer-ouer-flowing

f Luk. 2. 10.
g Ioh. 1. 9.

h Mat. 28. 19.

i Mat. 16. 15.

† Numb. 21. 8.

‡ Ioh. 3. 14, 15.

The generall offer of Christ, as meanes to draw all to receiue Christ.

6 Gods mercy is abundant.

a Plal. 108. 4.

b Ezech. 3. 4.
c Exod. 34. 6.

d Mat. 22. 31, 32.

e Gen. 4. 13.

Simil.

7 Gods promises are offered to all.

ftreames

streames of his mercy, they will obiect stand say,

Objection.

We know not whether we are any of those persons to whom the promises of the Gospel are intended, and for whom Christ indeed dyed. But for answer herunto.

Answer.

First, I exhort such to learne of God by hearing him, and vsing his means how to know that.

§. 30. *That the offer of Christ, is a sufficient ground to receive Christ.*

SECondly, of such I would demand what further ground they would haue to receive CHRIST, then this, that God offereth CHRIST vnto them? Wouldest thou (whosoever thou art that disputest against GOD, and against thine owne soule) wouldest thou climbe vp into Heauen, and enter into Gods secret Closet, where his Records are, to see whether thy name be written in the Booke of Life or no? And then if it bee, beleue? What a preposterous conceit is this, directly thwarting the vnsearchable wisdom of GOD? God hath reserued his eternal counsell, concerning the election of men, as a secret vnto himselfe; yet hath hee ordained and reuealed means vnto the sonnes of men, by the right vsing whereof, they may come to make their election sure. GOD hath also said, ^b that *Secret things belong vnto himselfe, reuealed things to vs.*

Now mark the preposterous course of these men; curious they are, and ouer-curious in that which is secret, but ouer-carelesse in that which is reuealed. If this bee not to oppose mans shallow braine to the bottomlesse depth of GODS wisdom, I know not what is. Had it not bene notorious folly for any of the Israelites to haue lien burning with the sting of the fiery Serpent still they had dyed, refusing to looke on the brazen Serpent, and said, When I

know that the Serpent was lifted vp for me, I will looke vpon it? Did not the very lifting vp of the Serpent shew, that it was Gods Will they should looke on it, and looking, be cured? So God, causing Christ to bee lit vp by preaching of the Gospel before thee, sheweth that hee would thou shouldst beleue, and beleeuing, haue life euerlasting.

§. 31. *That a mans unworthinesse ought not to keep him from beleeuing.*

SAY not therefore, I can see nothing in my selfe why Christ should belong to me.

I told thee before, that thou must cleane goe out of thy selfe, and looke vpon God.

But for thy further satisfaction herein, let me demand two things of thee:

First, whether any man, before hee beleued, saw any thing in himselfe why Christ should rather belong to him then to any other. The Scripture saith, ^c *There is no difference: for all haue sinned, and are deprived of the glory of God.* What then? Wouldest thou be singular, and haue a ground of Faith proper and peculiar to thy selfe? Is not this a spice of vaine-glory? Wouldest thou not haue something to boast in?

Secondly, whether thou seest any thing in thy selfe why thou shouldst not beleue? The offer of Christ is vniuersall to any. Who separateth thee? Obiect not thine vnworthinesse: for who is worthy? Nor the multitude and grieuousnesse of thy finnes: for hee that hath fewest and least, hath burthen enough to presse him downe to the lowest pit of hell, if God be not mercifull vnto him. But tell me, is the number and weight of thy sins an heauy burthen vnto thee? Do they grieue & vex thy soule? Art thou pressed downe with them? Loe, here is a motiue to make thee beleue. This is an euidence that thou art one of those to whom Christ is giuen: for Christ, after a peculiar manner,

(h) in.

Obiect.

Answer.

Quest. 1.

Rom. 3. 23.

Quest. 2.

a Mat. 11. 28.

b Luke 1. 32.

c 1 Tim. 1. 15.

inuiteth such to come vnto him, saying, *Come vnto me, all yee that are laden and weary, and I will ease you.* For he came to call sinners: and thereupon the Apostle, with a vehement asseueration auerreth this point, *This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to save sinners.*

§. 32. Of long wayting.

Obiect. But many with heauy hearts haue long waited vpon the meanes, and diligently attended to the Word, and yet find no faith wrought in them.

Answe. We may not prescribe any time to God: as hee worketh on whom he will, so he worketh when he will: *Though he tarrie, waite: for yet a very little while, and he that shall come, will come, and will not tarrie.* God neuer failed any that continued to wait on him: at length he satisfied their longing. Remember the history of that poore diseased man that lay so long at the Poole of *Bethesda*: at length his desire was effected, hee was cured.

Let me therefore (in the name of Christ Iesus) prouoke euery one before whom Christ is lift vp in the Ministry of the Word, and administration of the Sacraments, to looke vpon him, and to perswade themselves that hee belongeth vnto them, and so receiue him into their hearts, and belecue:

Neither let them say, that if Christ should not belong to them, they sinne in beleueing: for boldly I say againe, If any vpon the fore-named grounds beleue, they sinne not: no man can sinne in beleueing (sin presuming, hee may sinne, but there is a great difference betwixt Faith and presumption, as we shall hereafter shew) *He that beleueth, shall not be condemned: He hath the witness in himselfe:* So that in beleueing he sinneth not. But whosoever beleueth not, refuseth and reiecteth Christ, as they who

were inuited to the marriage of the Kings sonne, and did not come.

§. 33. Of mans sinne in not beleueing.

Obiect. Faith is not in mans power. How then can a man sinne in not beleueing?

Answe. 1. God gaue ability to man (when he created him after his owne image) to lay hold on any promise that at any time God should make vnto him: so as God gaue him power to beleue. But man, through his owne default, disabled himselfe. May not God iustly exact what hee gaue?

2. No vnbeleueer doth what lieth in him to beleue: but faileth in some thing that hee might doe. To omit those among whom the sound of the Gospell came not (because now we haue not to doe with them): Some persecute or mocke at the Ministry of the Gospell: some speake against the meanes it selfe, counting it foolishnesse: some are carelesse in coming to it, pretending many vaine excuses: some come for company, or other by-respects: some attend not though they come: some soone let slip what they heare: some let the things of this world choke that which they heare: in some thing or other, all they which beleue not, come short of that which they might haue done, for attaining vnto this precious gift of Faith. And that is it for which another day they shall be condemned.

3. Vnbeliefe is in a mans power: who distrust and gaine-say the promises of the Gospell, doe it of their free will: they wittingly and wilfully refuse and reiect the gracious offer of Christ Iesus. Marke what Christ saith of *Ierusalem*, *How oft would I haue gathered thy children together, and ye would not?*

§. 34. Of

How man sinneth in not beleueing.

1 Mat. 23. 6.
m Act. 2. 13.
n Act. 13. 45.
1 Cor. 1. 13.
o Luke 14. 18.

p Mar. 3. 7.
q & 1. 19.
r 11.
s 12.

t Mat. 23. 37.

d 11 ab. 2.
e Heb. 10. 17.
f 3 animi generat
g per se autem quod
Deus miseratur
h 11 Tri. Chryl. par.
i ad Throd.
j 1 Joh. 5. 6. &c.

Obiectio.

Answer.
Nemo sinne
beleueing.

g § 39.
h Ioh. 3. 18.

i 1 Ioh. 5. 11.

k Mar. 1. 16.

§. 34. Of the heinousnesse of Incredulity.

Thus wee see, that no vnbeleuers can haue iust excuse for themselves: their Incredulity is truly and properly a sinne, yea, it is a most grievous sinne: heinous against God, and dangerous vnto man.

As Faith of all graces doth most honour God, so this of all vices doth most dishonour him. It impeacheth the forenamed properties of God, namely, his power, as if God were not able to make good his promise, & his truth, as if God were vnfaithfull, yea, a plaine lyer, as the Apostle speaketh: his mercy, as if it were dried vp with the heat of mens sinnes, and his presence in euery place, as if hee were not cuer by vs. It maketh a man flie from God as Adam did, and contemne his gracious offer of pardon, as desperate Rebels and debtors: it maketh Christ to haue dyed in vaine: yea it is accompanied with a kinde of obstinacy, as in Thomas, who said, I will not beleuee it.

In regard of men, no sinne so deadly and dangerous, it stoppeth the current of Gods mercy, it barreth vp heauen gates against men, and openeth the mouth of hell for them, and maketh them Satans vassals. Whereas Faith bringeth an absolution for all sinnes, this layeth all our sinnes open to the wrath of God. The truth is, Hee that beleueth not, is condemned already: and whye because he beleueth not in the Sonne of God. GOD hath made offer of his Sonne, but hee will not receiue him. Is not this to reiect Christ, and to iudge ones selfe unworthy of eternall life? Wherefore to conclude this point, Seeing there is so good ground to beleuee, and that not to beleuee, is so heynous a sinne, let none dare to distrust, or to put off from him the promises of the Gospel: we may haue a godly ieaousie ouer our selues, and vse a conscionable care in trying the truth of our Faith, (as after I will shew;) but to reiect the offer which God maketh of

Christ, we may not dare: if wee feele not Faith wrought in vs; wee must waite till we feele it.

§. 35. Of prouing Faith.

Thus wee see how Faith may be gotten: the next point is to shew how it may be proued. Wee haue heard how precious a thing Faith is: it doth therefore greatly behoue vs thoro'ly to try our Faith, whether it bee sound or no. If a man goe to buy a gold chaine, hee will not be deceiued with a faire glittering shew, but hee will haue it toucht with the touchstone againe and againe: but Faith is much more precious then gold, it is fresh.

§. 36. Whether Faith may be known or no.

Before I shew how Faith may be proued, it will bee needfull by way of preparation and p'uection, to declare, whether a Christian can know if he haue sound true Faith or no; for, many conceit that it is sufficient to haue a good hope (as they speake,) imagining that no man can say certainly he hath a true Faith. If this were so, in vaine it were to seeke how it may be proued: who will labour to proue that which cannot be found out. But against that conceit I auouch, that The true beleuer may know, that hee hath a true and sound Faith. For the Saints haue professed as much: I beleued, saith Dauid. We beleuee and know, say the Disciples; and S. Paul saith, I know whom I haue beleued.

§. 37. Whether ordinary persons may know they haue Faith.

Object. THOSE were extraordinary persons, and had this knowledge of their Faith, by extraordinary reuelation.

Answer. THE Eunuch, & the blind man knew as much, and yet were no extraordinary persons. But to shew that this knowledge came not of any extraordinary reuelatio, pro'ert extraordinary

Incredulity a grievous sinne.

1 Dishonourable to God. §. 7.

1 Psal. 78. 19, 20.

§ 1 Ioh. 5. 10.

x Gen. 4. 13.

§ Psal. 10. 4, 6. Exod. 17. 7.

y Gen. 3. 8.

z Ioh. 10. 35.

1 Dangerous to men. Filios Diaboli infidelitas facit, quod peccatum proprium vocatur, quasi solum filii, etc. Aug. cont. ep. Pelag. bb. 3. cap. 3.

a Ioh. 3. 18.

b Act. 13. 46.

* § 40.

1. Point. The myall of Faith.

Simil.

11 Pet. 1. 7.

Faith may be knowne.

1 Psal. 116. 10. 1 Pet. 6. 6. 12 1 Tim. 1. 17.

1 Act. 13. 46. 1 Ioh. 9. 35.

2 Cor. 4. 13.

persons, the Apostle speaking of that spirit which *Dauid* had, faith, *We haue the same spirit of Faith, &c.* *Paul* had the same spirit that *Dauid* had, and other Christians the same that hee, whereby they might discern their Faith, and therefore he vseth the plurall number, *We haue the same spirit, &c.* yet more expressly hee faith, *We haue receiued the Spirit that is of God, that we may know the things which are giuen vs of God.* Is not Faith one of those things? yea, it is one of the most principall of them. Vpon this ground the Apostle exhorteth vs, *to proue our selues, whether wee are in the Faith, &c.* In vaine were this exhortation, if Faith could not be discerned and proued.

1 Cor. 13. 12.

1 Cor. 13. 5.

§. 38. *Of the difference betwixt those who seeme to haue Faith, and those who indeed haue it.*

1 Cor. 13. 9.

1 *Obiect.* *The heart of man is deceitfull about all things, who can know it?* how then can the truth of any grace be discerned?

1 Pet. 1. 11.

Ans. In naturall and wicked men, there is a double heart, whereby it cometh to be deceitfull: but the faithfull haue a single, simple, honest, vpriight, perfect heart.

1 Pet. 3. 3.

2 *Obiect.* Many presume of what they haue not: yea, very hypocrites goe so farre, as they can hardly, if at all, be discerned. Many of them doe more resemble the faithfull, then counterfeit coyne doth current money: for herein the Diuell helpeth mans wit. *Iudas* was not discerned by the Disciples, till Christ discovered him.

Though they which haue no faith, may be detected, yet they which indeed haue it, may discern it.

Ans. If that which is counterfeit coine, be thorowly tried, if it be brought to the touch-stone, if clipped thorow, if melted, it will be discerned: so hypocriticall Faith. But suppose some be so (I know not what to say) cunning or simple, that they deceive others and themselves, yet thereupon it followeth not, that he which indeed hath faith, should be deceived, because he which hath it not, is

A man which dreameth that he eateth and drinketh, may for the time, strongly be conceited that hee doth so, and yet be deceived: Can not he therefore which is awake, and in deed eateth and drinketh, know that hee doth so? Hee that wanteth a thing, groundeth his conceit vpon mere shewes and shadowes: but hee that hath that which hee is perswaded hee hath, groundeth his perswasion on sure, sound, reall euidences.

3 *Obiect.* Many which indeed haue faith, ma' e a great doubt and question of it, yea, they thinke and say, They haue no faith at all. How then can Faith be knowne?

Ans. That is through mens owne weaknesse, or through the violence of some temptation. When they are strengthened, and the temptation removed, that doubting will be dispelled. But it followeth not, because at some times, some persons are so exceeding weake, and so violently assaulted, that therefore they should neuer know that they haue Faith, or that other which are not so weake, nor so assaulted, should not be able to know their owne Faith. In naturall matters there may be some, who through long sickenesse, or some wound, blow, or bruise on their head, know not what they doe: Can not therefore health, sound men know? After *Dauid* had giuen many euidences of his assistance of Faith, through some temptations he doubted.

1 Pet. 2. 9.

Simil.

Though in a temptation man doubt, yet out of it he may haue assistance.

Simil.

§. 39. *Of Faith and doubting, how they may stand together.*

Quest. Can then true Faith stand with doubting?

Ans. Surely, it may: For what the Apostle saith of Knowledge, may be applied to other Christian graces, euen to the Mother of them all, Faith. We beleue in part. The man that said, *Lord, I beleue,* doubted: for hee added, *help me my unbelieve.* This word, *I beleue,* implied the truth of his Faith: but that word, *unbelieve,* the weaknesse of it. To this purpose

1 Cor. 13. 9.

1 Mat. 9. 14.

Christ

c Mat. 6. 30.
and 9. 36.
and 14. 31.

Fidei precipua
virtus in eo est, ut
non ambigat.
Chrysost. in Tit.
Hom. 3.

Christ oft useth this phrase, *little-faith*. He calleth that, *Faith*, in regard of the truth of it, which hee termeth, *little*, in regard of the *weakenesse* of it. Doubting is not of the nature of Faith, but rather contrary vnto it, arising from the corrupt flesh which remaineth in vs, so long as we remaine in this corruptible flesh. The more strength therefore that Faith getteth, the more is doubting driuen away; as darkenesse is more and more dispelled by the increase of light. The especial vigor of Faith consisteth in this, that it maketh thee not to doubt at all. Yet as two contraries may be together in the same subiect (not in extreme, but in remisse degrees) as black and white are mixed together in blue, and light and darkenesse in twilight, and heate and cold in that which is luke-warme; so may the Spirit in truth be where the flesh is: and *Faith*, a fruit of the Spirit, may in truth be where *doubting*, a fruit of the flesh, is. But as wee must strue to subdue the flesh, so also must we strue to dispell *doubting*: or else *doubting* will destroy *Faith*. They stand together as two implacable and irreconcilable enemies. The combat must cost one of their liues.

Quest. If Faith may stand with doubting, why is *Faith* defined to be a *full persuasion*? why is certainty brought into the definition of Faith?

1 *Ans.* Definitions vse to be made according to the perfection of things defined: and that for two especial reasons:

1 Because defects are not of the nature and essence of them.

2 Because thereby men are provoked to endeavour after perfection, and not to rest satisfied in their failings and weaknesse. They who know that the excellency of Faith consisteth in assurance, will the more endeavour to get assurance, and not sooth themselves in their waverings and doubtings.

2 *Ans.* Definitions must be made according to the *forme* of the things defined, and not according to

the condition of the subiect in which they are. Now *doubting* is not formally in faith, as Faith is considered *in it selfe*, though it be *materially* in the subiect, that is, in the partie which beleueth: As *ignorance* is not in *knowledge*, though it be in the partie that hath knowledge; who may know in part, and in part be ignorant: and as *darkenesse* is not *light*, though it may be in the room where light is.

3 *Ans.* There be degrees of assurance answerable to the degrees of Faith. Where Faith is weake, assurance is small: Where Faith is strong, assurance is steadfast. So much Faith as there is, so much assurance there is. Thus may some assurance be in the weakest Faith. Those degrees of assurance are not duly considered of them, who so much inueigh against those *Diuines*, who make assurance a property of Faith.

§. 40. Of trying Faith by the causes and effects.

Now come we to the main point, how Faith may be proved and knowne.

For the true triall of Faith, we must consider both the *causes*, and also the *effects* of Faith: how it is wrought, and how it worketh: and compare these together. Most doe send men onely to the *effects* of Faith, by them to make triall of the truth of them; but there is an hypocriticall Faith, which bringeth forth many fruits so like true Faith, and true Faith is so covered with the cloudes of temptations, that if respect be had onely to the effects, counterfeit Faith may be taken for true faith, & true Faith may be counted no Faith. The birth therefore and the growth of Faith must be considered ioyntly together, and one compared with another, that they may both of them give mutuall evidence one to another, and so both of them give a joint and sure evidence to a mans soule and conscience that hee is not deceiued.

* in abstracto.

How Faith may be proved.

Why certainty is brought into the definition of Faith.

§. 41. *Of that illumination which causeth Faith.*

Note that many differences may be discerned in the causes of Faith, after Faith is wrought, which cannot be found before Faith.

Causes of Faith.
1. Illumination.

f Rom. 7. 7, &c.
g 1 Tim. 3. 3.

WE are first to begin with the birth of Faith. Of the means and order of working Faith, I haue spoken before. For the prooofe of Faith in this respect, wee must apply the severall points before deliuered to our owne Faith, and examine whether it were accordingly wrought: namely, whether it were grounded on a true illumination of the minde, in regard of mans misery, and the remedy appointed by God: and of a right disposition of the heart, both in regard of true griefe for sin, and true desire after Christ.

For illumination, it is not sufficient that wee haue a generall knowledge of the fore-named misery and remedy, that such and such are all men by nature, that this is the remedy afforded vnto them; but we must haue an experimentall knowledge of our owne wofull estate, as *Saint Paul* had, when he set forth his owne person as a patterne of a miserable man, and in particular reckoned vp his owne particular gruitous finnes: This is it which will driue a man to Christ: if at least wee also vnderstand that the remedy is such: an one as may bring redemption vnto our selues.

It is more cleare then needes be proued, that what Faith serueth ignorant men, men that liue in neglect, and contempt of Gods Word, make shew of, hath not so much as I shew of sound Faith, but is palpably counterfeit: therefore this first point may not be left out in the triall of Faith.

§. 42. *That Griefe goeth before Faith.*

FOR the disposition of the heart, vnlesse first it haue bene touched with a sense of mans wretchednesse, and grieued in the heart, it is to be feared that the pretence of Faith which is made, is but a meere pretence: for GOD healeth none but such as are

first wounded. ^h *The whole nec'e not a Physician, but they that are sicke.* ⁱ *Christ was anointed to preach the Gospell to the poore, to heale the broken hearted, &c.*

Obiect. Many haue beleueed, that neuer grieued for their misery, as ^k *Lydia*, ^l *Rahab*, ^m *the Thiefe* on the crosse, and others, of whom no griefe is recorded.

Ans. Who can tell that these grieued not? It followeth not that they had no griefe, because none is recorded: All particular actions and circumstances of actions are not recorded; it is enough that the griefe of some, as of ⁿ the *Iewes*, of ^o the *Iaylor*, of ^p the woman that washed Christs feete with her teares, and of others is recorded.

But the griefe of the Thiefe is implied, both by reprobuing his fellow, and also by acknowledging his guiltinesse.

Rahab saith, ^q *That their hearts melted.*

Obiect. That which is said of *Rahab*, is said of others also, who beleueed not.

Ans. Though the same affection be ioyntly attributed to all, yet it was very different in the kinde, manner, and end thereof. The heart of others melted for feare of a temporall destruction: it was a worldly sorrow; but hers a godly sorrow, because shee was an alien from the common wealth of *Israel*, & out of the Church of God, and therefore so earnestly desired to be one of them.

Lydia might be prepared before she heard *Paul*, for she accompanied them which went out to pray, and she worshipped God: or else her heart might be then touched when she heard *Paul* preach. The like may be said of those which heard *Peter* when he preached to *Cornelius*, and of others. Certaine it is, that a man must both see and feele his wretchednesse, and be wounded in soule for it, before Faith can be wrought in him. Yet I deny not but there may be great difference in the manner and measure of

h Mat. 9. 12.

i Luk. 4. 18.

k Acts 16. 14.
l Heb. 11. 31.
m Luke 23. 41.

n Acts 3. 37.
o & 16. 29.
p Luk. 7. 38.

q Ios. 11.

r Acts 16. 13, 14.

s Acts 10. 44, 45.

2. Compunction and griefe of heart.

a 1 Sam. 7. 6.

b Luke 7. 38.

c Act. 16. 19.

of grieuing. Some ^a draw water, and *pour it out before the Lord*: ^b Their heart poureth out abundance of teares. ^c Others tremble and quake againe with horrour. Others long continue in their grieife. Others are so deeply wounded within, that they cannot expresse it by outward teares, but are euen astonished, as with a wound that bleedeth inwardly. Others see in what a wretched & cursed estate they lye, and are grieued, and euen confounded that they can grieue no more: yet it pleaseth God, after he hath shewed to some their wofull estate through sinne, and touched their heart therewith (bringing them thereby to loath their owne naturall estate, to despaire in themselues, and to condemne themselues, vterly renouncing all confidence in themselues) presently to stirre vp their hearts to desire and embrace the sweet promises and consolations of the Gospell.

Faith therefore is not to be iudged by the measure, but by the truth of grieife, which may be knowne by the causes and fruits thereof.

§. 43. *How Grieife, which worketh Faith, is wrought.*

For the causes: true grieife which worketh Faith, ariseth,

1 ^d From the Word of God, whereby sinne, and Gods wrath for the same, is discouered.

Obiect. The ^e Taylor was humbled with an extraordinary iudgement.

Ans. No doubt but he had heard the Word of God before: for Paul had bene sometime in that City, so as that iudgement was but as an hammer, to driue into his heart the nailes of Gods Word: for it is the proper vse of Gods Iudgements, to beate downe the hard and stout heart of man, and so to make him sensibly apprehend Gods wrath denounced in his Word against sinners. So was ^f *Manasseh* brought to apply the threatnings of Gods Word to himselfe by a great iudgement.

2 From despaire of all hope in our

selues, or any other creature: This made the Iewes and Iaylor say, ^g *What shall we doe?* So long as man retaineth any conceit of helpe in himselfe, all his misery, and grieife for it, will neuer bring him to Christ.

3 From our wretchednesse and wildnesse by reason of sinne, whereby God is offended, and his wrath provoked; as well as from our cursednesse by reason of the punishment and fearefull issue of sinne: Thus was the prodigall childe grieued, because hee had ^h *sinned* against his Father.

§. 44. *Of the effects which that grieife that causeth Faith, bringeth forth.*

Grieife thus wrought, bringeth forth these and such like effects.

1 ⁱ Shame for euill which hath bene done.

2 A true and thorow resolution to enter into a new course: Surely they which came to ^j *Iohn*, and said, ^k *What shall we doe?* were thus minded.

3 A renewing of grieife, so oft as occasion is offered. True spirituall grieife which worketh Faith, is neuer cleane dried vp, because sinne, the cause of it, is neuer cleane taken away. Thus the grieife which breedeth Faith, continueth after Faith is wrought, though not in the same manner and measure: for before Faith it cannot bee mixed with any true ioy, and sound comfort, as it may bee after Faith is wrought.

Many, who haue no better then a temporary Faith, are at first much grieued and wounded in conscience; but after they receiue some comfort by the promises of the Gospell, are so iocund and ioyfull, that they grow secure againe, and neuer after let grieife seize vpon them; no, though they fall into such grieuous sinnes as might iustly renew their grieife: they put off all with this, That once they grieued. ^l *Dauid*, ^m *Paul*, and many other faithfull Saints of God were otherwise affected, as is euident by those many grieuous groanes, sighes,

(h 4) and

g Acts. 2. 37. & 16. 30.

And from sense of Gods displeasure.

h Luke 15. 18.

Effects of true grieife.

i Jer. 31. 19. Rom. 6. 21.

k Luk. 3. 10, 12, 14

l *Vbi dolor finitur, deficit paenitentia. Aug. de ver. pan. c. 13.*

m Psal. 6. 2, 3. & 32. 3. & 51, 1, & c. Rom. 7. 14.

Causes of true grieife.
1 Gods Word worketh it.
d Act. 2. 37.

e & 16. 16, & c.

f 1 Chr. 33. 10, 12.

g It ariseth from despaire in our selues.

and exclamations which are recorded of them.

§. 45. *Of that desire which causeth Faith.*

THe second thing to be examined in the disposition of a mans heart for the proofe of Faith, is the *Desire* of it *after Christ*: griefe at our misery without desire of the remedy, is so farre from breeding Faith, that it causeth desperation.

The true desire which worketh Faith, may bee knowne, 1. By the Cause, 2. By the Order, 3. By the Quality, 4. By the Fruits, 5. By the Continuance of it.

1 It is the Gospell, and nothing but it, that can worke in mans heart a true desire after Christ: because by it alone is Christ reuealed and offered.

2 It followeth vpon the fore-named griefe for sinne, and despaire of succour in our selues or others. *The Apostle vseth this as a motiue to stir vp men to beleue in Christ, that *there is not saluation in any other.*

3 It is both an hearty and true desire, and also a vehement and earnest desire. For the first of these, it is not only an outward desire of the tongue, but an inward desire of the soule: *My soule panteth, my soule thirsteth for God,* saith *Dauid*. This inward hearty desire is best known to a mans owne selfe: for *what man knoweth the things of a man, save the spirit of a man which is in him?*

For the second, it is a greater desire, then the desire of any other thing can be. No man so desireth any earthly thing, as the poore sinner desireth Christ, if it bee a true desire: therefore the Scripture vseth such Metaphors to set it forth, as imply greatest ardency, as *hungering, thirsting, &c.* whereof we haue heard before. *Balaams* slight wish could be no cause or signe of Faith.

4 It maketh a man carefull and conscionable in vsing the means which God hath appointed to breed faith, yea, and earnest in calling vpon

God to blesse those means, and to be mercifull vnto him, as the poore Publican did.

5 It still raiseth vp and preferueth an appetite after Christ, euen after we haue tasted him. Desire after Christ, before we beleue, ariseth from that sence we haue of the want of Christ: but after wee beleue, partly from the sweete taste wee haue felt of him, and partly from the want we still feele of him, so as wee can neuer bee satisfied. Hereby is the couetous mans true desire of money manifested, because hee can neuer be filled, but the more he hath, the more he desireth. An vsatiabie desire of Christ, is a good couetousnesse. *The 2 Apostle* exhorteth to *desire the sincere milke of the Word, to grow thereby*: not once only to taste of it. If euer a man be satisfied with Christ, and beginne to loath him, hee neuer truly beleueed in him. For first, Christ is not like corporall meates, which with abundance may cloy the stomach: the more he is tasted, the better and greater will our appetite be. Secondly, no man in this world can receiue such a measure as to bee filled thereby. If therefore a man desire Faith, and fall away, that seeming desire which he had, neuer bred Faith in him.

§. 46. *Of ioyning the effects with the causes of Faith, in the tryall thereof.*

IF vpon that fore-named illumination of the minde, and disposition of the heart, the Spirit of God hath drawne vs to accept of Christ Iesus tendred in the Gospell, then hath Faith beene kindly wrought, and by this manner of breeding Faith, a man may haue good euidence of the truth of it, especially, if hee also finde that his Faith doth kindly worke, and bring forth the proper fruits thereof. For *Faith is operatiue*, euen as fire. Where fire is, there will be heat: the more, fire the greater heat: if but a little heat, there is a small fire: if no heat at all, surely no fire. I deny not but fire may be so couered ouer with ashes,

f Luk. 18. 9. 10

5 Continuance.

Longè auerit à sitietate, longè à satietate fastidium, quia sitientes saturabimur, & saturati sitiemus. Aug. de Spec. 1. 29.

g 1 Pet. 2. 2

1 Desire of Christ.

Proofes of true desire.

1 The Cause.

2 The Order.

a Act. 4. 17.

3 The Quality.

b Psal. 41. 1, 2.

1 Cor. 2. 11.

c 5. 23.
d Num. 23. 10.

4 The Fruits.

e Mat. 13. 44.

Faith is operatiue as fire.

ashes, that the heat will not sensibly appeare, but yet heat there is within, so as if the ashes bee removed, the heate will soone bee felt: so surely, where true and sound Faith is, there will bee some holy heate, some blessed fruits thereof: it may for a time, through the violence of some temptation, be so smothered and suppressed, as it cannot bee discerned, but when the temptation is quer, it will soone shew it selfe: if not, I dare boldly say, there is no true, living, iustifying Faith; but a meere dead Faith. I haue my warrant from an holy Apostle, so to say (*1am. 2. 20, 26*)

It is a working Faith, which is the true iustifying Faith, and this is the constant doctrine of our Church, taught in our Vniuersities, preached in our Pulpits, published in print by all that treat of Faith. That which our aduersaries obiect against the orthodoxall and comfortable doctrine of *Iustification by Faith alone* (that we make iustifying Faith to bee a naked dead Faith, without all good workes) is a meere cauill, and a most malicious slander: for though we teach that in the very act of iustification, ^A Faith onely hath his work without works: yet we teach not, that this Faith is destitute of all workes, but that it is a Faith ¹ which purifieth the heart, and ² worketh by loue. Thus in regard of the office of Faith, we teach as we are taught by ¹ Saint Paul, that a man is iustified by Faith without workes: and in regard of the quality of Faith, we teach as we are taught by ^m St. James, that of workes a man is iustified (that is, declared so to be) and not of Faith onely. Wherefore for the sound prooffe of Faith, we must haue also recourse to the fruits of it.

§. 47. Of the fruits of Faith.

IT were an infinite taske to reckon vp all the fruits of Faith. For all the seuerall and distinct branches of piety and charity, if they be rightly performed, are fruits of Faith. Faith is the Mother of all sanctifying graces: for

by it wee are ingrafted into Christ, and so liue the life of God. Euery sanctifying grace therefore is an euident signe of Faith. But that I may keepe my selfe within compasse, I will draw the principall effects of Faith, whereby it may bee best prooued, vnto two heads. First, a quiet conscience. Secondly, a cleere conscience. This hath respect to that benefit which we receiue by Faith: That to the Author thereof.

§. 48. Of a quiet conscience proceeding from Faith.

A Quiet conscience is that, which excuserh a man before God: so faire it is from accusing, that it excuserh; whence ariseth an admirable tranquillity of minde, which the Apostle calleth, ² The peace of God which passeth all vnderstanding. It is euident that Faith breedeth this: ^o for being iustified by Faith, we haue peace toward God. So soone as a sinner truly beleuerh, hee hath some peace of conscience: the more his Faith increaseth, and the stronger it groweth, the more peace hee hath in his soule: From Faith then ariseth this peace, and from nothing else. For it cannot possibly come from any perfection in man. Indeede Adams conscience in his integrity did excuse him before God, because there was nothing in him blame-worthy: but so could no mans since his fall; for besides those palpable euil deeds whereunto euery mans conscience is priuy, whose conscience can excuse him in the best workes that euer hee did? ^p Is not all our righteouesse as filthy clouts? This David well knew, when he thus prayed, ^q Enter not into iudgements, &c. but Faith (assuring the conscience, that ^r We haue an aduocate with the Father, Iesus Christ the Righteous, that he is the propitiation for our sins, purging our soules with his owne most precious blood) pacieth it: so that where this peace of conscience is, there must be a true iustifying Faith.

§. 49. Of

*Absti uis carnes
non elestianis iustifi-
ficari hominem
per fidem, etiam si
male uiuat, & o-
pera bona non ha-
beat. Aug. de gr. &
lib. 2. c. 7.*

b Ephes. 3. 8, 9.

i Acts 15. 9.

† Gal. 2. 6.

1 Rom. 3. 28.

m 1am. 2. 14.

What is a quiet conscience.
Nibilest quod ita voluptatem afferre solet, atque pura conscientia. Chryf. in 1. Cor. bom. 12. & Phil. 4. 7.

a Rom. 5. 1.
A quiet conscience ariseth from Faith:

p 1sa. 64. 6.

q Psal. 143. 4.

r 1 Joh. 3. 1, 2.

§. 49. *Of the difference betwixt a quiet conscience, and a not-troubling conscience.*

O b i e c t. **T**He conscience of many wicked men lyeth quiet, and troubleth them not:

Ans w. Their conscience is improperly said to be quiet: it is either a slumbring conscience, which though for a time it seeme to lye quiet, yet when it is awaked and rowzed vp, it will rage and raue like a fier ce, cruell, wilde beast, as ^a Judas his conscience did: or else (which is worse) a feared and dead conscience, which will drowne men in perdition and destruction, before they be aware of it. ^b Such a feared conscience had the ancient Heretiques. Now these two maine differences there are betwixt these *not-troubling consciences*, and that *quiet conscience*. First, they onely accue not: *this* also excuseth. Secondly, they lye still onely for a time, at the vttermost, for the time of this life: *this* is quiet for euer, even at the barre of Christs Iudgement Seat.

§. 50. *Of the difference betwixt conscience excusing, and not accusing.*

2. O b i e c t. **M**any wicked men in doing euil, ^c haue thought they ought to doe so: yea, that ^d they did God good seruice therein: their conscience therefore must needs excuse them.

Ans w. Nothing so; for, because they had no sure warrant out of Gods Word for that which they did, their conscience could not excuse them: onely it accused them not, and that by reason of the blindness of their iudgement. It remaineth therefore to bee a proper worke of Faith, grounded on the Gospell, the word of Truth, to cause a quiet conscience.

§. 51. *Of Security and Ioy, arising from a quiet conscience.*

From this quiet conscience proceed two blessed fruits, which are likewise effects of Faith, and sure tokens thereof. First, an *holy security* of minde. Secondly, a *spirituall ioy* of heart.

For the first; a beleuer hauing in his conscience, peace with God, resteth secure for saluation, and for all things that make thereunto, so as with ^e David he may say, *I will both lay mee downe in peace, and sleepe, &c.* This security is in regard of the issue, not of the meanes. For herein lyeth the difference betwixt the godly and worldly security: To bee secure and carelesse in vsing the meanes of saluation, which God in wisdome hath appointed, is a carnall, sinfull security: but to rest on God for a blessing on the meanes, & to be secure for the euent, is an admirable worke of Faith. This is that ^f casting of our care and ^g burden on God, and ^h resting vpon him, which the holy Ghost oft vrgeth: they onely, who by Faith haue receiued Christ, and haue their consciences quieted through his blood, can thus securely cast theselues vpon God: well & fitly therefore said Iehosaphat, *Beleene in the Lord your God, so shall ye be established.*

For the second; that *spirituall ioy* is an effect of Faith following vpon peace of conscience, the Apostle sheweth: for he ioyneth them together, and saith, ⁱ *Being iustified by Faith, wee haue peace toward God, &c. and reioyce.* It is noted of the Eunuch, that after he beleued, and in testimony therof was baptized, ^k *he went away reioycing*: and of the Tayler, that ^l *he reioyced, that he, with all his household, beleued in God*: and of the faithfull Iewes, that ^m *they beleued and reioyced, with ioy unspeakable and glorious*. This *ioy* ariseth from Faith, in regard of that benefit which Faith bringeth with it, which is no lesse then Christ himselfe, and in, and with him, all things needfull vnto full and

No wicked mans conscience can be quiet.

^a Mat. 27. 50

^b 1 Tim. 4. 2.

^c Acts 26. 9.

^d Ioh. 16. 2.

Holy security.

^e Psal. 4. 8.

^f 1 Pet. 5. 7.
^g Psal. 55. 22.
^h & 37. 5.

ⁱ 1 Chr. 28. 20.

Spirituall ioy.

^k Rom. 5. 1. 2.

^l Acts. 39.

^m & 16. 34.

ⁿ 1 Pet. 1. 8.

and compleat happinesse: so that we may well conclude, Where true spirituall ioy is, there is true iustificing Faith.

§. 52. *Of the difference betwixt the ioy of the upright, and hypocrite.*

Obiect. **M**Any^a that haue no better then a temporary Faith, haue great ioy wrought thereby in their hearts.

Ans. Their ioy is no true, sound, solid ioy, but a meere shadow and shew thereof, which is euident both by the birth, and also by the death of it. The birth is too sudden to bee sound: that which suddenly sprouteth vp, and can haue no deepe rooting: ^b Christ fitly comparcth such ioy to Corne sowne in stony ground.

The death of it is irrecouerable, it cleane dryeth vp, and vterly vanisheth away, which, if it had substance, it would neuer doe: therefore ^c the Scripture maketh it a property of an hypocrites ioy, to bee but *for a moment*: as Dewe vanisheth away by the Sunne, so may their ioy by perfection.

True spirituall ioy which ariseth from Faith, is wrought by degrees: for it followeth after a contrary affection, namely, sorrow; they that mourne, shall be comforted (*Mat. 5.4*) As sorrow is lessened by Faith, so is ioy increased: but yet alwaies there remaineth a mixture of griefe & ioy, because there still remaineth in man cause of mourning and reioycing, namely, the *flesh* and the *Spirit*.

Yet this ioy is so fast rooted on a safe ground, which is Christ apprehended by a true and liuely faith, that it continueth for euer, and neuer vterly vanisheth away. It may be obscured by temptation, as the shining of the Sunne by a Cloud: but as light can neuer bee taken from the Sunne, so ioy neuer vterly seuered from faith; he that can, and will performe it, hath said it, ^d *Your ioy shall no man take away from you.* Such is the power of Faith which breedeth this

joy, that the heat of afflictions cannot dry it vp, but oft times it causeth it to grow and increase: for ^e *we reioyce in tribulations.* ^f The Apostles reioyce, because they were counted worthy to suffer rebuke for Christs Name. The ^g Hebrewes suffered with ioy the spoiling of their goods. This hath in all ages bene verified in many Martyrs.

§. 53. *Of Faith, when the fruits of it appeare not.*

Quest. **V**What if a man cannot finde in him these effects of Faith, as peace of conscience, security of minde, ioy of heart, hath he then no true Faith at all?

Ans. I dare not so pronounce: for true beleeuers may be much troubled in their minde, fearefull of their estate, full of grieft and mourning, and seeme to be far from those fore-named signes, both in the beginning, while Faith is as it were in the bud, and also in the time of temptation, as it were in winter time. But yet there may be obserued in such persons, an inward panting and breathing (which are signes of life) namely, a groning & grieving that they want those fruits of Faith, and an earnest desire of them.

Such weak ones are to haue recourse to the causes of their Faith, and thereby to support themselues till the winter season be passed ouer, and till it please the Lord to vouchsafe vnto them a pleasant spring, wherein their Faith may send forth the fore-named fruits: yet in the meane while let them obserue such fruits of Faith as vsually are in the weakest, namely, loue of God, and Gods children, desire and endeuour to please God, and feare to offend him, with the like, which are branches of a cleare conscience.

§. 54. *Of a cleere conscience proceeding from Faith.*

By a cleere conscience, I meane ^a a faithful endeuour to approue our selues vnto God: and that on the

^a Rom. 5.3.
^e Act. 5.41.

^f Heb. 10.33.

^a Luk. 8.13.
^b Ioh. 5.35.

The ioy of hypocrites not sound.

^b Mat. 13.20.

^c Iob 20.5.
^d Mat. 13.21.

Notes of spirituall ioy.
Fidelis, cōsistit et iudice, sicut a saluatore, cum iam in animo eius timor & letitia acquiescit & tunc est sibi. Item in reg. Nat. Dom. serm. 3.

^d Ioh. 16.22.

Faith sometimes as a Tree in winter.

^a What is a cleare conscience.
^b Iob 24.16.
^c Iob 24.15.

one side, by doing that which is pleasing and acceptable vnto him: and on the other, by auoiding that which is offensive to his excellent Maiefty, and grieueth his good Spirit.

This proceedeth from Faith, and that in a double respect:

1 Because Faith is the instrument whereby we draw all that vertue and grace from Christ our Head, which enableth vs to keepe a good conscience: *I liue* (saith the Apostle, meaning a spirituall life) *by the Faith of the Sonne of God.*

2 Because it assureth vs of Gods loue and kindnesse to vs, and thereby perswadeth and euen prouoketh vs in all good conscience to serue him: the Apostle therefore, who said, *I liue by the Faith of the Sonne of God*, addeth, *who loued me, &c.* whereby hee implyeth, that the loue of Christ made knowne to him, moued him to liue that spirituall life. For when a sinner once beleueth that God hath indeed so loued him, as to giue his onely begotten Sonne for him, his heart is so affected, as ^b *Dauids was*, thinking what to render vnto God; but finding nothing to giue, he seeketh what may please God, and setteth himselfe in way of thankfulness to doe that, (as faithfull ^c *Enoch*, who had this testimony, that he pleased God) being very fearefull to offend him (as faithfull ^d *Ioseph*, who being tempted to doe euill, said, *How shall I doe this, and sinne against God?*) This cleare conscience being a proper worke and fruit of Faith, must needs be a sure note and euidence thereof: which the Apostle implyeth by ioynting them together. They who indeede haue a good conscience, haue a sweet, sensible and powerfull proofe of the truth of their Faith. I will therefore a little longer insist vpon this point, and distinctly shew,

1 What is the ground or fountaine of a cleare conscience.

2 What the inseparable properties thereof are.

3 What the extent of it is.

These points I will the rather note

out, because they are further euidences and proofes of Faith.

§. 55. *Of loue arising from Faith.*

THe ground-worke of a cleare conscience is loue: for Faith giueth assurance of Gods loue: a sence of Gods loue worketh loue to God: as fire causeth heat, so loue causeth loue, ^a *We loue God, because he loued vs first.* And this loue stirreth vs vp to endeavour to haue a cleare conscience before God. I may not vnsightly resemble *Faith, loue*, and *a cleare conscience*, to the *sap, bnd,* and *fruit* of a Tree: ^e the Tree is Christ, the feuerall branches are particular Christians: the sap which runneth thorow all the feuerall branches, and is the very ^f life of them, is the Spirit: that which receiueth and conueyeth the sap into euery branch, is Faith: the budde which first sprowteth out, is ^h *Loue*: the fruit which commeth out of that bud, and manifesteth all the rest, is that cleare conscience which now we spake of: both fruit and bud spring out of the sap, yet the fruit commeth immediatly out of the bud; so both loue and a cleare conscience come from Faith, but a cleare conscience immediatly from loue. Our loue to God is it, which maketh vs carefull to please him, fearefull to offend him. Wherefore first make tryall of Faith by loue: for marke what Christ said of the poore penitent sinner, ⁱ *Many sinnes are forgiven her, for she loued much.* What? was her loue the cause of the forgiveness of her sinnes? No: it was a fruit, a signe, a prooffe thereof: her sinnes being forgiven, and the pardon of them revealed to her heart and conscience, she loued Christ, and in testimony of her loue, washed, wiped, and kissed his feete. ^k *Wee loue God, because wee are first loued*: yea, because the ^l *loue of God is first shed abroad in our hearts by the holy Ghost*, whereby we haue a sence of Gods loue to vs. Now, because God, who cannot be seene, hath left vs a visible Image of himselfe,

Loue, the ground of a cleare conscience.

1 Ioh. 4. 19.

f Ioh. 15. 5.

g Heb. 1. 4. Gal. 3. 10.

h Gal 5. 6.

i Luk. 7. 47.

k 1 Ioh. 4. 19.

l Rom. 5. 5.

Gal. 2. 10.

b Psal. 116. 10, 11, 13.

c Heb. 11. 5.

d Gen. 39. 9.

e Tim. 1. 5.

euen our brother, whom hee hath set in his owne stead, therefore our loue to God moueth vs also, to loue our brother, and so ^a endeavour to keepe a cleare conscience before God and men. ^b Saint Iohn doth much presse the loue of our brother, as an euident fruit and signe of our loue to God. Among other notes of true Faith, this especially is to be obserued, as a tryall of the weakest Faith: when other notes faile, this may stand a poore Christian in great stead. The Faith of many is so weake, that it doth not pacifie their conscience, nor breed any ioy in them, yet it worketh loue. For, aske one who is a weake, yet a true Christian, and findeth not in himselfe a quiet conscience, spirituall ioy, and such like euident testimonies (wherof I haue before spoken, which argue a strong Faith,) aske him if hee loue God, hee will not deny it, but say, *Oh, I loue God with all my heart.* If he doe deny it, further aske, if hee be not grieved for displeasing God, if his desire and endeour bee not to please him: or yet further aske, if hee loue not such as he is perswaded loue God. Few that are indeed true Christians, and not ouerwhelmed with some violent temptations, will deny these. Now these argue a loue to God in them, which must needs proue that they haue Gods loue in some measure reuealed to them, and that they beleue God loueth them, though sensibly they discern it not.

§. 56. *Of a pure heart arising from Faith.*

2 THE next thing which argueth a cleare conscience to bee a fruit of Faith, is an inseparable property thereof, namely, *A pure heart.* ^a These two doth the Apostle ioyne, and that together with Faith and loue: yea, ^b he placeth the testimony of a good conscience *in simplicity and godly purenesse.* Now ^c from Faith cometh purity of heart: for faith hath immediate respect to God alone, who ^d seeth not as a man seeth, but ^e search-

eth the heart, and tryeth the reines, and in that respect causeth a man to walke before him in truth, and with a perfect heart: therefore is true Faith called *unfained faith*: so as hee that in truth dares say, *Judge me, O Lord, for I haue walked in mine integrity,* hath a good euidence of Faith.

§. 57. *Of keeping a good conscience in all things.*

3 THE last point is concerning the *Extent* of a cleare conscience, which is without restraint, and that in a double respect,

1 Of the ^a matter, *in all things.*

2 Of the continuance, ^b *alwaies.*

The generality of the matter hath reference to the rule of a good conscience, which is his reuealed will, to whom I desire to approue my selfe, and that is Gods Word. Because I desire to please God, therefore whatsoever I know to be his will, I endeavour to doe. Thus did ^a Daniel, ^b Iosiah, ^c Zachary and Elizabeth, ^d Paul, and many other testifie their good conscience to Gods Word, and thereby gaue proofe of their true Faith.

This extent of a good conscience respecteth rather the *integrity* of the heart, then the *perfection* of the worke. For *perfection* of the worke is a full and perfect fulfilling of all the commandments of GOD, whereunto none can attaine in this world. Integrity of heart is a true and equall endeour to performe them all, and that though they seeme neuer so contrary to our corrupt humor: for herein lieth a maine difference betwixt Faith unfained and hypocriticall. The lusts of an hypocrite rule him, and preuaile ouer his Faith: ^a in such things as crosse not his lusts, hee can be content to obey, but no further: loth he is to try himselfe: hee endureth not that any other should try him.

But unfained Faith controulet all naturall conceits and worldly desires: it maketh both reason and will to yeeld to Gods Word and Will: and so maketh a man ready to doe what

a Act. 24. 16.

b 1 Ioh. 3. 17.
c 4. 10.

Loue of our brother, a note of the weakest faith.

Pia fides sine caritate est inanis. Aug. epist. 83.

A cleare conscience is alwaies accompanied with a pure heart.

d 1 Tim. 1. 5.

e 2 Cor. 1. 12.

f Act. 15. 9.

g 1 Sam. 16. 7.
h 1 Cor. 13. 10.

i Psal. 26. 1.

k Heb. 13. 18.

l Act. 24. 16.

A cleare conscience is without restraint: it selfe vnto all things.

m 1 King 15. 5.

n 1 King 13. 25.

o Luk. 1. 6.

p Heb. 13. 18.

q Mat. 6. 17. &c.

a Job 1.5.

foener he knoweth to be Gods Will: yea, it breedeth an holy icalousie of himselfe (as^a Job had of his childrer.) so as he is very carefull in examining his heart and wayes, and willing that others should try him, yea, desirous that God would sift him, and discouer such hidden finnes and corruptions as himselfe cannot finde out. Hence it followeth, that

1 For finnes past, which by his owne, or other mens, or the Lords meanes are found out and discouered, he is truly humbled, and giueth no rest to his soule, till he haue some assurance of pardon, as^b *DAVID*.

2 For the time present: because he findeth the flesh still remaining in him, he maintaineth a strife and fight against sinne, as^c *PAUL*.

3 For future times he is watchfull, that he be not overtaken as in former times; as^d *DAVID*.

To this integrity of heart, a faithfull man may attaine. It is that which we daily pray for in the third Petition: it is all that God exacteth: where it is found, it is a good euidence of *Faith*. And it is the rather to be noted, because it is both an encouragement for a Christian to endeavour to doe what he can, knowing that his honest will shall bee accepted: and also a comfort against his manifold infirmities and imperfections, keeping a man from despaire.

6. 58. *Of the continuance of a good Conscience.*

FOR the *CONSCIENCE*: a cleere Conscience, which proceedeth from a sound *Faith*, neuer decayeth, nor yet standeth at a stay; but rather groweth and increaseth: as^e Christ said to the Church at *Thyatira*, *I know thy loue, seruice, faith, patience, and workes, that they are more as the last then at the first*. The^f Apostle faith of himselfe, *That hee endeoured to that which was before, and followed hard toward the marke*: and thereupon exhorteth others to be so minded. This

must needs bee a good euidence of Faith, because Faith is that which receiueth, and conueigheth in and from Christ such supply of grace, as maketh the beleueer grow vp thereby, ^g *He that beleueth in me (saith Christ) out of his belly shall flow rivers of water of Life*. By their continuance are many which had onely a temporary and hypocriticall Faith discouered, who otherwise, before they fell away, would hardly, if at all, haue beene discerned.

That conscience which is thus grounded on *Love*, accompanied with *sincerity*, and extendeth it selfe to all things which are pleasing to God *alwayes*, is that good and cleere conscience which is so much commended in the holy Scripture: hee that is assured thereof (as the Apostle was, *Heb. 13. 18.*) hath a sensible euidence of true Faith.

Thus wee haue heard, how Faith may be gotten and proued.

6. 59. *Of the issue of ouer-much boldnesse.*

THE third point is, how it may be preferred: which point is the rather to be deliuered to prevent two extremes, whereinto many are ready to fall. The one is *ouer-secure boldnesse*: the other, *ouer-childish fearefulness*. For when men haue gotten and proued their *Faith*, some through the pride of flesh are prone to be insolent, and too much to boast of it: other through their weaknesse (which also ariseth of the flesh) to feare the decay and losse of it.

Obiect. The ground of the former extreme is, that *Faith* is an immortal seede, which shall neuer cleane vterly decay, and cleane fall away. This they know, and are able to proue by testimony of Scripture and euidence of reason.

Answer. But though this ground be very sound and orthodoxall, yet the collection which is made from thence is vsound, and impious: for it crosseth Gods wisdome, who hath ordained

g Ioh. 7. 38.

b 2 Sam. 11. 13.
Psal. 51.

c Rom. 7. 15, &c.

d Psal. 119. 11.

A cleere conscience endureth to the end.

e Reu. 2. 19.

f Phil. 3. 13, &c.

Two extremes.

1 Ouer-secure boldnesse.

dained and reuealed meanes for the preserving and cherishing of that which he hath appointed to continue to the end: wherefore we are exhorted *to worke out our saluation* (though it be ^b in Heauen referred for vs) *with feare and trembling.* But, to prevent that illusion, let it bee noted; First, that a man, if hee make not the better prooffe of his Faith, may be deceiued, and take counterfeite for current; a temporary Faith for iustifying Faith: which if hee doe, then his ground faileth: for a temporary Faith may cleane dry away, ^c as the Corne sowne in stony ground: witnesse ^d *Simon Magus*, ^e *Demas*, and ^f many that beleueed in Christ. It is likely that they which are ouer-bold, neuer thorowly tryed the truth of their Faith: for one note of true Faith is an holy ieaiousie, lest Faith should decay.

§. 60. *Of losing Faith.*

Secondly, though true Faith cannot totally and finally fall away, yet it may to their feeling be so farre gone, as it will make them with heavy hearts to repent their proud boldnesse, and carelesse security. For,

1 It may bee so couered ouer and smothered, as it cannot be discerned: they can for the time haue no assurance of it.

2 All the ioy and comfort of it (wherewith they were formerly vp-held) may be cleane taken away, and they euen faint for want of it.

3 No fruits thereof may appeare, but they be as trees in winter: little conscience of any duty, dull in hearing Gods Word, cold in prayer, nothing remaining but a formall profession, if that

4 Their consciences may proue a very racke, a grieuous torture and torment vnto them.

5 It is not like to be recovered with a wet finger, with a light sigh, and a groane: but they may call, cry, and roare againe and and againe, before they be heard.

6 When they recover it, it may be they shall neuer attaine to that measure which once they had: if to that measure of the thing it selfe, yet not of the ioy and comfort of it: they may carry the griefe of this their folly to their graues.

§. 61. *Of the grounds of Scripture against secure boldnesse.*

FOR preventing these fearefull effects, they who are tempted to this extreme, must be very watchfull ouer themselves, and seriously meditate of those premonitions which tend to this purpose, as ⁸ *Let him that thinketh he standeth, take heede lest he fall.* ⁹ *Thou standest by Faith, be not high-minded, but feare.* ¹⁰ *Take heede that no man fall away from the grace of God.* ¹¹ *Take heede lest at any time there be in any of you an euill heart of unbeliefe, in departing from the liuing God.* ¹² *Let vs feare, lest at any time, by forsaking the promise, any of you should seeme so bee depraied:* ¹³ *Watch and pray, that ye enter not into temptation.* ¹⁴ *If any withdraw himselfe, my soule shall haue no pleasure in him.*

Not without iust cause are these and such like premonitions much virged and pressed by the holy Ghost: for well he knoweth how prone we are to fall away from grace. Lead, iron, stone, or any other earthy heavy thing, is not more prone to fall downward, if it be not continually drawne and held vp by some meanes or other; nor water more subiect to waxe cold, if fire be not kept vnder it, then we are to decay in grace, if wee bee not watchfull ouer our selues, and carefull to vse all good meanes for nourishing and increasing thereof. Besides, we are subiect to many temptations, which are as water to fire; they will soone quench the Spirit, if we be not the more watchfull and carefull to stirre it vp. Yea, if once we waxe secure, selfe-conceited, and ouer-bold, we prouoke God to giue vs ouer to Satan, and our owne lusts, as for a time he gaue *Dauid* ouer.

§. 62. *Of*

^a Phil. 2. 12.
^b 1 Pet. 1. 4.

^c Luke 8. 13.
^d Act. 8. 13.
^e 1 Tim. 4. 10.
^f Ioh. 3. 25.

How farre the
sence of faith
may be lost.

^g 1 Cor. 10. 12.

^h Rom. 11. 20.

ⁱ Heb. 12. 15.

^k 2 Cor. 3. 22.

^l 1 Cor. 4. 12.

^m Mat. 26. 41.

ⁿ Heb. 10. 38.

^o 1 Sam. 12. 22.

§. 62. *Of the assurance of Faith.*

THe ground of the latter extreme, (which is childish *fearfulness*) is, that they seele the flesh in them, they are very wake and prone to fall away; and many in all times haue fallen away.

Ans. These that are thus tempted, must know that the cause of our assurance is not in our selues, but in Christ our Head; as wee lay hold of him, so he fast holdeth vs: for there is a double bond whereby we are knit vnto Christ, one on Christs part, the other on ours. *That*, is the Spirit of Christ: * *Hereby we know that we dwell in him, and he in vs, because he hath giuen vs of his Spirit. This*, is our Faith for Christ dwelleth in our hearts by Faith: Now, though our Faith should let goe her hold, yet Christs Spirit would not let goe his hold. This ground of assurance the Scripture expressly declareth: for saith Christ, *¶ I know my sheepe, I giue vnto them eternal life, and they shall neuer perish: now marke the reason, There shall not any plucke them out of my hand: My Father which gaue them me, is greater then all, & none is able to take them out of my Fathers hand.* Wherefore the Diuell and all his adherents can doe no more, to put out the light of Faith, & plucke vs from Christ, then all Creatures on earth can, to extinguish the light of the Sunne. For why? The Sunne from whence this light commeth, is farre aboute all, they cannot come at it: So Christ, on whom our Faith is founded, is farre aboute all our enemies. Christ must bee plucked out of Heauen, if true Faith vicerly full aw. y.

¶ Let the fore-named weak ones consider, that as the flesh is in them to make them weak, so also the power of Christs Spirit is in them to make them strong. Though the Spirit suffer the flesh sometimes to preuaile, it is not because the flesh is stronger then the Spirit, or the Spirit weaker then the flesh; but because the Spirit in wisdom will haue vs see our weak-

nesse, see in what need wee stand of the power of God, flie to God, depend vpon him: & at length the Spirit will preuaile, and get full conquest.

3 As for the fals of other, we know not what they were in truth.

§. 63. *Of the grounds of Scripture for perseverance.*

TO bee freed from this last temptation, they which are sicke thereunto, must seriously ponder those Scriptures which set forth the certainty and perseverance of Faith; which are such as these, * *Hee that beleeueth, hath everlasting life, and shall not come into condemnation, but is passed from death vnto life.* *¶ He that drinketh of the water that I shall giue him, shall neuer thirst: but the water that I shall giue him, shall bee in him a well of water springing vp into everlasting life.* *¶ This is the victory that ouercometh the World, euen our Faith.* *¶ Hee that beleeueth on Christ, shall not be confounded.* *¶ They that trust in the Lord, shall bee as Mount Zion, which cannot be remoued, but abideth for euer.* The grounds of this stability of Faith, are in the Scripture noted to be these,

1 The constancy of Gods loue, mercy, truth, covenant, calling, gifts, and the like; which is set forth by these, and such like promises as these be: *¶ I haue loued thee with an everlasting loue.* *¶ With everlasting kindeesse will I haue mercy on thee.* *¶ My mercy shall not depart away from him.* *¶ The Lord hath sworne in truth, hee will not in me from it.* *¶ I will make an everlasting covenant with them.* *¶ The calling and gifts of GOD are without repentance.*

2 The perpetuall efficacy of Christs intercession; manifested in one particular example, which is to be applied to all his Elect: for what hee said to Peter, (*¶ I haue prayed that thy Faith faile not*) he performeth for all.

3 The continuall assistance of the Holy Ghost: in which respect it is said, *That hee shall abide with vs for euer,*

Over-childish
fearfulness.

Assurance in
Christ.

1 Joh. 4. 13.

Eph. 3. 17.

1 Joh. 10. 27, 28,
29.

The power of
Christs Spirit in
the weakest.

1 Joh. 5. 24.

1 Joh. 4. 14.

1 Joh. 5. 4.

1 Pet. 2. 6.

Psal. 125. 1.

1 Ter. 31. 3.

1 Joh. 5. 8.

2 Sam. 7. 15.

1 Joh. 1. 32, 33.

1 Ter. 35. 40.

Rom. 11. 29.

Luke 21. 32.

1 Joh. 14. 16.

Phil. 1. 6.

eu^r: and that ^a he which hath begunne a good worke, will finish it. If we'll wee weigh and apply these and such like testimonies of Scripture, though wee worke out our saluation with feare and trembling, yet shall wee not bee fearefull and doubtfull of the issue.

ed; so as thereby our Faith (which otherwise might languish away through our owne weaknes, an^d Satans temptations) is not onely preserued, but exceedingly quickned, strengthened, and increased.

F/2.

§. 64. Of preseruing and encreasing Faith.

AS a preseruatue against those two poysonous potions, and as a meanes to keepe vs in the right way from falling into any of the two extremes, diligent care must bee vsed to preserue and encrease this precious gift of Faith: for if Faith be kept aliu^e, so as it may beare sway in vs, it will keepe vs both from boasting and doubting.

Our care therefore must bee diligently to frequent the publike ministry of the Word: for by it Christ is liu^e vp in the Church, as the brazen Serpent was in the Wildernesse. Yea, also to reade and search the Scriptures in Families, and with our selues alone. We heard before, that we must attend on the Word, till we finde Faith wrought in vs.

§. 14.

Heere we further learn^e, neuer to giue ouer, but so long as our faith hath neede to be confirmed and increased (which will be so long as wee liue in this world,) to vse the Word. Wee may not therefore thinke it sufficient that we haue had this benefit of the Word, to beleeue: wee must labour for a further benefit, to be established and confirmed thereby more and more in our most holy Faith.

VI. Point.
How Faith may be preserued and increased.

Two especiall points there bee which make to this purpose.

1 A conscionable and constant vse of the meanes which God to this end hath appointed.

2 Faithfull and hearty prayer for Gods blessing on those meanes.

The meanes are two: First, the ministry of Gods Word. Secondly, the administration of the Sacraments.

§. 66. Of vsing the Sacraments for increase of Faith.

THE Sacraments are purposely added for this end, to strengthen our Faith, which they doe two wayes. First, they are Gods^c scales added vnto his Word, that by two immutable things (Gods promise, and Gods Scale) wherein it is impossible that God should lye, wee might haue strong confidence. Secondly, they doe, as it were, visibly set before our eyes the Sacrifice of Christ (which is the ground-work of our Faith) so as in, and by them, Iesus Christ is euⁿ crucified among vs. The Apostle noteth, that Abrams, after he beleeued, receiued the signe of circumcision: and withall rendreth the reason, because it was a Scale of the righteousness of the Faith which he had: therefore it serued to the confirmation and preseruation of his Faith. To this end^f Philip baptized the Eunuch after he beleeued.

z By the Sacraments.

e Rom. 4. 11.

d Gal. 3. 1.
e Rom. 4. 11.

f Act. 8. 37.

1 By the Word.

WEE haue heard before, how Faith was bred by the Word.

Now, the Word is like to a kinde naturall Mother, which giueth suck to the Childe which shee hath brought forth: whereupon saith the Apostle, As new borne babes desire the sincere Milke of the Word, that ye may grow thereby. Hee had said before, That wee were borne anew by the Word of God: Here he sheweth that the Word hath a further vse; namely, to make vs grow. For, by the Word, the promises of God (which at first were made knowne vnto vs, and whereby Faith was bred) are againe and againe brought to our remembrance, the tender and offer of them oft renew

1 Pet. 2. 2.

b & 1. 23. 1

Fig.

God in wisdom having ordained these means to cherish our Faith, we ought to be conscientious in a frequent use of them, otherwise shall we throw our selves rebellious against GOD, and injurious to our owne soules.

§. 67. Of prayer for increase of Faith.

2 By prayer.

2 PRAYER is that meanes which God hath appointed to obtaine all grace, all strength of grace, yea and a blessing vpon all his ordinances (as I will § after shew) so that it must needs in that respect bee a notable preseruatue of Faith. Besides, by prayer, wee make our selues after an holy manner familiar with God, and so haue more and more euidence of Gods loue and fauour to vs, whereby our Faith must needs bee much strengthened. When Satan desired to winnow the Apostles, what means did Christ vse to preserue Peters Faith? *I haue prayed* (saith he to Peter) *for thee, that thy Faith faile not.* Thereby Christ also teacheth vs what wee must doe to preserue our Faith. After that once Faith is bred in vs, in Faith wee may pray that it faile not, but wee cannot so pray to get Faith. A man that heareth the sweet promises of the Gospell, and withall, heareth that Faith is that meanes whereby the benefit of them is receiued, may earnestly wish for Faith, and desire God to giue it him: but in Faith, (which yet he hath not) hee cannot pray for Faith, as after he hath it, hee may for the preseruation of it: therefore faithfull prayer is a proper means to cherish, keepe, strengthen, and increase Faith.

§. 68. Of well vsing Faith.

THE last point obserued out of this exhortation, is, *How Faith may be well used.*

The Apostle doth not simply say, *Take Faith*, but addeth this resemblance, *shield*, saying, *Take the shield*

of Faith: teaching vs thereby, that we must vse Faith, as souldiers vse their shield. I shewed before, how souldiers vse to hold out their shields against all the assaults and weapons of their enemies: to keepe themselves safe, they vse to lie vnder their shields, and so couer and defend their bodies: thus must we shelter our soules by Faith, holding it out against all spirituall assaults, and (as I may so speake) lie vnder it. This in generall is done by resting on Gods promises, which are the ground-wooke and rocke of our Faith. For by true Faith, we doe not onely giue credence to the truth of Gods promises, but also trust to them, and build vpon them, assuring our selues that they shall bee effected to our good, and so remaine secure whatsoeuer fall out.

This vse is to bee made of Faith, both in prosperity, and in aduersity.

§. 69. Of the vse of Faith in prosperity.

IN prosperity Faith hath a double vse.

1 It maketh vs acknowledge that it is the Lord which hath so disposed our estate, as Salomon did, saying, *The LORD hath made good his word, &c.*

For Faith hauing an eye to the promises of God, and exercising it selfe about them, when any good thing falleth out, it attributeth and applieth it to such and such a promise, and so acknowledgeth it to bee brought to passe by the Word and prouidence of God.

2 Faith maketh vs rest vpon God for the time to come, that all shall goe well with vs, as David did. For it maketh a man thus to reason: *God hath made many faithfull promises, neuer to faile or forsake them that trust in him. Hee hath hitherto made good his word to mee. Hee still remaineth the same God, true and faithfull. I will not therefore trouble my selfe with vaine fears. I feare no euill, but beleaue that it shall euer goe well with mee.* Hence vpon also faithfull Parents exhort

Faith is vsed as a shield by resting on Gods promises.

21 Chro 30. 20.

Two vses of faith in prosperity.

61 King 8. 20, 24.

2 Psal. 65, &c.

VII. Form.
How Faith may
be well used.

exhort their children to trust in God: yea, quietly they commend their owne soules into Gods hands, and commend their children to Gods providence, and that vpon this ground, exhorting them also to depend on God, as *David* did, 1 *Chro.* 22. 11. and 28. 9.) For ^a *faith bath eyes, whereby it doth after a manner see that to be true, which yet it seeth not.*

§. 70. *Of the use of Faith in aduersity.*

IN aduersity it hath also a double vse.

1 It vpholdeth vs in the present distresse, when else wee know not what to doe: instance *Dauid* (1 *Sam.* 30. 6.) and *Iehosaphat*, (2 *Chr.* 20. 12.)

2 It moueth vs patiently to ^b wait for deliuerance: for **GOD** hauing promised to giue a good issue, Faith resteth vpon it, euen as if it were now accomplished.

Thus in general, we see how Faith hath his vse alwaies in all estates.

§. 71. *Of oft calling to minde Gods promises.*

I Will furthermore particularly shew how we come to shelter our soules vnder Faith. For this, two especial things are requisite.

1 A faithfull remembrance of Gods promises.

2 A wise and right application of them.

For the first, *Dauid* hid Gods promises in his heart: thus it came to passe, that those ^a promises vpheld him in his trouble, and hee received admirable comfort by them. Assuredly, if the beleeuers doe call to minde Gods promise of succour and redresse in his distresse, it will quiet him for the time, and make him rest in hope, till he enjoy the accomplishment of that promise. While a beleuere well remembreth, and duly considereth what great and excellent promises are made, how mighty, faithfull and mercifull hee is that made them, he thinketh that the world may bee as soone ouerthrowne, as his Faith. But the letting of Gods promises slip out

of his memory, is that which maketh him faint. The Apostle hauing ^{*} intimated vnto the Hebrewes their fainting, declareth the cause thereof, by telling them *they forgot the consolation*: for that which is not remembered, is not knowne. Now Gods promises being the ground and very life of Faith, what vse of Faith can there bee, if Gods promises bee vnknewne, or (which for the time is all one) not remembered? As a Lampe will soone bee out, if Oyle bee not continually supplied: so Faith, if it bee not nourished with continual meditation of Gods promises, will soone faile.

By way of exhortation let vs bee stirred vp to search Gods Word, where his promises are treasured vp: and note what promises are there made for our comfort and encouragement: yea, let vs vse the helpe of others, especially, of those to whom ^b *God hath given the tongue of the learned*: yea (among and aboue all others) of them whom God hath placed in his stead, to whom ^c he hath committed the word of reconciliation: let vs vse their helpe for the finding out of Gods promises, and hauing knowledge of them, oft meditate and thinke on them, that so they may be the more firmly imprinted in our memories, as in a good treasury and store-house, and the more ready to be brought forth for our vse; like that ^d *good householder which bringeth forth out of his treasure, things both new and old*. As we vse our memories, so shall we find them ready to help vs in time of need: ^e *God therefore prescribed vnto his people diuers helpe for their memories.*

§. 72. *Of well applying Gods promises.*

IN the second particular helpe (which is wise and right application of Gods promises) consisteth the greatest vse of Faith, for which wee haue need of the *Spirit of wisdom and reuelation*.

The promises of the word are declarations of Gods fauour towards man,

n. 11. abel fides oculis / non, quibus quodammodo videt v. rum esse quod nouum videt Aug. 12. 11. 85.

1. 6. 6. 143.

Two helpe of Faith.

1 Remembrance of promises. 1. 1. 19. 11. 2. 30.

It is dangerous to forget Gods promises.

1. Heb. 11. 3. 5.

Sicut Merna nisi est subinfractu denum, et singu- lar sit fides, non habet vitam eternam meditationem scripturam. 1. Cor. 11. 25.

V. 6.

1. 1. 10. 4.

1. 2. Cor. 1. 19. 20.

1. 1. Mat. 23. 30.

1. Numb. 15. 18. Deut. 6. 7. 8.

1. Right application.

and of his providence over him for his good: for it pleased God as to take care of man, and to provide for him all things needfull, so before-hand to make faithfull promises to him thereof, to uphold him till the time of the accomplishment of them.

Now for the better application of them, wee are to consider both the *promises* themselves, and the *persons* to whom they are made.

In the promises, three things are to be observed. First, the *matter* contained in them. Secondly, the *kinde* or quality of them. Thirdly, the *manner* of propounding them.

The *matter* of Gods promises, is either *generall*, concerning supply of all good things, and deliuerance from all euill: or *particular*, concerning the severall particular estates, and needs of men.

§. 73. *Of applying generall promises.*

THAT first promise which GOD made to man after his fall (* *Hee shall breake thine head*) was a generall promise: for by it promise is made of Christ Iesus, and of that full redemption which Christ should make of man. So that promise which God made to *Abram* (*In th. seeds shall all the Nations of the earth be blessed*:) Here is all happinesse in Christ promised to all the faithfull. And that which the Apostle setteth downe, *All things shall worke together for the good of them that loue God, &c.* And againe, *All things are yours*: that is, all things tend to your good, and helpe forward your happinesse & saluation. Many other like generall promises there be in the Scripture, which are the rather to be remembered, because they extend themselves to all estates, to all conditions, and to all kinde of distresses whatsoever; so that if wee cannot call to minde particular promises, fit for our present estate, we may uphold our selues with these generall promises. For example, when the Deuill, or any of that

member wee, that all that they can doe, is but to nibble at our heeles, he shall neuer be able to crush our heads, to destroy our soule; yet his head shall be crushed, he utterly vanquished. If wee bee in any misery, remember we, that blessednesse is promised vnto vs, and blessed shall wee be. If any thing seeme to make against vs, this is promised to bee the issue, That all shall turne to our good.

§. 74. *Of applying particular promises.*

PARTICULAR promises fit for our particular estates and needs, are added to the generall, because we are weake and subiect to slip, and cannot well apply, and rest vpon the generall promises. These are very many, I will endeavour to draw them to some distinct heads.

They concerne this life, or the life to come. Those for this life are of temporall, or spirituall blessings. For the life to come, heavenly and glorious things are promised.

Promises of temporall things, are to supply things needfull. Remove things hurtfull.

For supply of things needfull, it is said, *Nothing shall be wanting.* *All things shall be ministred.* *God shall fulfill all your necessity, &c.* Besides; there are other particular promises fitted to our severall necessities: to such as want meat, drinke, or apparel, Christ hath said, *He not carefull for your life, what ye shall eat, or what ye shall drinke, nor yet for your body, what ye shall put on, &c. your heavenly Father knoweth that ye haue neede of all these things.* They which desire to haue yet more; particulars, let them reade *Leu. 26. 4, 5, &c.* and *Deut. 28. 3, 4, &c.*

In the Scripture are further to be found particular promises for Orphans, Widowes, Captiues, &c. likewise for time of waite, Famine, Sicknesse, &c.

If now we want any needfull thing, the vse of Faith, is to make vs rest vpon these and such like promises: for

General promises.

a Gen 3. 15.

b Gen 22. 18.

c Rom 8. 28.

d 1 Cor 3. 22.

Why generall promises are to be observed.

e 1 Cor 13. 12.

Gen 22. 18.

Rom 8. 28.

Why particular promises needfull.

e Psal 34. 9.
f Mat. 6. 33.
g Phil. 4. 19.

b Mat. 6. 33. 35.

for if they be rightly beleueed, they will make vs cast our care on God that careth for vs, and moderate our immeasureable carking after the things of this world, mouing vs patiently to waite for the accomplishment of our desire, or contentedly to want what God denyeth.

For removing things hurtfull, and deliuering vs out of troubles, God hath expressly said, *I will deliuer thee.*
There shall none euill come vnto thee: The Angels haue charge ouer thee, to keepe thee in all thy wayes, lest thou dash thy foot, &c.

Here then the vse of Faith is this, that if wee bee in any trouble, these and such like promises make vs rest quiet, patiently expecting the issue that God will giue, and that without prefixing any time (for *Hee that beleeueth, maketh not haste,*) or prescribing any meanes to him (as faithfull *Moses* when he said, *Stand still, and see the saluation of the Lord, &c.*)

For spirituall matters, we haue many most comfortable promises, as that *God will be our God, we shall bee his people, we shall all know him: he will forgive our iniquities: hee will write his Law in our heart: he will giue the Holy Ghost to them that desire him, &c.* So there are many particular promises for particular graces, as for Faith, Hope, Loue, &c. and for growth and increase in these.

The vse of Faith heere is, to vphold vs against our manifold defects, infirmities, and imperfections. For first it giueth euidence to our soules, that the graces wee haue, are the gifts of God, because God promiseth them. Secondly, it maketh vs rest on God for perfecting of that good worke which he hath so graciously begun; *I know whom I haue beleueed (saith Saint Paul) and I am perswaded that he is able to keepe that which I haue committed to him, &c.*

For promises of heauenly things, the Scripture is euery where plentiful: that *the soule shall at the dissolution of the body goe immediately to Heauen, that the body shall arise*

again, and *bee made like to the glorious body of Christ: and wee shall enioy euerlasting happines, with the li'e.*

The vse of Faith in regard of these, is to vphold vs with the expectation of that heauenly happinesse which is promised, yea, though we be here destitute of worldly things, and bee in many troubles and tribulations.

§. 75. Of applying absolute promises.

2 For the kinds of Gods promises, some are absolute, which God hath simply & absolutely determined to accomplish, euen as they are propounded: as before Christ was manifested in the flesh, *the promise of the Messiah, and of calling the Gentiles: since that time, the promise of calling the Iewes, and of Christs second comming in glory.* All sauing, sanctifying graces, being absolutely necessary to saluation, are thus promised to all Gods children: and the continuance & perseverance of them vnto the end; and also the end and issue of all, *eternall life.*

The vse of Faith in these, is to vphold vs against all feare and doubt, euen when wee haue not a sensible feeling of them for God (who is able to performe whatsoever he hath promised, and true and faithfull in all his promises) hauing absolutely promised such and such things, though all things in Heauen and Earth should seeme to make against them, yet would Faith beleue them.

§. 76. Of applying conditionall promises.

Other promises are conditionall, which are no further promised, then GOD in wisdom seeth to be most meete for his owne glory and his childrens good. Thus are promised

1 All temporall blessings, which *Lazarus*, an holy Saint, wanted.

2 Freedome from all crosses and troubles. What Saint hath not had his part in some of them? Who hath bene freed from all?

† Phil. 3. 21.

† Mat. 25. 34.

The kinds of Gods promises, 1 Absolute promises.

† Isa. 7. 14.

† Rom. 11. 26.

† Mat. 24. 30.

† 1 Cor. 1. 5.

† —.

† Job. 10. 28.

1 Conditionall promises.

† Luke 16. 30.

† Psal. 50. 15.
† & 91. 10, 11, 13.

† Isa. 8. 16.

† Exod. 14. 23.

† Jer. 31. 33, &c.

† Luke 11. 13.

† 1 Tim. 1. 10.

† Luke 23. 43.

† 1 Cor. 15. 52.

3 Freedome from all temptations. As our Head was tempted, so haue his members been from time to time.

4 Lesse principall graces, which are called restraining graces, being giuen rather for the good of others, then of them who haue them. These the Spirit distributeth severally, not all to euery one, but some to one, some to another.

5 The measure of sanctifying graces: for though euery Saint hath euery sauing grace in him, yet hath he not a like measure: some haue a greater, and some a lesse.

Admirable is the vse of Faith in these conditionall promises: for it maketh vs so to trust to Gods power, as wee subiect our selues vnto his will; as the Leaper, who said, *If thou wilt; thou canst make me cleane*; and those three constant seruants of God, who said, *Our God is able to deliuer vs from the hot fiery Furnace, and he will deliuer vs out of thine hand, O King. But if not, be it knowne to thee, O King, that we will not serue thy gods; &c.* For Faith persuaderth vs that God is wiser then our selues, and that he better knoweth what is good for vs, then we our selues doe, and somueth vs so to resigne vpon our selues wholly to Gods good pleasure.

This is the generall vse of Faith in respect of these conditionall promises: it hath also other particular vses, as for generall things, so to rest vpon Gods promise, as wee beleuee God will either supply our wants, or inable vs to beare them: as God had

1 For crosses, so to beare them, as being assured that God will either free vs from them, as hee deliuered Job; or add vs, and inable vs to beare them, and turne them to our good.

3 For temptations, that God will stand by vs, and giue a good issue.

4 For restraining and common graces, so to content our selues, as wee doubt not, but to haue such as shall be needfull to our saluation; which also is to be applied to the measure of

sanctifying graces, according to that answer of God to Saint Paul, *My grace is sufficient for thee.*

§. 77. Of applying implicit promises.

3 FOR the manner of propounding Gods promises, they are either expressly declared, or else by consequence implied. Expresse promises are either generally propounded to all: (of these we haue heard before;) or else particularly applyed to some particular persons. Some of these are such, as are not proper to him alone to whom in particular they are directed; but for the good of others also. If we finde such needfull for vs, it is the vse of Faith to apply them to our selues with as strong confidence, as if they had beene directed to vs. This the Apostle teacheth vs to do: for where God made a promise to *Ishuah*, (*I will not faile thee, &c.*) the Apostle applyeth it to all Christians. The ground of this applicatiō is taken from Gods vnchangeable and impartial manner of dealing: the same God that he is to one faithfull man, the same he is to all. If therefore he would not faile *Ishuah*, neither will he faile any.

By consequence promises are implied, either in the examples, or prayers of faithfull Saints.

In their examples, by those blessings which they haue enioyed. For that which God bestoweth on one, he is ready to bestow on euery one to whom it is needfull: Gods giuing it to one, is a promising of it to all. So as wee may, with a strong confidence, depend vpon God for such needfull things, as if God had expressly promised them. Thus doth Saint James yrge that end which God gaue to *Iobs* troubles, as a ground of our Faith, to make vs wait for a like deliuerance in our troubles.

In their prayers, by those things which they haue prayed for in Faith and obtained. Their faithfull calling vpon God; & Gods gracious hearing of them, are as much as a promise, that God in such and such things will

1 Cor. 12. 9.

The diuers manner of setting downe Gods promises.

Heb. 13. 5.

1 Ias. 5.

1 Iam. 5. 11.

1 Cor. 12. 8, &c.

The vse of Faith in conditionall promises.

Mat. 1. 40.

Dan. 3. 27, 18.

Phil. 4. 11.

Job 41. 10.

1 Cor. 10. 13.

Heb. 12. 10.

1 Cor. 10. 13.

heare vs calling vpon him : thus did *Dauid* make this a ground of his faith, *Psal. 22. 5.*

The vse of Faith in these implicit promises, is to perswade our hearts, that God will deale with vs as hee hath in former times dealt with his faithfull children.

§. 78. *Of the true Heires of Gods promises.*

THE last point to be noted for the right application of Gods promises, is the persons to whom they belong.

Here note two points.

1 Who are the righteous heyres and children of Gods promises.

2 How these heires are qualified.

1 For the first, Christ Iesus, the true naturall Sonne of God, as he was *Emanuel, God with vs*, our Head and our Redemer, is properly the Heire of all Gods promises : *a In him they are yea, and Amen* : That is to say, In him they are propounded, ratified, and accomplished. This is euident by these general promises which are the foundation of all the rest. *b Hee (that is, Christ) shall breake thine head. c In thy seede (that is, Christ) shall all the Nations of the earth be blessed.* Now, how is Christ the heire of Gods promises ? As a priuate person ? Only in himselfe ? No verily : but as a public person, as the head of a body : for Iesus, together with all the Saints, which were giuen him of his Father, make but one mysticall body, *d which is Christ* : so as all the faithfull, together with Christ, are heires of the promises ; they stand they alone, haue a right vnto them : so as what the Apostle saith of godlinesse, I may fitly apply to Faith, which is the mother of all godlinesse, *e Faith is profitable vnto all things, which hath the promise of the life present, and of that which is to come.* Both generall and particular promises, promises of earthly, spirituall, & heavenly things ; conditionall and absolute promises : all promises belong to the faithfull.

§. 79. *Of applying Gods promises to the right persons.*

2 FOR the second, the seuerall conditions and qualities of the persons to whom seuerall promises are made, are exceeding many. Sometimes they are made to Faith sometimes to obedience, sometimes to vprightnesse, to cheerefulnessse, to constancy, to loue, to feare ; to such as mourne, hunger, are heauy laden ; to such as pray, heare Gods Word, keepe his Commandements, to the fatherlesse, *widowes, captiues, poore, sicke, &c.* It is not possible, neither yet is it needfull that I should reckon vp all : they are here and there to be found thorowout the Scripture.

The vses of Faith, in respect of the persons to whom the promises are made, are these :

1 To assure vs that we are they to whom they appertaine :

2 To make vs apply them to those seuerall qualities which wee finde in our selues, as if we hunger, to beleue we shall be satisfied ; if wee mourne, that we shall be comforted, and so in the rest.

3 To make vs expect the accomplishment of them, according to our seuerall needs : as when wee are in any trouble, to expect *deliuerance* ; when tempted, *assistance* ; when in want, *reliefe*, &c.

Thus (as distinctly as I can) haue I shewed how the Shield of Faith may be vsed.

Hitherto of the manner of the Apostles exhortation.

§. 80. *Of the meaning of the Metaphor.*

THE motiue whereby he inforceth his exhortation, followeth, wherein is contained the eighth generall point to be deliuered in this Treatise of Faith, which is *the benefit and power of Faith*, in these words :

(14) Where-

The persons to whom Gods promises belong.

21 Cor. 1. 28

b Gen. 3. 15.

c & 22. 18.

d Gal. 3. 16.

e 1 Cor. 13. 21.

f 1 Tim. 4. 8.

8. Point.
The benefit and power of Faith.

Wherewith ye shall be able to quench all the fiery darts of the Deuill.

THe Apostle here vseth another Metaphor. His manner of phrase may at first seeme to bee improper, *That a man should take a Shield to quench fire*: A Shield is rather to keep off a blow. But if well note the drift of the Apostle, and also the manner of framing his speech, we may finde that it is not so improper as it is taken to be. For first, he saith not, *By the Shield ye quench*, but *by is ye shall be able to quench*. Again, hee saith not simply, *whereby ye shall be able to quench darts*: that had bene improper: but hee addeth, *fiery*. Thus, because Satans temptations are as *darts*, and as *fiery darts*, hee vseth the Metaphor of a *Shield*, in opposition to the one, and the Metaphor of *quenching*, in opposition to the other. Thus we see that the Apostles speech is proper enough, answering two Metaphors in their severall kindes: A *Shield*, in relation to *darts*: *quenching*, in relation to *fiery*.

as it is written.

A double benefit of Faith.

Besides, hereby he declareth a double benefit of Faith: one, to protect vs from Satans temptations, that they annoy vs not: the other (if they do pierce and wound our soules) to cure the hurt which they haue done.

To amplify this benefit of Faith, the Apostle describeth our enemy by his malicious and mischievous nature (*the wicked*) or, as the original with an emphasis setteth it downe, *that wicked one*) and his temptations, by the kinde of them vnder this Metaphor, *Darts*.

Of the nature of this *wicked one*, I haue spoken before on *vers. 12*.

For the Metaphor, a *Dart* is a kind of weapon that is flung, slung, or shot at a man farre off, which if it hit him, will deeply pierce him, and sorely gall him. I shewed before, how wee were oft forced to *wrestle* with Satan, and to grapple with him hand to hand. Here is shewed that he hath also *Darts* to shoote at vs a farre off, so as

as it is written.

he can pierce and wound vs when we see him not: he can send at vs, though hee come not to vs. As when the *Dragon* could not come at the *Woman*, hee cast waters after her. This *Woman* is the *Church*; the red *Dragon*, *Satan*; *Waters*, his manifold temptations or *darts*.

Thus we see, that

The Diuill every way can annoy us, both at hand and a farre off: when he is suffered to come to vs, end when he is restrained and kept from vs.

How can we now at any time bee secure? Dost it not stand vs in hand to watch alwaies, alwaies to be well armed, and haue this *Shield of Faith*?

That the benefit and power of Faith may be the better discerned, I will shew more distinctly

- 1 What these *Darts* are.
- 2 How they are kept off.
- 3 Why they are called *fiery*.
- 4 How they are *quenched*.

§. 81. Of Satans Darts here meant.

Some take afflictions to be meant by *Darts*.

Answer. There is another proper piece of Armour to defend vs from the hurt of them, namely, *The preparation of the Gospell of Peace*.

Other take all things and all prouocations to sinne, to be here meant.

Answer. This must needs be too generall: for thus should the severall pieces of Armour, and their distinct vses be confounded. The *Brest-plate of Righteousnesse* is the proper fence against such temptations.

I take the *Darts* here spoken of, to be those severall and sundry temptations which the Diuill vseth to draw vs to doubt of that helpe we haue in God, and to despair: for oft hee casteth sundry thoughts of despair into vs, that hee might shut out all hope in God, and so draw vs into perdition. Thus afflictions, so farre forth as the Deuill vseth them as meanes to disquiet and vex the soule, may be here vnderstood: and like-

6 Reu. 12. 15.

Obfer.
Satan can annoy
we annoy vs.

Vse.

What are Satans
Darts.

Diabellus in variis
desperationis cogitationibus nos immitit, quo excludat in Deum expectationem. Chrysostomus ad Thron.

wife all finnes and prouocations to sinne, as they tend thereunto. These temptations, where they light and fasten, pierce deepe. Satan let store of these flye against *Iob*, they fell on him as thicke as baile-stones: *despaire* was it which Satan sought to bring *Iob* vnto, by depriving him of his Cattel, Goods, Children, and all that he had, by striking his body all ouer with sore Botches and Boiles. The contradicting speeches of *Iobs* wife & friends (the instruments of Satan herein) tended to this. These Darts also he let flye at *Dauid*, as appeareth by the many complaints of *Dauid*: yea, he hung some of these at Christ in the *Wildernesse*, in the *Garden*, and on the *Crosse*. No Darts so wound the body, as these wound the soule where they fasten.

§. 82. Of the vertue of Faith against Satans Darts.

2 THESE Darts are onely kept off by Faith: for Faith alone giueth vs assurance of Gods loue: by it wee so rest and repose our selues on the fauour of God in Christ, as nothing can make vs doubt of it, or separate vs from it. *Though he slay me, yet will I trust in him*, saith *Iob*. Reade *Psal. 3. & 91. & Rom. 8. 38, 39*. The stronger our Faith is, the better are we fenced against these temptations: the weaker our Faith is, the deeper doe they pierce: yea, if they preuaile against vs, it is because we want this shield, or at least haue let it fall, and so for the time want the vse of it. Therefore *Saint Peter* exhorteth to be *stedfast in Faith*, while wee resist the Diuell, as if he had said, *Looke so your Shield, keepe it safe, hold it out manfully against all the darts of the Diuell*.

§. 83. Of Satans fiery darts.

3 THEY, who by these Darts vnderstand afflictions, say, they are called *fiery*, because afflictions are

griuous to the flesh, they who vnderstand siones, because as fire they kinde one another and so increase.

But there is an higher matter here meant; for the Metaphor is taken from malicious mischieuous enemies, who poyson the heads of Darts, and Arrows, and Bullets which they shoot at men: these poysoned things being of a fiery nature, if they pierce into a mans flesh, lye burning and tormenting the body, and continue to inflame it more and more, till they haue soaked out the very life a man, if in time they bee not cured. Thus the fore-named temptations of Satan, tending to doubt and despaire, (if they fasten) vex, grieue, and torment the soule, burning and festring therein, till they bring a man to vtter destruction, if the fire and heat of them be not slaked and taken away.

It must needs be great burning, great anguish and vexation, that made *Dauid* cry out and say, *Lord, rebuke me not in thy wrath, &c. My bones are vexed: my soule is also sore vexed, &c. I fainted in my mourning, &c. I am in trouble, mine eye, my soule and my belly are consumed with griefe, &c. I roared all the day.* Much more bitter exclamations did *Iob* send forth: and yet what men were these? What excellent worthies of the Lord? If the fiery vortome, and burning poyson of Satans darts so tormented such men, men of admirable Faith, how doe they torment men of weak Faith, yea, men of no Faith? *Indus* was so tormented thereby, that his life was an vsupportable burden vnto him, hee could not endure it, but made away himselfe, as many other haue done in all ages.

§. 84. Of the vertue of Faith against Satans fiery Darts.

4 THE only meanes to coole this scorching heat, and to assuage this burning, is the Blood of Christ: and Faith onely is the meanes to apply the efficacy of Christs Blood to our soules: by Faith therefore, and by nothing

Answe.

e Mat. 4. 3.
d Eccl. 16. 37, &c.
e Eccl. 37. 46.

Faith only keepeth off the Darts of Satan.

Iob 13. 15.

1 Pet. 5. 9.

What are Satans fiery darts.

Psal. 6. 1, 3, 6.

1 Eccl. 9. 10.
Eccl. 32. 37.

Iob 3. 3, &c.
Eccl. 6. 1, &c.

1 Mat. 27. 5.

By Faith only the fiery Darts of Satan are quenched.

nothing else, may these fiery Darts be quenched. As Balsome, and such other medicinable Oyles which Chirurrgions haue for that purpose, being applyed to that part of mans body which is inflamed with the forenamed poisonous weapons, asswage the heat, driue out the poyson, and cure the flesh: so Faith, which applyeth the vertue of Christs Sacrifice to a perplexed and troubled soule, dispelleth the inward anguish thereof. The Faith of *Dauid* did thus cheere vp and refresh his soule, after it had bene perplexed; in which respect he saith vnto his soule, *Why art thou cast downe and vnquiet? Wait on God, &c.* Thus againe, and againe he cheereth vp his soule: this also drew the fiery poyson out of *Iobs* soule, as that speech implieth, *Though he say me, yet will I trust in him.*

§. 85. *Of strining against despaire.*

A Retemprations to despaire, piercing Darts: Fiery Darts? Keepe them off as much as possibly may bee. As we feare to drinke poyson, let vs feare to despayre. It will bee a fiery burning poyson in our soule, that will yeeld vs no rest; as we see in such as are overcome thereby. Let vs not dare to yeeld vnto it; but though God should seeme to be so angry with vs as to kill vs, yet with *Iob*, to trust in him. For this end we must suffer Faith to haue the vpper place in vs, euen aboue sence and reason too. And for this end looke vnto God, and duly weigh both what he promiseth, and why he maketh such gracious promises to vs: and looke not to our selues and our owne deseruings, but rather know that Gods mercy is an Ocean, in comparison of the drops of our finnes; they that despaire, little consider how much greater Gods goodnes is, then their sinne.

§. 86. *Of the need and benefit of Faith.*

IN how wretched a condition doe they liue, who are destitute of faith!

they lye open to all the fiery, burning, tormenting temptations of the Diuell, they haue no meanes to prevent them, none to quench them when they are wounded in conscience. This fire must needs either stupifie all their spirituall senses, dry vp all the life of the soule, and take away all feeling: or else torment them intolerably without all hope of redresse, as *Cain*, *Saul*, *Iudas*, and such like were tormented. It were much better for a man not to be, then not to beleue.

What an admirable vertue is Faith? What vertue hath it in it selfe? What benefit doth it bring vnto vs? What Christian Souldier (that is wise, and feareth these fiery darts) dares enter into the battaile without this Balsome? The maine and principall end, for which the Apostle heere setteth downe these benefits of Faith, that which especiall hee aimeth at, is, to commend vnto vs this precious gift, so as it may bee a strong motiue to vrge all the forenamed points concerning Faith, whereof we haue spoken before, and to stirre vs vp diligently to labour and vse all the meanes wee can: First, to know what true Faith is; Secondly, to get it; Thirdly, to proue it; Fourthly, to preferue and increase it; Fifthly, well and wisely to vse it.

§. 87. *Of spirituall recovery.*

BEhold here a sure ground of much comfort and great encouragement, euen to such as are weake, and by reason of their weaknesse, or else through the violence of some temptation, haue let fall their Shield, so as Satans fiery Darts haue touched their conscience, and pierced their soule. Let them not thereupon vtterly despaire, and yeeld themselues ouer to Satans power, but know that yet their Faith may stand them in stead, that yet there is a further vse of it, not onely as a Shield to keepe off, but as Balsome to draw out the fire, to quench it, and cure the wound. * The

vse 3.
The vertue of Faith.

vse 4.
Spiritual wounds may be cured.

a Plal. 42. 5.

b 11.
c & 43. 5.

d Iob 13. 15.

vse 1.
Yeeld not to despaire.

Qui dissidit, summi boni bonitatem maiorem sua nequitia non sentit.
Aug. de ver. puz. cap. 5.

vse 2.
Wretched are they who want Faith.

e dnm. 20770.
§. 16.

word which the Apostle here vseth, implieth (as wee haue shewed) a recouering, refusing, and taking vp againe our Shield. Let not therefore our faintings, failings, and spirituall wounds put vs out of all hope, as if death and destruction, without all remedy and recouery, must needs follow thereupon: But rather let vs with all speed haue recourse to Gods promises, and to Christ Iesus, the true Heire of them, and so renew our Faith, as ^a Peter renewed his, when hee looked vpon Christ.

§. 88. Of Satans assaulting our Faith.

THE last point yet remaineth, which is, to discouer the manifold wyles which the Diuell vseth against this heavenly gift, and to shew how they may bee auoided. Wee haue heard before, how he laboureth to spoile vs of the Girde of Truth, Brest-plate of Righteousnesse, and Shoes of Patience; but his best wit and greatest force is bent against the Shield of Faith. The first assault made against Ewe, was in regard of her Faith, ^b Hash God indeed said, &c? so against Christ, (^c If thou bee the Sonne of God, &c.) Herein did wee oft tempe the ^d Israelites, yea, and ^e Moses & also in the Wildernesse: ^f This was it for which he desired to winnow Peter, and for which ^g Paul feared lest he had tempted the ^h Thessalonians. Lamentable experience sheweth how mightily he preuaileth by this temptation: in time of persecution he bringeth men hereby to renounce their profession: and hereby at all times hee bringeth many to the very pit of despair.

That which hath been before deliuered concerning the excellency, necessity, vs and benefit of Faith, declarerh the reason, why the Diuell so assaulteth it: for he, being our aduersary walking about and seeking whom to deuoure, espieeth that Faith is it which especially preferueth vs safe from being deuoured; that this is the victory which ouercommeth both ^h himselfe and his chiefe agent and instrument,

the world; and therefore with all might and mine endeuoureth to spoile vs of this Shield. It is therefore needfull wee should know what are his wyles, and how they may bee auoided.

His sundry kindes of wyles may be drawne to two heads, namely, those whereby he laboureth either to keep men from Faith, or else to wrest Faith from them. I will in order discouer some of the principall in both kinds, which are these.

§. 89. Answer to Satans Suggestion, that it is presumption to beleuee.

1. Suggest. First, it is altogether impossible to attaine vnto any such gift as Faith is. Secondly, can any man be assured that Christ is his? Thirdly, who soeuer hath any such conceit, presumeth. Fourthly, to inforce this temptation the further, hee also suggesteth, that the ground of Faith (Gods Word) is vncertaine. And fifthly, though that Scripture were the certaine Word of God, yet the Ministry of it by man, is too weake a meane to worke so great a worke: as Faith is thought to be: this Suggestion hath preuailed much with Papists.

Ans. First, that which hath been before deliuered concerning the getting of Faith, sheweth that this is a lying Suggestion. Secondly, it hath bene exprefly proued, that a man may know hee hath Faith: Thirdly, the differences betwix faith and presumption shew, that assurance of Faith is no presumption.

1 Faith driueth a man out of himselfe: because the beleueer can finde no ground of confidence in himselfe, therefore he casteth himselfe wholly vpon Christ.

Presumption findeth something in the man himselfe to make him boast, and thereupon it maketh him selfe-conceited.

2 Faith resteth on a sure ground, which is Gods Word, that both commandeth vs to beleuee, and promi-

feth

1. Ioh. 5. 4

1 Luke 22. 61, 62.

IX. Point. Satans wyles against Faith.

Satan most of all assaulteth our Faith.

1 Gen. 3. 7.

2 Mat. 4. 8.

3 Psal. 78. 22, 32.

4 Numb. 10. 12.

5 Luk. 22. 32.

6 1 Thef. 3. 5.

§. 19. R. c.

§. 36.

Differences betwix faith and presumption.

7 1 Pet. 5. 9.

seth to performe that which wee doe beleue.

Presumption relyeth onely on a mans firmize and meere coniecture.

3 *Faith* is ioyned with the vse of meanes: both of those meanes whereby it was first bred, and also of those which God hath appointed for the nourishing of it.

Presumption not only carelesly neglecteth, but arrogantly contemneth all meanes.

4 *Faith* is wrought by degrees: first, by knowledge; then, by griefe, after, by desire; as wee heard ^a before.

Presumption is a sudden apprehension of the minde.

5 *Faith* maketh a man worke out his saluation with an holy ieaousie, yea, with feare and trembling: of calling vpon God, and depending on him.

Presumption is ouer-bold.

6 *Faith* maketh a man depart from all iniquity, and keepe a cleere conscience.

Presumption is accompanied with much pollution, at least inward.

7 *Faith* is most sure in time of tryall, then is the strength of it most manifested.

Presumption, like a Bragadocha, then maketh greatest flourish, when there is least danger.

8 *Faith* continueth vnto the end, and neuer falleth away.

Presumption is subiect to decay totally and finally.

4 Of the certainty of Gods Word we shall ^b after speake.

5 For mans Ministry, it is Gods ordinance; and thence it hath that mighty power to worke Faith: for God, who at first brought light out of darknesse, can by weake meanes worke great matters: Besides, ^c *We haue this treasure in earthly vessels, that the excellency of that power might be of God, and not of vs.*

§. 90. *Answer to Satans suggestion of the difficulty of getting Faith.*

2 *Suggest.* **I** Fit be not impossible to get Faith, yet it is so difficult and hard a matter, that not one of a thousand who seeke it, obtaine it. Herein Satan preuaileth with idle, slothfull persons, ^d who in all things which they should enterprize, pretend more dangers and difficulties then needs, of purpose to finde a pretence to their idleneffe.

Answe. Though it be heard to the carnall carelesse man; yet (as *Salomon* saith of knowledge, *Prouerbs* 14. 6.) *Faith is easie to him that will beleue;* nor that it is simply in mans power, but that Gods Spirit so openeth his vnderstanding in the mysteries of godlinesse, so worketh on his hard and stony heart, making the one capable, and the other plyable, as thereby the man is brought like softned wax, easly to receiue the impression of Gods Seale. Though man in himselfe be dead in sin, yet Gods Word is as powerfull to quicken him, as *Christis* was to raise *Lazarus*: Indeed many seeke, and finde not; aske, and haue not: but why? ^e *Saint James* giueth one reason, *They aske, and seeke amisse.* They seeke Faith in themselves, and from themselves: they seeke it by carnall and fleshy deuices: they seeke it by their owne wit and reason. *Saint Paul* rendreth another reason, ^f *The god of this world hath blinded their mindes, that the glorious light of the Gospel should not shine vnto them.* Because they oppose against Gods Truth so farre as it is made knowne vnto them, or wittingly winke at it, or turne from it, God giueth them ouer in iust iudgement, to the power of Satan, who blindeth their mindes. But if wee repaire to the Author who giueth Faith, and to the Spring whence it floweth; if we rightly vse the right meanes of attaining it, and wait at the doore of Wisdome till shee open vnto vs, vndoubtedly wee shall finde Faith, and not misse of it.

^d Prou. 21. 13.
Ec 26. 13.

Faith, not hard
to the willing.

^e Ioh. 11. 43, 44.

^f Iam. 4. 3.

^f 2 Cor. 4.

^a §. 10, 21, 22, 23,
24. & §. 41, 42, 43,
44, 45.

^b Treat. 2. part 8.
§. 15.

^c 2 Cor. 4.

§. 91. *Answer to Satans suggestion of the small neede and use of Faith.*

3 *Suggest.* Faith is a needles thing. This conceit the Devil putteth into the minde of two sorts of people: first, of proud Pharisaicall Iusticiaries, who trust to their owne righteousness: these thinke that the Brest-plate of Righteousnes is Armour enough. Secondly, of secular, carnall Gospellers, who imagine that a good hope (as they call it) is sufficient, there needeth not assurance of Faith.

Answer. God maketh and ordaineth nothing in vaine: as for the proud Iusticiary, let him first knowe that righteousness severed from Faith, is no righteousness: though righteousness ioyned with Faith, be of good use, yet severed from Faith, it is of no use at all. Secondly, that the Brest-plate of Righteousnesse, which the best men ouer in this world had, was full of crackes and holes, full of many defectis and imperfections, through which Satan would soone haue wounded them euen to death, if they had not had this shield.

As for the secure Protestant, if euer he feele the fire of Satans darts, he will finde, that all the assurance which possibly hee can attaine vnto, is little enough. That poore man which said; *I beleue, Lord, helpe my vnbeliefe:* And the Disciples, which said, *Lord, increase our faith,* saw that a good hope was not enough.

As a preseruatue against this poisonous temptation, we must labour for all the assurance of Faith that wee can.

§. 92. *Answer to Satans suggestion of the damage arising from Faith.*

4 *Suggest.* Faith is hurtfull to a mans credit, honour, profit, pleasure, &c. Herein Satan preuaileth with worldlings, whose hearts are onely on things here below.

Answer. First, the price of Faith, as of one graine of Faith, is of more worth then all the treasure in the world: this that good Merchant well knew, who sold himselfe buy it. Secondly, they who are wounded with Satans fiery Darts, would willingly forgoe all credit, wealth, and pleasure that the world possibly can giue, for a dram of Faith. Thirdly, there can be no true credit, honour, profit, pleasure, &c. without Faith: all are sanctified by Faith, otherwise they are meere shadowes and shewes.

§. 93. *Answer to Satans suggestion of Faiths vnworthinesse.*

5 *Suggest.* Faith is too good and precious a thing for poore wretched sinners to haue: herein he wraileth with distressed fearefull Christians.

Answer. For remouing of this, wee must remember what was before deliuered of Gods free grace, and rich bounty, which is not restrained by our vnworthinesse.

If the Diuell by these, or such like means, cannot keepe vs from getting Faith, hee hath other wyles to wrest it from vs, which follow.

§. 94. *Answer to Satans suggestion of mans imperfection.*

6 *Suggest.* Thy Faith is not sound, but counterfeite; for it is mixed with many imperfections, transgressions, weaknesse, doubtings; there is no growth or increase of it: many weake Christians are brought hereby to stagger.

Answer. Oft proue thy Faith, especially by the causes, and by thy loue, and true desire to liue honestly: Know that euery thing here is imperfect, yet that truth and imperfection may stand together: strue against these imperfections, and vse the means for encrease of Faith.

§. 95. An-

Great neede
worth of Faith.

Mat. 23. 42

Great need of
Faith.

Mans vnworthi-
nesse, no hinder-
ance of Faith.
§. 28, 29.

Mat. 9. 24.
Mark 17. 5.

Imperfect Faith
may be true and
sound.
Heb. 12. 12.

§. 95. *Answer to Satans suggestion of trusting to meanes.*

7 *Suggest.* **T**HERE are meeke helps afforded for all distresses: why may not men trust to them? Is it not good to seeke to the Physician in sicknesse? To trust vnto number and prowesse of men in warre? And to friends in time of need? Thus he maketh many to cast away the shield of Faith, their confidence in God, and to trust vnto outward meanes, as *Asa*.

Answer. All meanes are subordinate to Gods Providence, and guided thereby: therefore in the vie of them we must looke vnto God, and depend on him, and call vpon him for a blessing: neither supply of meeke meanes, nor want of them, must any whit lessen our trust in God, but to God must all the glory be giuen, whatsoever the meanes be.

§. 96. *Answer to Satans suggestion of Apostacy.*

8 *Suggest.* **T**HOU canst neuer hold out: thy Faith will not

only be in vaine, but thy latter end is like to bee worse then the beginning: How many haue fallen away in all ages, and daily doe fall away?

Answer. There are meanes to preferue and increase Faith, as well as to get it: let them bee well vsed, and thy Faith shall neuer faile: Remember *Christs* prayer for *Peters* Faith: as for others, wee cannot so well know the soundnesse of their Faith as of our owne.

§. 97. *Direction against Satans stormes.*

IF he preuaile not by any of these, or such like subtil suggestions, he will try by all the stormes and troubles he can, to shake and ouerthrow our Faith.

We must therefore be like sound Oaken Trees, which the more they are shaken, the deeper rooz they get in the earth; and know for our comfort, the Deuill can raise no greater stormes, then God in wisdom permitteth him. God in the end will turne all to our good, as he deakt with *Iob* (*Iob* 42. 10, &c.) so that if we beleue, we shall surely bee established. Faith maketh men secure in perils.

Faith falleth not cleane away.

Luk. 22. 32.

42 Chr. 16. 11.

Subordinate meanes take not awy the vic of Faith.

Virtus fidei in periculum securae est. *Chryl. in Mat. 20. hom. 37.*



THE



THE SEVENTH PART.

The Helmet of Hope.

Ephes. 6. 17. *And take the Helmet of Salvation.*

§. 1. *Of the difficulty of a Christian Souldiers Effate.*



Xcellent meanes of defence are those whereof we haue heard, especially the last of them: yet the Apostle thinketh them not sufficient, but proceedeth to set forth other pieces of Armour, saying, *And take, &c.* Whence we may well gather, that

It is no easie matter to be a Christian Souldier, and stedfastly to stand vnto the end against all assaults. Many graces are needfull to be added one to another for that purpose. One might haue thought, that when hee had named *the shield of Faith*, hee need haue added no more: but God, who knoweth both our weaknesse and pronenesse to faint, and also the power and subtilty of our aduersaries better then our selues, seeth it needfull that an *Helmet* be vsed as well as a *Shield*: our care therefore must be to vse this also.

§. 2. *Of the Spirituall Grace here meant.*

This fifth piece of Spirituall Armor (though it bee not

Some refer these two Metaphors, *Helmet*, & *word*, vnto the *Word of God*,

plainly expressed) is necessarily implied to bee *Hope*; for^b in another place where he vseth this Metaphor, hee expresseth *Hope*, *For on* (saith he) *for an Helmet, the hope of Salvation.* What could more plainly bee spoken? And what better interpreter of the Apostles minde could we haue then the Apostle himselfe?

Saluation is thus applied to *Hope*, because

1 Saluation is the maine end of our *Hope*, that which aboue all other things wee wait for: when we come to the possession of it, then hath *Hope* her end, and period.

2 It is an especiall meanes of attaining vnto Saluation, (*We are saued by hope.*) This

and say, that two vses of the Word are set downe vnder a. Metaphors one, to be *defence*, as an *Helmet*; the other, to be *offensive*, as a *Sword*.

Ans. The *Sword* alone of it selfe implyeth both these vses, for it is an especiall meanes of defence as well as of offence: these two Metaphors being as distinctly set downe as any of the former, there is no reason why they should bee referred to one and the same thing.

Other say, that *Christ* himselfe is here meant by this metaphor, *Helmet*, because he is *Saluation*, and because the very word here vsed (*ἡ ἐπιβίβω*) is in other places attributed to *Christ*, as *1 Pet. 2. 30. & 3. 6.*

Ans. It is not properly attributed to *Christ*, but tropically, because he is the Author and finisher of our saluation. It is more proper to take it for the thing it selfe which *Christ* hath purcha-

§. 1. The 5. s.

Why it is called the hope of saluation.

6 Rom. 8. 24.

a. 2. *Offensiu. from the inference.*
No easie matter to be a Christian Souldier.

Hope, the fifth piece of Armour.

he waiteth for, so as he need not bee ashamed of his Hope. Fitly therefore is it termed, *An Anchor of the soule, both sure and stedfast.* According to the quality and quantity of Faith, is the quality and quantity of Hope. What a man beleueth, that he hopeth for: as hee beleueth, so he hopeth for it: but true Faith doth assuredly beleue the truth of Gods promises: therefore true Hope doth certainly expect them: for there are the same props to vphold our Hope, that are to vphold our Faith, to wit, the goodnesse, power, truth, and other like attributes of God: Hope ariseth not from mans promises, nor is nourished by mans merits.

Our aduersaries make vncertainty a property of Hope, and ground it vpon coniectures and probabilities: whereby they take away one maine difference betwixt the hope of sound Christians, and carnall Libertines, and cleane ouerthrow the nature of sauing Hope: for though, by reason of the flesh, the best may sometimes wauer in their Hope, as well as in their Faith: yet is not this wauering of the nature of Hope: but the more Hope encreaseth, the more is doubting dispelled.

For Patience: ^b that also is expressly attributed to Hope: *If wee hope for that we see not, we doe with patience waite for it:* How needfull it is that our Hope bee accompanied with patience, we shall see hereafter.

§. 5. *Of the agreement betwixt Faith and Hope.*

Hope agreeth with Faith in many things: for example, in these:

1 In the *Author* and worker of them both, which is Gods holy Spirit, as ^c *Faith is a fruit of the Spirit,* so ^d *we abound in Hope through the power of the holy Ghost.*

2 In the *common matter:* for both are sauing and sanctifying graces, as ^e *Wee are saued by Faith,* ^f so also by Hope: and as ^g *By Faith the heart is*

purified, so ^h *he that hath Hope, purgeth himselfe.*

3 In the *Ground* of them: both of them are grounded on Gods promises, as we haue heard.

4 In the fore-named properties, *Assurance* and *Patience.* The same Apostle that made mention of ⁱ *Assurance of Hope,* mentioneth also ^k *Assurance of Faith,* and as ^l *he that hopeth; waiteth with patience,* so ^m *he which beleueth, maketh not haste.*

5 In *continuance;* which is onely till they haue brought vs to the possession of the inheritance promised: in which respect *Love,* which continueth euen in Heauen, is preferred both to *Faith* and *Hope.*

6 In many excellent effects: as are a cleare and quiet conscience: an vter denyall of a mans selfe: a casting of himselfe wholly on Gods grace: a patient bearing of all crosses, perseverance vnto the end, &c.

§. 6. *Of the difference betwixt Faith and Hope.*

They differ in these things especially.

1 In their *order:* Faith is first, for it bringeth forth Hope: ⁿ *Faith is the ground of things hoped for.*

2 In the kind of *Object:* Faith is of things ^o past, and ^p present: hope onely of things to come.

Object. Faith is also of things to come: for we beleue eternall life.

Answer. Faith giueth ^q a subsistence, and present being, to such things as are to come; by it we beleue those good things which are promised to be ours, though the possession of them be to come.

3 In their *nature:* Faith ^r beleueth the very truth of Gods promises, and ^s *sealeth that God is true:* Hope waiteth till God manifest and accomplish his truth.

Thus wee see, that Hope is a different and distinct grace from Faith, yea, so as it may be vsed when Faith faileth: and it serueth to cherish and

(k) vphold

a Heb. 6. 19.

Vncertainty no property of Hope.

b 1 The. 1. 3. Rom. 8. 25.

II. Point. Wherein Hope and Faith agree. 1 In the Author.

c Gal. 5. 22.

d Rom. 8. 13.

e In the matter.

f Eph. 3. 8. f Rom. 8. 24. g A. C. 15. 9.

b 1 John 3. 3.

c In the ground.

d In the properties.

i Heb. 6. 11.

k 2 Cor. 10. 15.

l Rom. 8. 25.

m 1 Tim. 2. 8. 16.

n In the continuance.

o Cor. 13. 13.

p In the effects.

Wherein they differ.

n Heb. 11. 1.

o Heb. 11. 3.

p 1 John. 20. 19.

q 2 Cor. 10. 15. Heb. 11. 1.

r 1 John. 3. 33.

uphold *Faith*: needfull it is therefore that vnto *Faith* it be added.

§. 7. *Of the resemblance betwixt Hope and an Helmet.*

Firly is *Hope* resembled to an *Helmet*, which, according to the notation of the *Greecke* word, couereth the head all ouer, so as vnder it may be comprised the *Beuer*, and what-focuer couereth the face. The vse of this *Helmet* is to keepe and fence the head safe from *Arrowes*, *Darts*, *Bullets*, *Swords* and other *Weapons*, whereby it might otherwise be forely wounded, and the man bee killed downe-right.

He that hath his head and face well and safely couered, will be bold and couragious without feare, lifting vp his head, and looking his enemy in the face, and so boldly goe on forward, not fearing *Arrowes*, *Darts*, or any such things that shall bee shot or throwne at him. Euen *Syhe*, whose soule is established with *Hope*, waiting for *Saluation* in the end, will with an holy resolution goe on in his courseto *God*, not fearing the manifold assaults of his *spirituall* enemies, being assured that they shall not pierce his soule, but that at length he shall remaine a *Victor*, when the *Diuell* and his instruments haue shot all their *Arrowes* against him. *Hope* of *Saluation* maketh a man rouze vp his soule and spirit in the midst of temptations: thus much the notation of that *b* word, whereby the *Apostle* setteth forth the *Hope* and earnest expectation of the creature, implyeth. *Dauid* alludeth hereunto, saying, *Vnto thee, O Lord, lift I up my soule: And againe, I will lift up mine eyes to the Mountaine, from whence my helpe commeth.*

Out of all that hath beene said, may easily be gathered, what is the vse of hope, and how needfull and profitable a piece of *Armour* it is.

§. 8. *Of the vse of Hope.*

The vse of it is, to keepe vs from fainting, that wee bee not confounded through any assaults of our enemies: for *Hope maketh not ashamed*, but maketh bold and confident. *Dauid* implicth, that he had fainted, but for his hope, and thereupon exhorteth others to *hope in the Lord*. In this respect, the *Apostle* vseth another *Metaphor*, and resembleth *Hope* to an *Anchor*. When *Mariners* haue a good sound *Anchor* fast tyed to the *Ship* with a strong *Cable*, and fast fixed on firme ground, they dare sleepe quietly therein, though *stormes* and *tempests* arise: for the *Anchor* will keepe the *Ship* safe and sure, so as it cannot be carried away of winds, nor beaten against *Rockes*, nor swallowed of *gulfes*. Thus doth *Hope*, after an holy manner make vs secure, and that though afflictions and temptations, like *stormes*, be raised against vs. *Though I should walke throw the valley of the shadow of death, I will feare no euill*, saith *Dauid*. Whereby he manifesteth his holy security, which also he doth by many other like speeches in his *Psalmes*.

§. 9. *Of the need of Hope, in regard of the vncertaine and long date of Gods promises.*

This being the vse of *Hope*, it is very needfull, yea, necessary, and that in foure respects.

1 In regard of the time which *God* hath set downe for the accomplishment of his promises, which time is oft both vnkowne, and long dated: though the time bee of *GOD* certainly determined, so as it cannot be prevented, nor shall be overpassed, yet it is not alwaies made knowne vnto vs. It is therefore needfull that we waite for the time of the accomplishment of them. Such a collection doth *CHRIST* himselfe inferre vpon such a ground: *Take heede, watch and pray: for yee know not when the time is.* And excellently doth he

III. Point.
How firly Hope
is resembled to
an Helmet.
A. THEOPHIL. 1. 1.

b. Rom. 8. 19.
Vide Beza anno-
tat. margin.

Psal. 121. 1.
& 121. 7.

c Rom. 5. 5.

d Psal. 27. 13, 14.

e Heb. 6. 19.

Sicut anchora in-
flata de nauis, non
permissit eam cir-
cumferri, licet
uenti commoueat,
sed firmam facit,
sic & spes. Chrysos-
tomus. Heb. 6. 19.

f Psal. 23. 4.

III. Point.
Hope necessary
in foure respects

1 Time vncertaine.

g Iob. 7. 30.

h Heb. 2. 3.

i Mat. 13. 32.
A. 1. 7.

k Mat. 13. 33.

f Luk. 12. 36, &c.

he exemplifie it by the Parable of the seruants that waited while their Master returned from the wedding:

In wisdom also it pleaseth GOD many times to set a long date to the accomplishment of his promises: When ⁶ Abraham came out of Haran, then God promised seede vnto him, and a blessing vpon his seede, yet was ^h Abraham an hundred yeeres old before he had a Child of Sarah: so there passed at least fise and twenty yeeres betwixt the making and performing of his promise, yet ^h none Hope, under Hope, did he wait for it.

g Gen. 12. 7.

b & c. 17. 6.

* Compare Gen. 12. 4. with 25. 5.

i Rom. 4. 18.

k Luk. 2. 25, &c.

l Gen. 3. 15.

m Luk. 2. 1, &c.

n Iudc. ver. 14.

^h The promise which was made to *Simcon*, was not accomplished till hee was an old man, ready to dye; yet he continued to wait. There passed almost foure thousand yeetes betwixt that time, wherein the blessed Seede of the woman was first promised, and wherein hee was exhibited. There haue passed aboue fise thousand yeres since ^o the time that the glorious coming of Christ vnto iudgement was promised, and yet is not accomplished, and God knoweth when it shall be. The date of many promises, are much longer then the Saints thought of; and they are kept longer in suspence then they looked for. In this respect there is great neede of Hope, yea, of patient Hope. Note the answer giuen to the soules vnder the Altar, which was, ^o *That they should rest till their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.*

The office of Hope, is to make vs waite, and still to waite, and that with patience, though God tarry neuer to long. *Though it tarry, waite,* (Hab. 2. 3.) *Dauid waited,* though his soule fainted, (Psal. 119. 81.)

§. 10. *Of the neede of Hope, in regard of troubles.*

IN regard of those many troubles and perplexities which doe fall out betwixt the making and accomplishing of Gods promises, wee haue great neede of Hope. After that God

had promised *Canaan* to *Israel*, *Israel* was in miserable bondage, before hee possessed *Canaan*: yea, after GOD had sent *Moses* to tell them that the promised time of their deliuerance was come, they were more cruelly oppressed, before they could get out, and when they were got out, what and how many streights were they brought vnto at the red Sea, and in the Wildernesse, before they entred into *Canaan*? Euen such, and so many, as of all the men which came out of *Egypt*, onely two (which patiently waite to the end) entred into it. **D A V I D** was promised to haue the Kingdome of *Israel*: but how was he persecuted and made to fye the country, before hee was crowned? How oft werp the people of God made a prey to their enemies; and scorned among the Nations, before the promised *Messias* was exhibited? What delations hath the Church bene brought vnto (it hath bene like the Moon in the deepest wane) and yet Christ not come?

Thus doth the Lord in wisdom dispose of his Church, while it is here warfaring on earth; as for many other iust and weighty reasons, so to try if we can waite, patiently waite, and that vnder Hope, though it bee about Hope. In regard of these troubles therefore is Hope very needfull, as ^o the Apostle implyeth, who earnestly exhortheth the Hebrewes, euen in this respect, to waite. It is the office of Hope, to make vs waite and abide till God remoue the crosse.

§. 11. *Of the neede of Hope, in regard of the scoffes of the wicked.*

Hope is needfull; in regard of the scoffes and reproches of the wicked: for if Gods promises be not speedily accomplished, they are ready to vbraide Gods Children, and say, *Where are his promises?* If afflictions befall them, *Where is their God?* If afflictions be grieuous, *There is no helpe for him in God.* Is not then

Exod. 5. 7.

p Rom. 4. 18.

q Heb. 10. 35, &c.

r Wicked scoffes.

s 2 Pet. 3. 4.

t Psal. 42. 10.

u Eccl. 3. 2.

a Troubles many. See §. 12. on ver. 15.

o Rev. 6. 10, 11. Des promissis credere debent ut, etiam si multum tempus interfuat. Chrys. in Gen. hom. 39.

Hope necessary to vphold vs against these? *Dauid* heereby vpheld himselfe: for when the wicked said, *Where is their God,* he said to his Soule, *Waite on God.*

It is the office of *Hope*, to make vs looke so much the more stedfastly ypon God, and the faster to cleaue vnto him, by how much the more wicked men do seeke to draw vs from the Lord.

§. 12. *Of the neede of Hope, in regard of our weaknesse.*

4 WE haue neede of Hope, in regard of our owne weaknesse: for wee are very prone by nature to thinke that God forgetteth vs, and remembreth not his promises made to vs, if at least it bee a long time before he accomplish them; or if he bring vs to any streights, and seeme to hid his face from vs. *Dauid* was herewith sorely tempted, it made him cry out and say, *How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from mee?* But what vpheld him? Himselfe sheweth that it was his hope: For in the same Psalm hee saith, *I trust in thy mercy.*

It is the office of *Hope* in this respect, to make vs hope about hope, as *Abraham*; and against fence, as *Iob*.

Thus wee see that hope is so needfull, as there is no living in this world without it: heerein is the Prouerbe verified, *If it were not for hope, the heart would breake.*

§. 13. *Of getting and preseruing Hope.*

LET vs therefore in the next place obserue how it may be: first, gotten; secondly, preserued; thirdly, well vsed.

1 It is gotten by the same meanes that Faith is: for it is the daughter of Faith. The meanes which beget Faith, do immediatly hereupon beget Hope.

2 It is preserued by two meanes especially.

1 By a due consideration and full

perswasion of Gods properties; which make vs patiently abide for the accomplishment of his promises.

2 By a faithfull remembrance of Gods former dealings.

Four special properties of God are for this purpose to bee obserued.

1. His free grace. 2. His infinite power. 3. His infallible truth. 4. His vnsearchable wisdom.

For being in our hearts perswaded by faith, First, that the same grace which moued God to make any gracious promise, will further moue him to accomplish it: And secondly, That he is able to doe it: And thirdly, So faithfull, that not a word which he hath said, shall fall to the ground: Yea, and fourthly, That hee is most wise in appointing the fittest times & seasons for all things, so as may most make to his owne glory, and his Childrens good; we are thus brought to waite, and continue waiting on God (without prescribing any time to him) till hee hath actually performed what he faithfully promised.

§. 14. *Of Experience nourishing Hope.*

Gods former dealings both with others, and also with our selues being faithfully remembered, worke such an experience as cannot but bring forth Hope: For this experience doth evidently demonstrate what God is willing & able to doe. Hereby was *Dauids* hope much cherished and strengthened. This meanes doth *St. James* vse to strengthen the hope of Christian Iewes, bringing to their memories Gods dealing with *Iob*.

For this end, we must acquaint our selues with the Histories of former times, especially such as are recorded in the holy Scriptures: for *Whatsoeuer things are written as aforetime, (namely, in those Scriptures) are written for our learning, that wee through patience and comfort of the Scriptures might haue Hope.* It is also good to be acquainted with other Ecclesiasticall Histories: but especially to obserue Gods dealings in our owne times.

The

4 & 42. 11.

4 We weak.

6 Psal. 13. 1.

6 Psal. 13. 5.

d Rom. 4. 18.

6 Iob 13. 15.

V. Point.

How Hope is gotten.

See Treat. 1. par. 6 §. 7. &c.

3 How preserued.

1 Faith in Gods promises vpholdeth Hope.

3 Experience vpholdeth hope.

1 Rom. 5. 4.

6 Psal. 23. 4.

6 34. 6.

6 143. 5.

6 1 am. 5. 11.

1 Rom. 15. 4.

i Rom. 5. 4.

The *experience* which most of all bringeth forth *Hope*, is that which wee haue of Gods dealing with our selues, whereof we haue two notable examples; one of *Iacob*, (*Gen. 32. 10.*) the other of *Dauid*, (*1 Sam. 17. 37.*)

For this end we are well to obserue and remember all those gracious fauours which God from time to time vouchsafeth vs, and not carelesly let them slip at the time present, nor negligently forget them in the time past. The Israelites in the wilderness failed in both these: *They understood not Gods wonders*, while God was doing them; neither afterwards did they remember the multitude of Gods mercies. This was the cause that they could not waite till the time appointed for their entring into *Canaan* was come: but fainted, and fell in the Wilderness.

§. 15. Of meditating on the end of Hope.

TO these may be added as a further means to vphold & cherish Hope, a serious and frequent meditation of the end of our Hope, namely, that rich and glorious inheritance which Christ hath purchased for his Saints, and God hath promised vnto them. Much might bee said to amplifie this point, but I will referre it to the private meditation of the Reader: and let it the rather be meditated on, because wee see the hopes of worldly men, to bee sustained with matters which are no way comparable hereunto. Obserue what their hope is in earthly things, which are very vncertaine: *The Husband-man waiteth for the fruit of the earth, and with long patience for it, vntill hee receive the former and the latter raine.* As for the Husband-man, so the Souldier, the Mariner, the Merchant, who not? Their hopes make them venter much, and send themselues forth to great dangers, and yet oft they faile of their hopes. Shall Christians of all others cast away their Hope, the end whereof is more excellent then all things in

¶ Psal. 106. 7.

Oft meditate of the end of Hope. Si vis sustinere laborem, attende mercedem. Aug. in Psal. 36.

1 Sam. 9. 7.

Sea and Land, which also they are sure to receiue, if they faint not: *Cast not away your confidence, which hath great recompence of reward.*

§. 16. Of the resemblance betwixt Hope and an Anchor.

3 THE vse of Hope may fitly be set forth by that other Metaphor whereunto Hope is resembled, namely, an *Anchor*.

It must be cast vpon a *sure ground*. If an Anchor bee cast into a bottomlesse Sea, where is no ground, or on quick-sands, which are no sure ground, it is of no vse, the Ship may be tossed vp and downe, and suffer wracke for all that. The onely sure ground of hope, is Gods promise reuealed in his Word. That this is a most firme ground, cannot bee doubted of, vnlesse the goodnesse, power and faithfulness of GOD bee called into question. For as God himselfe is, so is his Word, faithfull and true, sure and certaine: nothing more firme and stable. *Till Heauen and Earth perish, one jot or sittle of GODS Word shall not scape, till all things bee fulfilled.* *Dauid* cast the Anchor of his hope vpon this ground. Wee are therefore to acquaint our selues with Gods manifold promises.

It must bee *fast fixed* on that sure ground. If an Anchor only lye vpon the ground, and be not fixed on it, as good be without ground.

Then is hope fast fixed on Gods promise, when his promise is stedfastly beleued: Faith maketh a way and entrance for hope. *Abraham* first beleued Gods promise, and then waited for it.

First therefore labour for true and sound faith in Gods promises, then will thy hope be sure and stedfast.

3 It must oft be *settled and fixed* anew. If an Anchor loose and slacken, after it hath once bene fastened, a storme may carry the Ship away: where then is the benefit of the former fastning? Our hope, in regard of our owne weaknesse, and the violence

a Heb. 10. 35.

3 How hope is well vied.

b Heb. 6. 19.

1 Cast the Anchor of Hope on a sure ground.

c Mat. 5. 18.

d Psal. 119. 49.

2 Fast fixe it on that ground.

e Rom. 4. 18, & c.

3 Oft renew the hold.

a 11a. 40. 31.

of Satans manifold stormes, is much subiect to loosening, or wauering. It must therefore oft be renewed: *They that wait on the Lord, shall renew their strength.* These words may be taken both as a promise of God, shewing what he will doe; & as a duty on our part, shewing what we ought to doe.

For this end, againe and againe meditate on those promises which we haue once knowne and beleued, and oft call to minde Gods former benefits and performance of his promises: (these were *Dauids* vsuall practices.) For these being meanes to raise vp hope in vs at first, the recalling of them to our mindes againe, must needs be meanes to renew our hope.

§. 17. *Answer to Satans suggestion against a sure ground of Hope.*

IN this last place, Satan hath many waies to spoile vs of this piece of Armour also, and that, by labouring either to keepe it from vs, that wee neuer haue it, or to wrest it from vs, after we haue it.

Because there is a mutuall relation betwixt Faith and Hope, so as without Faith there can be no Hope, hee bends what forces hee can, against Faith, to keepe vs from it, or deprive vs of it. To auoid this, the former Treatise of Faith is to be obserued.

His suggestions more proper against this grace, are such as these:

Suggest. 1. There needeth no such adoe to finde out a sure ground; if thou hope well, it is well enough. Thus hee preuaileth with the greater sort of our people, especially, with the more ignorant and ruder sort, who doe not onely in their hearts conceiue, but with their tongues also are ready to vtter such conceits as these, *I hope well, yea, I hope to be saued as well as the best.* Heere is their Anchor cast out. But aske them, What is the ground of their hope, all the answer they can giue, is, *They hope well.* Many that know not the fundamentall points of Christian Religion: nor the first grounds of Saluation,

(being much worse then the *b* Hebrewes, of whom the Apostle complaineth, that they had need be taught which are the first principles of the Oracles of God) will yet say, *I hope well.*

Ans. To auoid this, all ignorant persons, though they bee growne in yeeres, must be willing to be instructed and euen catechized. *Theophilus*, a Noble-man, was so instructed. Ministers must vse to catechize and teach fundamentall grounds. Ignorance of people is a shame and dishonour to the Gospell; it maketh them a prey to Satan, and bringeth them to the very pit and gulfe of destruction.

§. 18. *Answer to Satans suggestion of false grounds of Hope.*

Suggest. 2. **T**HE best grounds of Hope are, 1. A mans owne merits. 2. The meritorious workes of others, euen their workes of supererogation. 3. A mans owne honest dealing and good meaning. 4. A mans prosperous estate. Thus he deceiueth men with false grounds. In the first of these, hee prouaileth with the prouder sort of Papiists, who trust to their owne merits. In the second, with the more silly and foolish sort, who trust to the merits of others. In the third, with many among vs counted ciuill, honest men, men of their words, iust in their dealings, &c. but fauour of litle piety to God-wards: as also in many of the poorer sort, who thinke and say, *They doe no man any wrong.* In the fourth, with sottish worldlings, who make earth their Heauen.

Ans. All these are like quick-sands, which bring more danger then safety to a ship.

For the first, see the answer to the first suggestion against righteousness, §. 7.

For the second, see the 3. vse of the 2. Doctrine, on vers. 10. §. 5.

For the third, remember,

1. That all the honest dealing in the World, without Faith, is nothing acceptable to God.

b Heb. 5. 12.

c 1 Tim. 4. 1.
Luke 1. 4.d Ose 4. 1.
2 Thes. 1. 8.VI. Point.
Satans wyles.

Heb. 11. 6.

2 That good meanings and intentions may stand with most abominable impieties and iniquities. For prooffe whereof, read *John 16. 2* and *Acts 26. 9.*

3 That it more becometh fooles then wisemen, to build all their hopes vpon coniectures.

For the fourth, know that outward prosperity, wealth, health, honour, credit, fauour of friends, and the like, are but * common gifts, which God indifferently bestoweth on all sorts of people: they oft prouoke the Diuels baits to allure men vnto him, and his hookes to hold them fast, and drown them in perdition. How then can these bee thought to bee a sure and firme ground for hope?

¶ 19. Answer to Satans suggestion of licentious trusting on Mercy.

3. suggest. **S**Till trust to **G**ODS Mercy, and hope therein; and in confidence thereof, take liberty to thy selfe to doe what seemeth good in thine owne eyes. Thus hee maketh carnall Gospellers, Libertines, Hypocrites, and the like, (* Who turne the grace of God into wantonnesse) to let their Anchor of Hope lye loose vpon the sure ground of Gods mercy.

Ans. When Gods mercy is wilfully and wittingly abused, his iustice is prouoked to take vengeance: Gods grace giueth liberty to no sinner: *The grace of God which bringeth saluation vnto all men, teacheth vs to deny vngodlinesse and worldly lusts, and to liue soberly, righteously, godly, &c. This is the end of grace, and this also will be the power and efficacy thereof in all to whom it belongeth: for they who partake of the merit of Christs Sacrifice, to haue their sinnes pardoned, partake also of the efficacy thereof, to haue the power of sinne subdued.

¶ 20. Of Satans seeking to deprive vs of the vse of Hope.

IF thus the Diuell cannot keepe vs from attaining true Hope, then will hee labour to quaille our Hope, and so spoile vs of it, and that by these and such like meanes.

1 By making vs too carelesse, and too secure, wherein hee somewhat preuailed with *Lot, David, Peste,* and such other.

For auoyding this, wee must duly consider our owne weaknes, and the many fierce temptations whereunto we are subiect, and thereby be stirred vpto watch and pray, as^d Christ vpon this ground exhorteth his Disciples.

2 By mouing vs to despaire, by reason of our vnworthinesse: and here hee will obiect what wee are by nature, what by the multitude and grieuousnesse of our actual transgressions, and in these respects how vnworthy of the saluation which wee waite for.

For auoiding this, wee must remoue our eyes from off our selues, and cast them vpon the free grace, and rich mercy of God, and vpon the all-sufficient merit of Christ, and remember that the saluation which God hath promised, hee will giue for his owne Names sake.

3 By calling into question the truth of Gods promises, especially when he seemeth long to delay the accomplishment of them, or when troubles arise.

For auoyding this, wee must bee perswaded, that God is wisest, and best knoweth the fittest times and meanes for accomplishing his promises: and withall, hold it as an vndeniable principle, that all Gods Words are words of Truth,

¶ Mat. 5. 45.

¶ Jude 7. 4.

¶ Tit. 2. 11, 12.

¶ Mat. 26. 41.



THE EIGHTH PART.

The Sword of the Spirit.

Ephes. 6. 17. *And the Sword of the Spirit, which is the Word of God.*

§. 1. *Of adding a Sword to other pieces of Armour.*



The first and last piece of Armour, is not only defensue as all the former, but offensue also, like a Sword. ^a Note this copulatiue particle **AND**, *and the Sword*; that is, take the Sword also as well as other pieces of Armour: Whence obserue, that

It is not enough to keepe off our enemies assaults, from annoying vs, but our care and endenour must bee to drine them away, and destroy them. ^b Resist the Diuell (saith the Apostle) *and he shall flye.* Resist, is a word not onely of defence, but also of offence. This phrase, *he shall flye*, sheweth, that our endenour must be to drine him away, and put him to flight. It implyeth both a promise and a duty. To this purpose rend thole phrases in Scripture, of ^c *killing* our members on earth, ^d *mortifying* the decdes of the body, ^e *crucifying* the flesh and the world, ^f *destroying* the body of sinne, ^g *beating* downe the body, and *keeping* it in subiection. We haue a notable example hereof in our Head and Generall.

Christ, ^h who put the Diuell to flight: likewise in one of his Captaines, *S. Paul*, ⁱ who brought his body into subiection, and ^k to whom the world was crucified.

If we stand only vpon defence, we embolden and hearten our enemies, who will neuer leaue assaulding vs, till they haue preuailed against vs, except they be destroyed; as *Saul* neuer left persecuting *Dauid*, till hee himselfe was destroyed.

Here is a good direction for Magistrates that haue a charge ouer people committ'd vnto them, that they content not themselues with defending such as are vnder their government, from Idolaters, Heretiques, Atheists, worldlings, and the like enemies, but that they cut off and destroy those dangerous and mischieuous enemies. For this purpose the Sword of God is committed into their hands: and ^l *They are the Ministers of God, to take vengeance on such as doe euill.* ^m Thus did that good King *Iosiah*, and other good Kings.

Obiect. This is done by the temporall sword: but what is that to the Sword of the Spirit here meant?

Ans. 1. It may fitly be applied by way of allusion.

^b Mat. 4. 10.

ⁱ 1 Cor. 9. 27.

^k Gal. 6. 14.

Reason.

Use 1.

Magistrates must cut off the enemies of the Church.

^l Rom. 13. 4.

^m 1 Kings. 23. 20.

Doct.
Drive away thy spirituall enemies.
1 Iam. 4. 7.

^a Ephes. 6. 12.
^b Col. 3. 5.
^c Rom. 8. 13.
^d Gal. 5. 24.
^e Rom. 6. 6.
^f 2 Cor. 9. 27.

2 It followeth by iust and necessary consequences: for euery one must doe his best to profigate spirituall enemies: and seeing God hath afforded to Magistrates, not onely the spiritual Sword, which is common to all Christians, but also a temporall Sword which is proper to them, they must vse both.

3 The vse of the temporall Sword is a great helpe to the spirituall, and much good may bee done thereby: for howsoeuer Satan himselfe, being a Spirit, is no whit daunted with the temporall Sword: yet Idolaters, Heretiques, profane men, and other like instruments of the Diuell, in, and by whom the Diuell much annoyeth the Church of God, are daunted, and may bee destroyed thereby, and so Satan pur to flight. It is the overthrow and ruine of many Churches, that the chull Governours suffer the enemies thereof to get head, and assault the Church and people of God.

Here is a direction also for Ministers: They must not onely teach the truth, instruct in good manners, encourage the vpright, but also reuise errors, cut downe sinne, and endeavour to destroy whatsoeuer maketh against the glorious Gospell of Christ. Note what the Apostle saith in this case, *The weapons of our warfare are mighty through God to cast down holds, casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, &c. and hauing vengeance ready against all disobedience.* That wee may not thinke that this was proper to his Apostolicall function, he saith in generall of a Bishop, that as he must be able to exhort with wholesome doctrine, so to *improue them that say against it.* There is a two-edged Sword put into the mouthes of Ministers, they must accordingly vse it, to defend by teaching sound doctrine, and instructing in good manners: to offend by confuting errors, and reproofing finnes. Many errors in iudgement, and much corruption in life creepeth into the Church for want hereof.

As for priuate persons, euery one hath a charge ouer his owne soule; for their owne soules safety they must resist Satan, oppose against the world, subdue their flesh, strike and fight: it is a foolish pitty to spare the enemy, and destroy a mans selfe. If Satan tempt, with an holy indignation, bid him auoid: if the world allure, desie it: if the flesh lust, subdue it.

Thus much for the connexion of this Weapon with the former pieces of Armor. I will now distinctly handle it, and shew

- 1 What this Weapon is.
- 2 How fitly resembled to a Sword, and why called the Sword of the Spirit.
- 3 How it may be taken and vsed.
- 4 What is the benefit of well vsing it.
- 5 What are the sleights of Satan to deprivc vs of it.

§. 2. Of the true Word of God.

THE Weapon here prescribed, is exprefly termed *the Word of God*, which is that part of GODS Will which in the holy Scripture hee caused to bee recorded. It is called *Word*, because by it Gods Will is manifested and made knowne, euen as a man maketh knowne his minde and will by his words.

It is also said to bee the Word of God, in regard

- 1 Of the Author, which is God himselfe.
- 2 Of the matter, which is Gods Will.
- 3 Of the end, which is Gods Glory.
- 4 Of the efficacy, which is Gods Power.

This Word is properly and truly the right sence and meaning of the Scripture: for except that bee found out, in many words there may seeme to be matter of *fallshood*, (as that Sonne knoweth not the day of iudgement;) of *heresie* (as that the *Father is greater then the Son*); & contradiction,

17c 3.
Private Christians must subdue their enemies.

The vse of the temporall sword, an helpe to the spirituall.

V/c 2.

1. Ministers must reuise error, and reprove vice.

2a Cor. 10. 4, 5, 6.

Tit. 1. 9.

T. Point.
What is the Word of God.

o p'ma.

2 Tim. 1. 16.

9 Eph. 1. 9.

v & 3. 10.

f Rom. 1. 16.

Not the letter, but the sence, is Gods Word.

f Mar. 13. 32.

1oh. 1. 25.

Phil. 1. 6.

as betwixt that which Christ said (*My Father is greater then I*), & that which the Apoſtles ſaid, (that ^h Christ Ieſus *thought it no robbery to bee equall with God*).

The letter of Scripture may bee alledged, and yet the Word of God miſted, as by all heretiques. And a man may ſwarue from the letter, and yet alledge the true Word of God, as the Euangelists and Apoſtles did many times.

Compare ^{Mic. 5. 2} *Ps. 40. 6* with ^{Mat. 2. 6} *Heb. 10. 5*

So may diuers Translators differ in ſome words and phraſes: and Preachers in alledging teſtimonies of the Scripture, may miſſe of the iuſt letters, and yet all retaine the true Word of God, which is the true ſence rightly conceiued, and rightly applied.

This therefore is it which we muſt labour after, and that with care and diligence, as Christ implieth, where he commandeth to *ſearch the Scriptures*. The word which hee vſeth, is metaphorical, taken from ſuch as vſe to ſearch in Mines for ſiluer and gold: they will dig deepe; they will breake the ſeueral clots of earth all to pieces, to finde out the golden Ore. Thus muſt wee deale with the Scriptures, as we are exhorted by Christ, (*Ioh. 5. 39.* and by *Salomon* (*Pro. 2. 4.*) and ſo much the rather, becauſe every ſentence, ſyllable, letter and title in holy Scripture is of moment. Otherwiſe if wee doe not thus ſearch the Scriptures, in ſtead of Gods Word, wee may alledge our owne conceits.

§. 3. *Of the meanes to finde out the true ſence of the Scripture.*

FOR our helpe in finding out the true ſence of Scripture, there are diuers profitable meanes, as,

1 *Vnderſtanding of the originall tongues*: diuers errors and hereties haue beene drawne from tranſlations. It is likely that the firſt thing that moued Papiſts to make marriage a Sacrament, was the word *Sacramentum*, which the vulgar tranſlation vſeth,

Ephes. 5. 32. and which the Rhemiſts tranſlate a Sacrament. But ^h the originall ſignifieth a myſtery, or ſecret.

Befides, euery language hath proper kindes of ſpeeches, which being tranſlated word for word, in other languages would ſeeme abſurd: ſo that for the true vnderſtanding of the propriety of many Scripture phraſes, knowledge of the originall tongues is needfull.

2 *Skill in the Arts*, whereby proper and figurative phraſes may bee diſcerned and diſtinguiſhed, and whereby the true conſtruction of words, and iuſt conſequence of arguments may bee obſerued.

Theſe eſpecially are for the learned, wherein the vnlearned muſt ſeek the helpe of the learned.

3 *Knowledge of the Analogie of Faith*, that is, of the fundamentall points of our Christian Religion, that no ſence be made contrary to any of them. The literal acceptation of theſe words, *This is my Body*, and the heretic of *Tranſubſtantiation* grounded thereon, is contrary to the ſixth Article of our Creed, *He aſcended into Heauen, and ſitteth at the right hand of God, &c.*

4 *Obſeruation of the ſcope* of that place which is interpreted, and of the circumſtances going before, and following after. Thus may the true meaning of that Parable touching the Samaritan, which ſhewed mercy to the man wounded and halfe dead, be eaſily found out.

5 *Comparing one place with another*. Thus the meaning of many types and prophesies in the old Teſtament, may be vnderſtood by the application of them in the New. By comparing obſcure places with perſpicuous places, the obſcure will bee made perſpicuous.

6 *Prayer*. For thereby the Spirit of reuelation, whereof the Apoſtle ſpeaketh (*1 Theſ. 1. 17.*) is obtained: therefore *Iacob* prayeth vnto God to open his eyes, that he may ſee the wonders of Gods Law (*Psalm. 119. 18.*)

7 *Faith and obedience to Gods Word,*

kauticus.

1 Mat. 26. 26

Luke 10. 30, &c.

Agant orando et querendo et bene vniuerso ut intellegant. Aug. de Trin. l. 3. c. 17. 2 Theſ. 1. 11.

Ps.
Search out
the ſence of
Scripture.
Ioh. 5. 39.

Singula sermones,
syllaba, apices,
puncta in diuinis
Scripturis, plena
sunt sensibus, liter.
in 2^o p. 3.

Vide Aug. de
doct. Chr. l. 3. c. 24.
25, &c.

Word, so farre as it is made knowne: God giueth ouer such to beleue lies, who receiue not, or loue not the truth.

and carefull for the safety of our soules, as naturall men for their bodies.

§. 4. *Of the resemblance betwixt the Word of God and a Sword.*

§. 5. *Why the Word is called a Sword of the Spirit.*

II. Point.
How fitly Gods Word is compared to a Sword.

A Sword, wherunto the Word is compared, hath a double vse: one, to defend a man from the assaults of his enemies; (they who can well vse a Sword, finde a great vse hereof, euen in this respect.) The other is to annoy, driue backe, and destroy a mans enemy. * This double vse did *Elezar*, one of *Dauids* Worthies, make of his Sword, (which hee vsed so long, that it *claw'd* to his hand againe,) he defended himselfe and the Israelites, and destroyed the Philistims therewith.

THIS Word of God is called the *Sword of the Spirit*, as in regard of the ¹ Author of it, which is the holy Spirit, so also of the nature and kinde of it: for it is *Spirituall*: and so opposed to a materiall Sword made of metall: which may bee called the *Sword of flesh*. To this purpose the *Apostle* saith, ² *The weapons of our warfare are not carnall*: (not carnall, is in effect as much as *Spirituall*.) Hence it is that it is so ³ *lively and powerful*, *sharper then any two-edged Sword*, *piercing euen to the diuiding asunder of soule and spirit, and of the ioynts and marrow*, & is a *discerner of the thoughts and intents of the heart*. Were it not *Spirituall*, it could not possibly pierce to deepe, it could not discern the thoughts of the heart: neither could it annoy the Diuell, who is not flesh and blood (as wee haue heard) but a Spirit.

Thus the Word of Gods of great vse, both to defend vs from all the assaults of our *Spirituall* enemies, and also to driue away, confound, and destroy them. *It is profitable for doctrine and reproofe, for instruction and correction*; (2 *Tim.* 3. 16.)

Behold Gods goodnesse and wisdom in furnishing vs with such a weapon, as our greatest enemies, euen they who are not *flesh and blood*, doe dread: and that not without cause, because it is of power to confound them. So as if we bee wise, skilfull and carefull in vsing it, we need *not* *fear* their *fears*, nor be troubled: but we shall rather strike dread and terror into them.

This is euiden by Christs manner of vsing the Word in his conflict with Satan: by it he did defend himselfe against the ¹ first, and ² second assault, and ³ by it in the third, hee draue the Diuell away. Thus hee vsed it afterwards in his conflicts with Scribes, Pharises, Sadduces, and others. When anything was objected against Christ, vsually hee ⁴ defended himselfe with the Scriptures, and with the Scriptures hee ⁵ confounded them: so did ⁶ *Stephen*, ⁷ *Apollos*, and all the Apostles.

By the Word also, may all carnall and fleshly lusts bee cut downe and subdued; as flesh may be cut in pieces by a Sword.

§. 6. *Of the meanes of well vsing the Word.*

Wherefore as Gentlemen, Souldiers, and Trauellers alwaies haue their Swords by their sides; or in their hands, ready to defend themselves, and to spoile their enemies: so ought we alwaies to haue this Sword in readinesse. Let vs shew our selues as wise

FOR the well vsing of this *Spirituall* Sword, foure especiall graces are needefull. 1. Knowledge. 2. Wisdom. 3. Faith. 4. Obedience.

1. For Knowledge: In all things that wee doe, we must by the Word vnderstand and know what God saith; what is his good will, pleasing and accep-

1 2 Pet. 1. 21.

1 2 Cor. 10. 4.

1 Heb. 4. 12.

vs.

1 1 Pet. 3. 14.
Phil. 1. 28.

3 Point.
Foure graces needfull to vse the Word aright.

1 Knowledge.

1 2 Sam. 23. 10.

1 Mat. 4. 4.
1 7. d. 10.

1 Mat. 12. 3. 5.

1 2 23. 32. 44.
1 2 A. 1. 7. 1. & c.
1 2 18. 18.

Gladium dicitur sermo diuinus quia sicut gladium carnes praecidit: sic et sermo diuinus concupiscentiam carnalis. Chrysim Mat. 10. 8.

Per Scripturas so-
luc pates plenam
Dei intelligentiam vo-
luntatem, Hier. ad
Domet.

table to him: for which we haue both the practice of the Psalmist (*Psal. 85. 8.*) and the precept of the Apostle (*Rom. 12. 3. Ephes. 5. 17.*) For by the holy Scriptures onely and alone wee may attaine to the knowledge of the whole Will of God. Without knowledge of Gods Truth, we shall be alwaies wauering, and neuer established in any truth, whether it concerne iudgement or practice; nor yet with courage resist any contrary corruption.

§. 7. *Of the meanes to assaine Knowledge by the Word.*

For this, obserue these directions.
1 **R**eade the Word diligently and frequently: * *Give attendance thereunto: and that not onely with others, but also alone with thy selfe, that thou mayest better obserue it. Haue set times for this end, and bee constant in obseruing them: if by any vrgent occasions thy taske bee omitted at one time, double it another time.*

2 **M**editate of that which thou hast read. Meditation is an especiall meanes to helpe both vnderstanding and memory. A thing at first reading is not so well conceiued, as when it is seriously pondered: this serious pondering maketh a deepe impression of it in our memories.

3 **A**ttend to the preaching of Gods Word: and bring thereunto a mind willing to learne. This is Gods ordinance, in the vse whereof wee may well wait and depend vpon God for his blessing, and that,

- 1 To enlighten our vnderstanding.
- 2 To worke vpon our affections.
- 3 To teach vs how to apply it.

§. 8. *Of wisdom in applying the Word.*

2 **F**or *Wisdom*; It teacheth vs rightly to apply the Word, and that both in the true sence and meaning of that particular place which wee allledge, and also accor-

ding to the present matter for which it is allledged.

If we misse of the meaning of the place, it is no word of God, but a conceit of our owne braine: * *Wee peruers the Scripture to our owne destruction.* If it bee not pertinent to the matter, it is as a Plaister or a Medicine wrongly applied, which healeth when it should draw, and so causeth inward festering: or draweth when it should heale, and so maketh the sore or wound much worse. A Potion mistaken, oft killeth the Patient. Euen so, if the terrours of the Law bee vrged to a wounded conscience, they may driue a man into vtter despaire: or if the sweete promises of the Gospell be applied to prophane Libertines, and carnall Gospellers, they may make them highly and intolerably presume. Nothing can bee more pernicious, then the Word wrongly applied. It is like *Sauls Sword*, which neuer returned empty from the blood of the slaine: when it was held out against the enemies, it destroyed them; when *Saul* himselfe fell vpon it, it ranne into his owne bowels, it killed him. So the Word well vsed against our spirituall enemies, destroyeth them: if wee fall on it our selues, it may bee the death of our soules: for it is * *either the sanour of death, or the sanour of life.* Needfull it is then, that vnto knowledge wisdom bee added, that wee may rightly apply it.

For this end wee must obserue, as the true meaning of the place it selfe, so the occasion, matter, and end why it is allledged, that so fit and pertinent places may be allledged. Thus did Christ vse the Word; he allledged ¹ a most fit Text against distrust, so also against ² presumption, and against ³ idolatry.

§. 9. *Of Faith in Gods Word.*

For *Faith*, the power of Gods Word is restrained therevnto: for ¹ it is the power of God to euery one that

2 2 Pet. 3. 16.

2 2 Sam. 1. 23.

2 1 Cor. 2. 16.

1 Mat. 4. 6.

2 7.

3 10.

3 Faith.

1 Rom. 1. 16.

Vse.

1 1 Tim. 4. 13.

1 1 Ios. 1. 8.
2 1 Tim. 19. 97.

2 Wisdom.

r Heb. 4. 2.

that believeth. All knowledge and wisdom without it is in vaine. *1. The Word which the Jewes heard, profited them not, because it was not mixed with Faith in them that heard it. Euah vnderstood Gods Word well enough, and wisdom she had enough well to apply it; but because she did not steadfastly beleue in it, but was brought to doubt of it, she lost the vse of this Sword, her enemy came in vpon her, and killed her.*

For this end the authority of the Scriptures is well to be noted: they are of diuine authority (*2 Tim. 3. 16.*) Gods oracles are recorded in them: not one iota or tittle of them shall scape, till all be fulfilled (*Mat. 5. 18.*) This known and beleued, will bring vs to giue full assent to the truth of them.

§. 10. *Of yielding obedience to the Word.*

FOR Obedience: In Religion a man knoweth no more then hee practiseth. In this respect it is true, that *if a man thinke he knoweth any thing, hee knoweth nothing yet as hee ought to know*: so as without obedience, all knowledge is nothing, *as Saint James* declareth by a fit comparison taken from one that beholdeth his face in a glasse, and forgetteth what manner of one he was. This therefore must be added to all the rest, and herein we must be carefull that wee turne neither to the right hand, nor to the left; neither carelessly neglect that which is commanded, nor preposterously doe that which is forbidden. Thus *blest* are they which know, if they doe the things which they know. In this experimentall knowledge consisteth the very power of this spirituall Sword: by it is lust subdued, the world crucified vnto vs, and the Diuell driuen away.

§. 11. *Of the manifold vse of Gods Word.*

THe benefit of well vsing this Sword, is admirable: for there is

no error in iudgement, but may be re-
futed, nor corruption in life, but may
be redressed hereby: Neither is there
any true sound doctrine, but may be
proued and maintained against all
gaine-sayers, or any vertue and duty,
but may be warranted by it, and wee
thereby directed also in the perfor-
mance thereof. * The Apostle ex-
pressly saith of the Word, that it is
profitable to all these. *David* vpon
his owne experience affirmeth, that
by Gods Word hee was made wiser
then the Ancients, then his Teachers,
then his Enemies. Ancient men, who
haue much experience of many
times, and of many things done in
those times, commonly get much
wisdom by their long experience;
so as *among the Ancient is wisdom,*
and in the length of dayes is understand-
ing. Yet Gods Word taught *David*
to vnderstand more then experience
could teach the Ancient. Yea, though
Teachers commonly know more
then Schollers, or Learners, (*2^d their
lips should professe knowledge:*) yet
David by Gods Word exceeded all
his Teachers in knowledge. And
though enemies, through their con-
tinuall searching after sundry points
of policy, and inuening many Stra-
tagems and cunning wiles, as also by
prying into the attempts of the ad-
uerse parties, grow very subtil and
crafty; yet by this Word of God
did *David* learne more wisdom then
all they. For Gods Word is of a far
larger extent, then mans wit, wisdom,
learning, and experience can attain
vnto. Though the Booke wherein
Gods Word is contained, be not
comparable in multitude of Letters,
Syllables, and words, to the masse
Volumes of many mens Workes;
yet for substance of sound matter, and
variety of severall and sundry direc-
tions, all the Bookes in the World are
not comparable to it. Every good
thing whatsoever may be iustified
thereby: every euill thing whatso-
ever may be disproued thereby: so as
by this Sword, every good thing
which is opposed against, may be main-

*Non nouimus alios
libros ita de firm-
entibus superbi-
am, ita de firmen-
tibus in-
micam. &c. Aug.
Consej. lib. 13.*

e. 2 Tim. 3. 26.

/ Psa. 119. 98, 99,
100.

g Job. 12. 13.

l Mal. 2. 7.

*Quod diuinarum
scripturarum per-
spicua firmatur au-
thoritate, sine ulla
dubitacione cre-
dendum est. Aug.
16. 112.*

4 Obedience.

11 Cor. 8. 2.

11 Sam. 1. 23, 24.

1 Deu. 5. 32.

1 Iohn 3. 17.

4. Point.
The benefit of
well vsing the
Word.

main-

maintained, and euery euill thing whereunto we are tempted, be repelled. There is no crosse vnder which any man lyeth, no distresse whereunto any is brought, but may bee eased and helped by Gods Word: from it may found comfort bee fetched, by it may a man bee supported. * This was *Dauids comfort in his trouble*. Art thou afflicted in body, or troubled in conscience? Are thy Children, Kinsfolke, or any other which thou accountest neere and deare vnto thee, a vexation vnto thee? Is thy estate decayed? Art thou troubled with euill men, or any other way distressed? Search the Scriptures: therein shalt thou finde comfort enough, if rightly thou canst apply them.

In a word, this Word of God is to the blinde, ^a *a Light*: to them that wander, ^a *a Guide*: to them that are in distresse, ^a *a Comfort*: to them that doubt, ^a *a Counsellor*: to the vnlearned, ^a *a Teacher*: And what is it not? It is all things to all men.

O excellent Instrument! How much bound vnto God are we for it? What account ought wee to make of it? How expert ought we to be in it? Whosoeuer carelessly neglecteth it, or lightly esteemeth it, is most vngratefull to God, who in wisdom and goodnesse hath provided it for him; and most inuiolent to himselfe, in losing the vse and benefit of such a Weapon.

§. 12. *Of the wrong which Papists doe in detaining the Word.*

WHAT enemies to the safety and saluation of people, are Papists, who (like the Philistims, 1 Sam. 13. 19, 21.) deprive them of this Weapon? Herein they plainly declare themselves to bee seruants of Antichrist, and enemies of Christ. They doe euen conspire with Satan himselfe: and so also doe all they, which openly or couertly speake against priuate reading or publike preaching of the Word; who scoffe

at that knowledge which Lay-men and women haue in Gods Word.

§. 13. *Of neglecting Gods Word.*

AS for those who themselves neglect, or reiect, or abuse GODS Word, what enemies are they to their owne soules, making way to their owne destruction? Too many so doe, as

1 They who care not to reade it, or heare it at all, of all Bookes they least respect the *Bible*. Many will haue Statute Bookes, Chronicles, yea, Play-bookes, and such like toyish Pamphlets, but not a Bible in their House or hands: yea (which is very lamentable) some Schollers, which intend to be Diuines, haue, and reade store of Postils, Legends, and such like trash, and yet are strangers to the holy Scriptures. Some vse to carry other Bookes with them to Church, euen then to draw away their mindes from hearing Gods Word, when it is read and preached by others. Some goe yet further, and will not suffer their Wiues, Children, or other of their Household to reade the Word. And some scoffe at such as carry the Scriptures with them to Church, terming them, in reproach, *Bible-carriers*. All these, and all other like these, haue no Sword at all.

2 They who haue Bibles, and it may be, fairely bound vp: but why? Only to lye in their house, or to carry with them to Church: they reade it (if at all) as seldom as may bee; their worldly affaires will afford them no time to reade the Scripture. How many bee there, that neuer in their liues read thorow all the Scriptures, if euer they reade thorow any one Booke? These haue a Sword, but to hang by the walls.

3 They who reade much; but onely reade, neuer search the Scriptures, to finde out the true sense and meaning of it: much like vnto superstitious Papists, who content themselves with mumbling ouer at set times a certaine number of prayers stinted by their

Vse. 3.
Who neglect the Word, are enemies to their owne soule.

1 Who reade it not, or heare it not at all.

2 Who seldom reade it

3 Who search it not.

a Psal. 119. 50.

b Psal. 119. 105.

c 9.

d 50.

e 24.

f Pro. 1. 4.

Vse 1.

The Word an excellent weapon.

Vse 2.

They are enemies of Gods people, who deprive them of the vse of the Word.

their Beade, not regarding what they pray. These haue their Sword alwaies in the scabbard.

4 They, who as they reade, so seeke for the true sence: but to what end? Onely to vnderstand the truth of the History, to reconcile seeming differences, to maintaine discourse, or it may be also, to iustifie the truth of doctrine against gaine-fayers: but not to be edified in Faith, and to haue sinne mortified thereby. These draw forth this Sword, onely to flourish with it.

5 They, who in searching out the true sence of Scripture, trust to their owne skill, wit, and vnderstanding, and neglect the ministry of the Word, whereby this Sword is (as it were) whetted and made sharpe, and they taught well to vse it. These foolish and ouer-bold Souldiers care not how vnskillfull themselues be, or how blunt their weapon be.

6 They, who doe all they can to be expert in Gods Word, but with a traitorous minde to fight against the Truth contained therein (as Heretikes,) yea, and it may be, to overthrow the authority of the Word it selfe (as many Atheists.) These fight with Christs Weapon vnder Satans colours against Christ himselfe.

§. 14. *Answer to Satans suggestion, that the Scripture is not Gods Word.*

THe chiefest sleights which Satan hath to deprive vs of this Weapon, are these:

Sug. 1. There is no such Word of God at all: that Scripture which is called Gods Word, was not inspired of God, but so said to bee, onely to make men to giue greater credence thereto. Thus, before Gods Word was written, Satan brought men to doubt of that reuelation of **G O D S** Will which it pleased God to giue to man, as our first Parents, and the old world. Now it is written, hee makes men thinke it is but as other writings of mans inuention: here-

with are not onely plaine *Atheists*, but also many poore distressed waucering soules decciued.

Ans. For auoiding this, we must first labour to haue our iudgements well informed by what arguments we can, of the diuine authority of the Scripture: many arguments might be alledged to this purpose: but because learned men haue taken good paines herein, and published that which they haue collected concerning this point, in print, I will referre the Reader to such Bookes: for they are euery where almost to be had.

Among other arguments this may be one, that not only all sorts of men (as well wicked and profane, as godly and religious) haue an inward feare, and dread of the Scripture, and beate a great reuerence therunto, but euen they, who gaine-say the diuine authority of Scripture, haue in their consciences a secret sting which oft pricketh them, and checketh them for it, though they labour neuer so much to suppress it.

2 Wee must pray for the *Spirit of reuelation*, or inspiration, which may inwardly testifie vnto our spirits, and perswade them that God is the Author of the holy Scriptures. For howsoeuer many Arguments may bee brought to euict a mans iudgement thereof, so as in his iudgement hee cannot gaine-say it, yet it is only the inward testimony of the Spirit, which is able to perswade mans heart thereof, and so make it willingly imbrace and entertaine the Scripture as Gods Word.

3 We must giue no place to doubting about this point, but hold it as a principle vndeniable. In humane Arts, the Professors thereof teach, that there are some principles, which, without all contradiction and question, must be taken for granted, so as if any deny them, he is to be answered with a Cudgell, rather then an Argument: for example, if any deny that the fire is hot, it were fitter to thrust his hand or foote into the fire while he felt the heat of it, then by reasons

1 Haue thy iudgement well informed in the authority of the Scriptures.

Perkins in Proph. ch. 3. & in cases of consil. l. 2. c. 3.

2 Pray for the Spirit of reuelation. Ephel. 1. 17.

3 Giue no place to doubting. *Audiendi non sunt qui forte dicent, Vnde sciu illos libros vniu veri & veracissimi Dei Spiritu esse humano generi ministratos id ipsum enim maxime credendum erat, &c. Aug. Consi. l. 6. c. 5.*

4 Who seeke not to be edified by it.

5 Who neglect the preaching of it.

6 VVho vse it against the truth.

V. Point. Satans wiles to deprive vs of the Word.

a Gen 3. 1. 4. b 2 Cor 11. 20.

reasons to proue vnto him that it is hot. If any humane Art haue such vndenyable principles, much more the Art of Arts, *Diuinity*: And in *Diuinity*, of all principles, this is one which least of all ought to be brought in question, because it is the very ground-worke of all. Wherefore if any such suggestion bee cast into our hearts by Satan, let vs with an holy indignation (as^t Christ did when he was tempted to worship the Diuell) bid Satan auoide.

§. 15. *Answer to Satans Suggestion of the imperfection of Gods Word.*

2 *Sugg.* **I**T is but a leaden sword, as a nose of waxe it may be turned every way. Heretiques, Idolaters Schismatiques; profane persons, worldlings, yea and the diuell himselfe turne it to their owne turnes. Besides, it is so blunt, as it can neither cut off errors in iudgement, nor roete out corruptions in life: for notwithstanding the best application that may be made of Gods Word, heretiques remain as peruerse in iudgement, and wicked men as obstinate in life, as if this sword had neuer bene vsed against them. In these hath Satan much preuailed with Papisits.

Ans. It is most false, that Gods Word is either so flexible or so blunt. It is a most true, right, certaine, infallible, vndeniable Word, alwaies constant, euer one and the same for euer: so absolutely perfect, as nothing can be added to it, or may be taken from it. Whose euer teacheth any otherwise then it teacheth, is accursed. Saint Peter teirmeth it, *A more sure word* then that diuine voice which was heard from Heauen at Christs transfiguration: which he doth not any whit to extenuate the authority of *That*, but the more to commend *This* vnto the Church; so as if a difference could be made, this written Word of God should haue preeminence; and so doth Christ also seeme to preferre it vnto the wit-

nesse of *Iohn* the Baptist, of his owne workes, and of the Father himselfe:

§. 16. *Of Heretiques falsifying the Word.*

THAT which Heretiques, or other wicked men alleadge to iustifie any error in doctrine, or corruption in life, is onely the bare letter of the Word, not the true sence thereof, and so not the Word of God, but conceits of their owne braine: for if all the Scriptures which they alleadge, be well sifted and thoroughly examined, we shall finde them either mangled or mingled, peruerted or mis-applied.

First, *mangled*, by leauing out something of moment; as in the Text which Satan alleadgeth to Christ, he left out this clause, *in all thy wayes*, which had taken away all the force of his temptation: for it was not Christs way to sing himselfe headlong from a Pinnacle, there being other wayes and means whereby he might come downe: so in the description of a naturall mans condition, this word *onely* is left out in the vulgar Latine translation, whereby they would auoid the Text alleadged against their semi-Pelagian opinion of mans being onely halfe dead in sinne. So also in *Rom. 11. 6.* this clause is left out, *But if it be of workes, then is it no more grace, otherwise worke is no worke.* Which words are a most euident testimony against merit of workes.

2 *Mingled*, by adding something which may make for them, as the old Latine Copies in *Rom. 4. 2.* added this word (*Legis*) of the Law, and thence they inferre that all workes are not excluded from iustifying a man. And in all the Latine Copies this word (*full*) in the Angels salutation to *Mary* is added, whence they likewise gather an argument to desire the *Virgin Mary*.

3 *Peruerted*, and that two wayes, First, by taking that literally which is meant figuratiuely, as that phrase of Christ

f Mat. 4. 10.

Rigbina Cusan. in
Epist. ad Bohem. 2.
c. 7.

Gods Word, a
sure rule.

g Psal. 19. 7, 8, 9.
& 119. 160.

b Reu. 2. 18, 19.

i Gal. 3. 8.

k Psal. 119.
12 Pet. 1. 19.

* Ioh. 5. 33, &c.

Heretici corrupto
eloquia Scriptura-
rum & quantum
in se est maculant.
Hieron. in Reg. 34

m Psal. 91. 12.
Mat. 4. 6.

n Gen. 6. 5.

Omnia cogitatio
cordis inuentione efficit
ad malum omni
tempore.

o Luk. 5. 28.
Ane gratia plena.

Christ in the institution of his last Supper, *This is my Body.* 2. By taking that allegorically, which was spoken properly, as that speech of Peter to Christ, *Here are two swords*, whereby they would proude that there belongeth to the Pope two Swords: the spirituall Sword of a Pastor: and the temporall Sword of a King.

4 *Mis-applied*, by turning the places which they alledge, to another thing then was intended by the Holy Ghost. As in that speech of Christ to Peter, *Upon this Rocke, &c.* they apply that to Peter, and to the Pope, which Christ meant of himselfe. Herein doe Separatists and Shismatiques much offend. These Texts, *I will put enmity betwene thy seede and her seede: Depart, depart ye, come out from thence, &c.* *Goe out from her, my people*, with the like, they alledge to draw men from all the assemblies of Gods Saints, whither any wicked men doe resort.

§. 17. Of the Sharpnesse of Gods Word.

WHereas hee suggesteth that the Word is a blunt Sword, expressly he crosseth the testimony of the holy Apostle, who saith, that it is a very sharpe and keene Sword, sharper then any two-edged sword, piercing euen to the diuiding of the soule and spirit, &c. That Heretikes and other wicked men are no whit moued thereby, it is because their hearts are hardned as *Pharaohs* was, and their eyes blinded as *Balaams*: they are past feeling. If euer they come to haue any life, and light, and fence, this Sword will so pierce their soules, as it will vtterly confound them, so as they shall not haue what to oppose. In the meane while so sharpe is this Sword, that I doubt not but it maketh a wound euen in the conscience of the hardest heart. But what if at all it pierce not such obstinate persons? Yet it defendeth vs from being hurt by their obstinacy, so as this Sword is not altogether without vse.

§. 38. Answer to Satans suggestion of the difficultie of Gods Word.

3 Suggest. **T**HIS Sword is so fast in the Scabbard, that it can hardly, if at all, be pulled out. To speake plainly, it is so hard and difficult, that the true meaning cannot be found out. Herein also are Papists besotted, who alledge to this purpose the words of Peter, that among those points which Saint Paul deliuered in his Epistles, *some are hard to be vnderstood.*

Ans. If God deserue more credence then Satan, this suggestion is directly false. God saith, That his Word is a light vnto our feete, and a lanthorne vnto our paths: *that it giueth light to the eyes: that it giueth to the simple sharpenesse of wit, and to the childe knowledge and discretion: that if it be hid, it is hid to them who are lost, in whom the god of this world hath blinded their mindes.* All these and such like Diuine testimonies argue a perspicuity in the Scripture, so as all may and ought to haue free accessse vnto it, but very few can diue into the depth of it: for it cannot be denyed, but that in sundry respects the Scriptures may be said to be hard.

§. 19. Of the respects wherein the Scripture is difficult.

First, in regard of the matter: Many profound and deepe mysteries are contained in them, which David calleth *wondrous things*: many things in Pauls Epistles are hard: yet these profound mysteries are so plainly and distinctly laid downe in the Scripture, that they who are not ouercurious, (presuming to vnderstand about that which is meet to vnderstand, but will vnderstand according to sobriety) may conceiue. For example, the Trinity of persons in the vnyty of the Deity, the hypostaticall Vnyon of the two natures of Christ in one person, with the like, are vnconceivable mysteries: yet so plainly opened in the Scripture, as wee may

(1) well

a Mat. 26. 26.

b Luk. 22. 38.
not in fac. 8. in extran.

c Mat. 16. 18.
Bellarm. de Rom.
Pont. in lib. 1. ca. 10

d Gen. 3. 15.

e Isa. 52. 11.
f Reu. 18. 4.

The Word, a sharpe sword.

g Heb. 4. 12.

h Exod. 7. 13.
i Numb. 22. 31.
k Eph. 4. 19.

* 2 Pct. 3. 16.

Gods Word perspicuous.

1 Psa. 119. 105.

m R. 19. 8.

n Prou. 1. 4.

o 2 Cor. 4. 3.

Scriptura omnibus accessibilis, pacifinis penetrabilis.
Aug. Epist. 3.

p Psa. 119. 18.

q 2 Pct. 3. 16.

r Rom. 12. 3.

a *En.*b *d. 67.*

c The manner of writing.

e §. 3.

f The persons.

d 1 Cor. 2. 14.

e 2 Cor. 4. 4.

f 1 Cor. 2. 15.

g Eph. 1. 17.

Quomodo erit penetrator obscurorum, contemptor manifestorum: Aug. de Fa. 3.

4 Manner of searching.

b Pro. 2. 4, 5.

well discern these things^a to be so, though wee cannot fully conceiue^b how they should be so.

Secondly, in regard of the manner of writing: many abstruse phrases are therein, as diuers Hebraismes, which it may be were familiar to the Iewes, but are obscure to vs, and sundry Metaphors, Allegories, and other tropes and figures. Yet these by diligent study of the Scriptures, and careful use of the meanes^c before-named, may also be found out.

Thirdly, in regard of the persons who reade or heare the Scriptures. ^d *Naturall men* are not capable of the things of the Spirit of GOD, they cannot know them: ^e and the god of this world doth blinde the eyes of wicked men: yet ^f *He that is spirituall*, discerneth all things: for God giueth vnto him^g the Spirit of Reuelation, whereby the eyes of his vnderstanding are opened. Many despise the Scripture, because of the plainnesse of it: what maueu then it God hide from them the great and diuine mysteries of his Word: How should he conceiue that which is hard, who despiseth that which is easie?

Fourthly, in regard of the manner of searching: for if men cursorily and carelessly reade the Scripture, no maruell if they vnderstand little or nothing; for^b the promise of finding is made to those who seeke as for gold, and search as for treasures.

§. 20. *Of the reasons why the Scripture is in some respects difficult.*

IN these and such like respects, the Scriptures are indeed hard, which the Lord hath so ordered for iust and weighty reasons, as

First, to declare vnto man his naturall blindness, and to suppress all self-conceit. By the mysteries of the Word, the wisdom of man is found to be foolishnesse.

Secondly, to keepe holy things from Hogs and Dogs, and so to make a difference betwixt the children of the Kingdome, and the wicked.

Thirdly, to maintaine the diuine ordinance of preaching, and expounding the Scriptures.

Fourthly, to raise vp in vs an appetite after the Word, and an high esteeme of it, and to keepe vs from loathing it. Deepe and profound matters are much desired and respected: easie things are soone lothed. Wherefore the holy Spirit of God hath so tempered the holy Scripture, as by the perspicuity of it we are kept from starving, and by the difficulty of it, from loathing it.

Fifthly, to stirre vs vp diligently to study and search the Scriptures, and carefully to use the meanes whereby we may finde out the hidden treasure in it.

Sixty, to make vs to call vpon him, who is the Author of the Scripture, to giue vnto vs the Spirit of reuelation, and not to reade or heare the Word without faithfull and earnest prayer.

§. 21. *Of the perspicuity of the Scripture.*

BUT to returne to the point. Though the Word in the forenamed respects, and for the forenamed reasons be difficult and obscure, yet is it for the most part so perspicuous, as with great profit, & to good edification, it may be read and heard of the simple and vnlearned. And as for all the fundamentall points of Christian Religion, necessary to saluation, they are cleerely and plainly set downe, so as the humble and obedient heart may distinctly, without waucering and gain-saying, conceiue and beleue them. Thus not vnfitly is the Scripture compared, in regard of the perspicuity of it, to a Foord, ouer which a Lambe may wade; and in regard of the difficulty of it, to a Sea, in which an Elephant may swimme.

§. 22. *Answer to Satans suggestion of the danger of suffering all sorts to reade the Scriptures.*

4 *Sug.* **I**T is indeede a two-edged Sword: but too sharpe and keene

Magnific. 2. & salubriter Spiritus in Scripturas manifestans, et locis apertioribus sumi occurreret, obscurioribus fassidua detereret. Aug. de Doct. Chr. lib. 3. cap. 6.

Scriptura quasi micus familiaris sine suoad serloquitur indoctorum atque doctorum. Aug. Epist. 3.

Greg. magn. Epist. ad Leand.

keene for children. It is not fit that Lay-men, Women, and such as haue not skill in Tongues and Arts, should read it: they oft pierce and wound their owne soules and consciences with this Sword, as children hurt themselves with kniues. With this also are the Papists exceedingly beguiled.

Ans. As the Word is sharpe in it selfe, so hath it an inward power to giue sharpenesse of wit, and that vnto the simple: and to the child, knowledge and discretion, so as by the Word they may learn well to vse the Word. How can that be thought to be vnfit for Lay-men & women to vse, which God hath expressly commanded them to vse, except question bee made of his Wisdome? As the forenamed Girdle, Brest-plate, Shooes, Shield, Helmet, were prescribed to all of all sorts, so this Sword: and Christ, without exception of any, saith to all, *Search the Scriptures.* God expressly commandeth, *That the Law be read to all, euen men, women, children, strangers.* And great reason there is for it: for as euery one cateth for himselfe, so he liueth by his owne faith: but the Word is the ground of Faith. By it therefore must they know what they beleue. As for those wounds in conscience which many receiue by the Word, they are good wounds, whereby, such corruption as festred in them, being let out, the conscience is more soundly healed vp; the wounds which it maketh, turne not to festring sores.

§. 23. *Answer to Satans suggestion of the hurt of much knowledge.*

5. *Suggest.* Too much knowledge is not good, it puffeth vp, it maketh people contemne their brethren, neglect Ministers, loath preaching. But Ignorance is mother of deuotion. These things hath Satan taught, not only Papists, but also many other, which pretend an hatred of Popery, to obiect against the Word.

Ans. Knowledge in it selfe is a very good thing, a duty expressly com-

manded: *Ioyn with vertue, knowledge,* saith Saint Peter: yea, Saint Paul goeth further, and implieth, that it is our duty to be *filled with knowledge,* and to *abound therein:* and on the other side the Prophet complaineth, that *Gods people are destroyed for lacke of knowledge.* It is not knowledge, but the abuse thereof which puffeth vp, and so much doth the Apostle imply. Now, if the abuse of a good thing should make vs auoid it, what good thing should not bee auoided? The cause that Ministers or any other are contemned, is not knowledge, but that corruption which is in man; euen as by the venome in a Spider, the sweet iuice of a Flowre is turned into poyson.

But the truth is, that nothing maketh the preaching of Gods Word to be more highly accounted of, then knowledge: for

1 They who know something of the great mysteries of godlinesse, if they know it aright, finde such good thereby, that earnestly they desire to know more.

2 They desire also to haue their affections wrought vpon, & that which they know, to bee oft brought vnto their mindes: for which end also the preaching of the Word is ordained.

^b This moued Saint Paul to write.

3 They who know that to be true which is preached, doe in that respect the better attend vnto it, with greater assurance beleue it, and more highly esteeme the Preachers of it: because they know it to be the truth of God. Thus the *Thessalonians* receiued the Word preached ¹ *in much assurance,* because ² they receiued it, *Not as the word of men, but of God.* There can be no greater enemy to preaching and Preachers then ignorance: instance the rude villages of the Country.

§. 24. *Of Ignorance: how hainous a sinne it is.*

The deuotion which is pretended to come from ignorance, is meer superstition, or, which is worse, Idolatry.

^a Prou. 1. 4. The Word sharpeneth the wit of the simple.

Ioh. 5. 39. Deut. 34. 11, 12.

Verbum est bonus gladius, cuius gladius bonus. vulnus: vulneras Dei Verbum, sed non vicerat. Ambr. de uirg. lib. 3.

^b 1 Cor. 8. 1.

Knowledge of the Scripture necessary.

^c 2 Pet. 1. 5.

^d Col. 1. 9.

^e 2 Cor. 8. 7.

^f Solc 4. 6.

^g 1 Cor. 8. 1.

Knowledge maketh preaching to be had in esteeme.

^b 2 Pet. 1. 12.

ⁱ 1 The. 1. 5, 6.

^k & 2. 13.

a Gal. 3. 8.
Ignorant. Scripturatum, ignorantia Christi est. Hier. in proem. in 44.

b: Thaf. 1. 8.

c Numb. 11. 29.

So much the Apostle affirmeth, ^a *When we knew not God, we did service to them which by nature are not Gods.* For ignorance of Gods Word is the cause of all error, as Christ implyeth, saying, *You erre, not knowing the Scriptures (Mat. 21. 19.)* Yea, the Scriptures being *They which testifie of Christ, (Ioh. 5. 39.)* vpon ignorance of the Scriptures, mult needes follow ignorance of Christ. Now, ignorance being in it selfe a most odious vice, ^b against which CHRIST will come in flaming fire, to render vengeance: and a mother-sinne, which bringeth forth many other notorious sins: how can any good thing come from it? Certainly, this cauill which is raised against knowledge for ignorance, hath sprung, either from *Enuy*, whereby men grieue at the knowledge and good parts which are in others; or from *Ambition*, whereby they seeke to bee eminent aboue all other; or from *Policy*, seeking thereby a couer for their owne ignorance. ^c *Moses* (who desired that all the

Lords' people were Prophets) and ^d *Paul* (who wished that all that heard him, were altogether as hee himselfe was) were otherwise minded.

d Acts 26. 19.

§. 25. *Answer to Satans suggestion of the non-proficiency of many hearers.*

5. *Suggest.* **M**Any, who reade and heare much, are not any whit the more freed from assaults: the flesh, world, and Diuell, beare as great a sway in them, as in any other.

Ans. It is certaine that many are most wrongfully blamed. A more in their eyes who loue the Word, is made a beame: a Mole-hill, a Mountaine. If indeede there be any such, as there are too many, the fault is not in the Word, but in themselves. Though the Sunne shine neuer so hot, and oft on a stone, it softneth it nothing at all. If it shine on clay, it hardneth it. Stony hearts are no whit bettered; muddy, claiey, polluted hearts are made worse.

Mans dulnesse can be no blame to the Word.





THE THIRD TREATISE.

Of the meanes to vse spirituall Armour aright.

THE FIRST PART. Of Prayer in generall.

Ephes. 6. 18. *Praying alwaies with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints,*
19 *And for me, that utterance may be giuen vnto mee, &c.*

§. 1. *Of the ioyning of prayer with the whole Armour of God.*



After that the Apostle, like a good Captaine, had sufficiently furnished the Christian Souldier from top to toe with all needefull spirituall Armour, both defensiu and offensive, he proceedeth to instruct him how he may get and well vse this Armor.

The best generall means that he could prescribe, is Prayer: for that Armour being spirituall and heavenly, we fleshy

Some take prayer to be a distinct piece and part of Christian Armour: whereunto I agree not, for two reasons. First, The forenamed pieces are to compleat,

and earthly, we are as vnfit to vse it, as a Childe to vse a Gyants Armour.

In setting downe this heavenly exercise of prayer, he setteth it downe in the last place after all, as it hath a reference to all, and such a reference, as implieth a ioint vse of it with all the rest: for he vseth the participle *praying*, as if he had said, Put on the whole Armour of God, *praying*, take Girdle, Breast-plate, Shoes, Shield, Helmet and sword, *praying*.

Hence I obserue, that *To all other meanes which are used for defence or offence, Prayer must be added.* It must, I

Oratio operatio,
et operatio ful-
guraratio. Hier.
in Lam. cap. 3.
a Num. 10. 9.

b Exod. 17. 9, &c.

c 1 Sam. 7. 9, 10.

d Psal. 60. 7.

e 1 Chr. 14. 11.
f and 10. 6.
g and 31. 30.

* Mat. 16. 39.

b 2 Cor. 11. 8.

Reason.

say, *bee added*: neither they nor this omitted, but both ioyned together. Excellently was this of old set forth by the Israelites manner of going to battell. As the people were to goe armed, and to fight, so ^a the Priests were to goe with siluer Trumpets, & to sound. This sounding with siluer Trumpets, implied hearty & earnest praier. Note the benefit hereof, *2 Chr. 13. 14, &c.* Thus ^b while *Ioshua* and the people were fighting with the Amalekites, *Moses* stood lifting vp his hand, and *Aaron* and *Hur* stayed his hand. This was an outward figure of their inward powerfull prayer. When *Moses* let fall his hand, and he left to pray, *Amalek* preuailed. So while ^c *Israel* fought against the Philistims, *Samuel* prayed: and while ^d *Ioab* fought against *Aram*, *Danid* prayed. The like I might instance in ^e *Asa*, ^f *Iehosaphat*, ^g *Hezekiab*, and other Saints. It in fighting against flesh and blood, Saints were thus careful to adde prayer to other meanes, how much more ought we so to doe in our spirituall combats against spirits? ^{*} Christ in his Agony prayed: and ^h *Paul*, when he was buffeted of the messenger of Satan, prayed.

God, who hath appointed meanes of safety, will not crosse his owne ordinance: without the vse of them he will not protect any. But of himselfe no man is able to vse the Armour aright: it is God which enableth him. Wherefore, because God will doe nothing without vs, wee must arme our selues and fight, and because wee can doe nothing without God, we must pray.

§. 2. *Of the meane betwixt presuming and tempting God.*

vse.

BE carefull in keeping the golden meane betwixt two enormous extremes: one of tempting GOD in neglect of the meanes which he hath appointed for our safety: the other, of presuming against God, in trusting so much to the meanes, as we seeke not to him for helpe and succour. Into both these extremes fell the Is-

raelites: ⁱ one while they would not venture to fight, and so *tempted the Lord*: ² another while they would needes fight of their owne head, without seeking helpe of the Lord, and so *presumed obstinately*. Rebellious are they, who reiect the meanes: they cleane cast themselves out of the protection of God. Presumptuous are they, who trust to the meanes, and call not vpon GOD; they prouoke GOD either ¹ to strip them of such things as they glory in, or else to turne them to their owne destruction, ² as he did the strength of *Goliath*, ³ and wisdom of *Achitophel*. The middle way betwixt the Rock of Rebellion, and Gulfe of Presumption, is, so to shew our obedience in vsing all the meanes which the Lord prescribeth, as wee manifest our confidence in him, by seeking strength of him. ^o *Those things which God hath ioyned together, let no man put asunder.* To all the forenamed graces adde prayer: pray for Armour, pray for strength, wisdom, and ability well to vse Armour, pray for a blessing on the well vsing of it: bee vpriight, and pray, righteous, and pray, patient, faithfull, stedfast in hope, expert in Gods Word, and pray: pray before the fight, fight and pray; without prayer no good successe can bee expected: through prayer we may bee assured to be assisted.

§. 3. *Of diuiding the Word aright.*

IN laying downe this doctrine of Prayer, the Apostle doth so skillfully couch together many severall and distinct points, as euery word almost affordeth a severall Doctrine: he contenteth not himselfe in generall to exhort vnto the duty of prayer, but also declareth diuers circumstances appertaining thereunto: Whence obserue, that

It is a warransable course of teaching, so set forth Principles of Religion in their severall and particular branches. This is one kinde of diuiding the Word aright.

i Num. 14. 2.

k 44.

l Ezek. 16. 15, 39.

m 1 Sam. 17. 8, 49.

n 1 Sam. 17. 23.

o Mat. 19. 8.

Obser.

p 2 Tim. 1. 15.

Thus

Reason.

Thus shall the understanding of
 braers be much informed, with ad-
 strinct knowledge of the mysteries of
 godliness, and thus shall they weigh
 better discerning the great depth of
 those mysteries, and the rich treasure
 that is contained in them. Yea, thus
 also shall their memory be much hel-
 ped in retaining them: for severall
 branches distinctly and in order set
 downe, are a great meane to streng-
 then memory.

Vse.

This justifieth that manner of teach-
 ing, which is (as wee speake) *Com-
 mon place-wise*: by particular defin-
 ing, dividing, subdividing, and dis-
 tinct handling of particular branches
 of the Principles of Religion.

which The Apostles vse to com-
 prise many distinct points compendi-
 ously in few words: but many Prea-
 chers spend many words in laying
 forth one point.

Ans. They laid a foundation only,
 and therefore were the briefer: these
 make vp the building, and therefore
 may & ought to be the more copious.

Yee this giueth no warrant to such as
 spend much time in meeke discour-
 sing, without any distinction of order
 or matter: or to such as are ouer-
 curious in multiplying their diuisions,
 or ouer-tedious in amplifying them:
 Neither doth this tye all Preachers,
 at all times to vse one and the same
 method: diuers Preachers haue di-
 uers gifts: and diuers places of Scrip-
 ture require a diuers manner of
 handling: *Let every man, as hee
 hath received the gifts, minister the
 same.*

§. 4. Of the points to be handled in
 prayer, and of the definition thereof.

IN these words of the Apostle con-
 cerning prayer, note

1 His exhortation vnto the duty it
 selfe.

2 His direction for the better per-
 forming of it.

In his direction obserue,

1 The kinde of prayer, *all prayer
 and supplication*...

2. The time thereof, *alwaies*.
 3 The ground of it, *in the Spirit*.
 4 An helpe therunto, *watchfulness*.
 5 The meane of preuailing there-
 by, *perseuerance*.

6 The person for whom...

1 In generall, *for all Saints*...

2 In particular, *for himselfe*, *euery*...

That he might the better urge this
 particular vnto them, he declareth,

1. What he would haue them pray
 for in his behalfe, *uers. 9.*

2. Why he would haue them pray
 for him, *uers. 20.*

The first point to be handled, be-
 ing the duty it selfe, I will herein dis-
 tinctly shew: First, what Prayer is.
 Secondly, why we ought to pray.

True Christian prayer is: *a right o-
 pening of the desire of the heart to God*.

Here note these three points:
 First, that the hearts desire is to be o-
 pened. Secondly, that it is to be o-
 pened to God. Thirdly, that it be
 rightly done.

The very forme and effects of pray-
 er consisteth in the opening, and mak-
 ing knowne of a mans inward de-
 sire, which the Scripture setteth forth
 by a Metaphor of *powring out the
 soule*. *powring out the heart*: *pow-
 ring out a mans meditation*, or com-
 plaint.

I call it a desire of the heart. 1. Be-
 cause all desires arise from the heart,
 that is, the fountaine of them. 2. To
 distinguish true prayer from euery
 delight with, and from lip-labour.

These desires are made knowne by
 outward and inward meane. The
 outward meane are *words* or *signes*.

Words doe most liuely and plainly
 set forth the intent of the heart: yet
 signes also, as *lifting up the hands*, *cast-
 ing downe the eyes*, *stretching abroad
 the armes*, *bowing the knees*, *prostra-
 ting the body and the like*, doe both
 manifest a mans inward desire, and
 also stirre vp his affection. The in-
 ward meane are *sighs* and *groanes*:
 by these GOD discerneth a mans
 desire; as well as by words and
 signes. For *GOD is not as man*, he

I. Point.
 What prayer is.

c 1 Sam. 1. 15.
 d Psal. 62. 8.
 e and 143. 2.

f Psal. 5. 1.
 g and 143. 1.

h Rom 8. 26.
 Plal. 79. 11.

i 1 Sam. 6. 7.
 k 1 Ch. 28. 9.

understandeth all the imaginations of the thoughts.

§. 5. Of the object of Prayer, God only.

THIS is the desire to bee opened, and that to God: which David well knew, and therefore saith, *Lord, all my desire is before thee: yea, to God alone: for prayer is a principall part of diuine seruice: But God only shalt thou serue.* Oit are we in holy Scripture called vpon, to call vpon God, but neuer by precept, promise, or any other way warranted to call on any other. The true Saints, whose prayers haue bene approued, haue euer prayed vnto God, neuer vnto any other: And that vpon iust and weighty reasons.

First, God onely knoweth whether our desire come from the heart within, or from teeth outward, and so can distinguish whether it bee true prayer (euen a pouring out of the soule) or no.

Secondly, GOD onely is^d euery where present, in all places, to heare the suits of all persons.

Thirdly, God only is^e Almighty, able to grant vs what sure soeuer we shall make.

Ob. One creature may be helpfull to another, why therefore may not prayer bee made of one to another?

Ans. First, no creature can of it selfe be helpfull to any other, further then God suffereth and enableth it.

2 It is not a sufficient ground to moue vs to call vpon a creature, because it may be helpfull (for then many vnreasonable creatures might be prayed vnto, which is a most vnreasonable thing for any reasonable man to doe) wee must know that hee to whom wee pray, heareth vs, and is both willing and able to succour vs. But this can wee know of no inuisible creature, whether Angell or Saint departed: wee neither know where they are, nor what they can doe. In vaine therefore it is to call on them.

3 Difference must be made betwixt ciuill and diuine prayer. This is made

with assurance of Faith, and perswasion of diuine attributes: In him to whom we make it, together with religious adoration, which is^f proper to the diuine Maiesty, and to be performed to no creature, neither^g Angell,^h nor man. And this is it whereof here wee speake, and whereof all the question is betwixt vs and our aduerfaries.

Ciuill Prayer is that which is made onely in ciuill respects; and that in such particular things wherein wee are perswaded they to whom it is made, can helpe vs: as to pray Ministers to teach and instruct vs in the way to eternall life; to pray Magistrates to relieue vs against the wrongs of vniust men; to pray Physicians in sicknesse to helpe vs; and to pray others the like wherein they are able. Yet so to seeke helpe of these, as of Gods instruments, whom God hath provided to helpe, and in that respect to call vpon God, and depend vpon him for his blessing on that helpe which man affordeth vnto vs. Thus wee deny not, but that ciuill prayer may bee made to men liuing and conuersing with vs, to whom we may make knowne our desire by outward meanes. But religious prayer is to be made to God alone.

§. 6. Of the reasons why our desire is to be made knowne to God.

Quest. WHAT neede is there that any prayer should be made to God at all? *God knoweth the secrets of our hearts, and^k understandeth our thoughts a farr off.*

Ans. Prayer is made, not simply to make knowne the desire and thoughts of our hearts to God, so as otherwise God might be ignorant of them, but to testifie mans obedience to that order which God hath set downe. For it hath pleased God in his vnsearchable wisdom, to appoint prayer a meanes to obtaine all needfull blessings at his hands. Were there no other reason to shew the equity

a Psa. 138. 9.
Reasons.

b Mat. 4. 10.

Ne quis audeat
preces afferre, nisi
sols Dominus Deus,
Ch. Orig. contr.
Cels. li. v. 5.

c Jer. 17. 10.

d Jer. 23. 23.

e Jer. 32. 27.

Why no creature
is to be prayed
vnto.

Difference be-
twixt diuine and
ciuill prayer.

f Reu. 19. 10.

g and 2. 9.

h Act. 10. 26.

i Psa. 44. 22.

k and 139. 2.

Why it is need-
full to make
knowne our de-
sire to God.
Ob. Frustra scien-
ti loquimur.
Resp. Nos non nar-
ratores esse, sed ro-
gatores. Aliud est
enim narrare igno-
rantis, aliud scien-
tem petere. In illo
iudicium est, in hoc
obsequium. Ibi si-
deliter iudicamus:
his miserrabiliter
obsecramus. Hier.
in Mat. 6.

equity hereof, but Gods ordinance and commandment, it were sufficient: but this hath God appointed very wisely for many good reasons:

1 That it might appeare we vnderstand our owne desires, and haue a sense of the thing we want.

2 That we may not only know, but acknowledge God the Author and fountaine of all blessings.

3 That we may manifest our faith in his gracious promises, and good guiding prouidence.

4 That when we receiue the good thing wee haue asked, wee might ascribe the praise thereof to GOD. For the making knowne of our wants to GOD, and crauing supply of them at his hands, is a meanes to make vs acknowledge, that that supply which wee haue, is made by him, and that the praise thereof is due to him.

§. 7. *Of the things which are requisite to the right manner of Prayer.*

THE third thing in the definition of Prayer (in this word *right*) is not lightly to be passed over: many points are comprized vnder it: they may all bee drawne to these two heads,

1 The *Matter* }
2 The *Manner* } of Prayer.

The *Matter* in generall must bee things *lawfull* and *good*.

The *Manner* respecteth, First, the *Persons* both to whom the Prayer is made, and also who maketh it. Secondly, the *thing* which is praied for.

The person to whom wee pray being God, (as we heard) two speciall properties of him must be regarded in prayer,

1 His *Greatnesse*.
2 His *Goodnesse*.

These two are implied in the Preface of the Lords Prayer. The word *Heauen*, where he is said to be, sheweth his *greatnesse*: the title *Father*, his *goodnesse*. The Throne of God,

where which wee appeare in prayer, is a Throne of *glory*, and of *grace*. Gods glory and grace therefore must be duly weighed.

A due consideration of the former will moue vs,

1 To seeke out a fit Mediatour.

2 With all confidence to cast our selues before God.

§ 8. *Of praying in the mediation of Christ:*

IF the greatnesse and glory of God be duly weighed, wee shall finde it to bee so infinite, as no creature, much lesse weake sinfull man, can endure the brightnesse thereof. It is noted of the Angels, that when they stand before the presence of God, they couer their faces with their wings. If the glorious Angels cannot endure the great and glorious Maiesty of GOD, how should vile sinners, to whom GOD in himselfe is

as a consuming fire? Which being so, there is an absolute necessity of a fit Mediatour. This was prefigured vnder the Law by the High Priest, who did beare the names of the children of Israel before the Lord. This Mediatour is only one, euen the man IESVS CHRIST. No other in Heauen or Earth was fit for that office, but onely He; who was both God and Man, a true, proper, naturall Sonne of both, and so fit to bring man into GODS presence. This, and this alone maketh vs with boldnesse appeare before the Maiesty of God.

They who pray to God without a Mediatour, as Pagans, or in the name of any other Mediatour but Christ, as Papiests, pray not aright in this respect, neither can they stand with comfort before GOD, when hee shall manifest his Maiestie and ialousie.

But they, who by the only begotten Sonne of God, are brought into the presence of God, doe further, in regard of GODS excellency, carry them-

1 See §. 6.

1 Pray in the mediation of Christ.

2 Ely 63.

3 Deut 4. 2.

4 Exod 28. 39.

5 1 Tim 2. 5.

Quid est dulcius quam genitorem in nomine Vniuersi inuocare, & quem alium dignum tibi intercessorem nescio, nisi hunc qui est propitiatus pro peccatis nostris. Aug. med. 6. 5.

6 Heb 4. 14.

themselves with all reuerence, and due respect vnto him.

This reuerence must first be grounded in the heart, and then manifested by our words and gesture in prayer.

§. 9. *Of inward reuerence in prayer.*

THAT in our hearts wee may feare God, and thinke of him reuerently, we must both before prayer meditate of his glory and excellency: (for so shall we come with hearts raised vp from the dunghil of this earth, to the glorious Throne of Heauen, as the Prophet saith, * *Let vs lift vp our hearts, &c.*) and also while wee are in prayer, hold our hearts close with God, that they be not carried away with vaine thoughts, and wandering imaginations: for our prayers are then but ^b lip-labour, nothing acceptable to God.

§. 10. *Of words befitting prayer.*

WORDS, whereby this inward reuerence is to be manifested, must be fitting our matter, and neither ouer-curious, nor ouer-carelesse and loose. Curiosity of style hindereth deuotion, and argueth affectation: it sheweth that men, in praying, seeke their owne praise, rather then Gods. A loose stile (to say the least) argueth too light esteeme, and too great neglect of him to whom we make our prayer.

§. 11. *Of gesture in prayer.*

OUR gesture must bee ^e reuerend, and ^d humble. *Kneeling* is the fittest gesture to expresse both these, and most proper to prayer. ^f PAV I. fettereth forth the very act of prayer by this gesture, and ^e vseth it himselfe. If conueniently we cannot kneele, then stand. ^f This gesture Christ warranteth. ^g The poore humble Publican stood when he prayed. To pray sitting, leaning, lying, with Hat on head, or any such like gesture, when no necessity requireth, argueth little reuerence and humilitie.

§. 12. *Of Faith in Prayer.*

THE other property of Gods, especially regarded of vs in prayer, is his goodnesse, in respect whereof, we must ^h come to assurance of Faith to be heard and accepted: for ⁱ Faith is that meanes, whereby a blessing is obtained. ^k See not therefore the incredulous person thinke, that hee shall receive any thing of the Lord. For strengthening our Faith in prayer, we must seriously meditate on the promises concerning such things as wee pray for, and of Gods truth in performing them, as ^l David did.

§. 13. *Of lowlinesse and holinesse in him that prayeth.*

FOR the person that prayeth, two things are requisite in regard of himselfe.

- 1 Lowlinesse of minde.
- 2 Holinesse of life.

Lowlines of minde causeth an vter deniall of our selues, when in truth we know and acknowledge that in vs is no ground of confidence, but altogether matter of despaire. Of this minde was ^m David (when he said, ⁿ Enter not into iudgements with thy seruants, &c.) Of this minde also was ^o Daniel, and all the best of Gods children: for the better men are, the more lowly they thinke of themselves.

For attaining to this grace, wee must impartially weigh our owne basenesse, as ^p Abraham, who said, ^q *I am but dust and ashes*: and our vilenesse through sinne, as ^r Job, who said, ^s *I am vile*: or rather ^t David, who layeth his sins in order before God. Hee, that duly pondereth with himselfe, how his finnes for number are innumerable, and for weight infinite, and how all his righteousnesse is as filthy ragges, defiled with that sinke of corruption which is in him, cannot but vterly deny himselfe, and so bee of a lowly minde, not puffed vp with any conceit of himselfe.

Holinesse of life is also very needfull: for true is that which the blind-

§ Pray in assurance of Faith.

^b Heb. 10. 22.
Iam. 1. 6.

ⁱ Mar. 11. 24.
Iam. 5. 15.
§ 8. 1. 7.

^l 2 Sam. 7. 27. 28.

^e Pray with lowlinesse of minde.

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- 2 Holinesse of life.

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Holinesse of life is also very needfull: for true is that which the blind-

^m Psal. 143. 2.

ⁿ Dan. 9. 8.

How the minde is made lowly.

^e Gen. 18. 27.

^p Job 39. 37.
^q Psal. 51. 3. &c.

^r Be holy that pray.

^a Pray in feare.

^a Lam. 3. 41.

^b Eysay 29. 13.

³ Pray with iccely words.

⁴ Prayer with reuerend and humble gesture.
^c Psal. 95. 3. 6.
^d Ezr. 9. 5. 6.

^e Eph. 3. 14.
^e Act. 20. 36.

^f Mark. 11. 25.
^g Luke 18. 13.

a Psal. 66. 10.
b Job. 9. 31.
c Eley. 1. 15.
d 1 Tim. 3.
e Psal. 16. 6.

man said, *GOD heareth not sinners.* *Though ye make many prayers, I will not heare,* saith the Lord to the wicked. Wherefore *c* the Apostle exhorteth to *lift up pure hands,* which *d* David professeth to doe.

Thinke of this, all impious and prophane persons, vnclene and cruell persons, all impenitent sinners whatsoever. God will not haue his holy Name polluted in your polluted mouths. *But the prayer of a righteous man availeth much.*

f Iam. 5. 16.

§. 14. *Of praying with vnderstanding and desire.*

Concerning the things prayed for, it is requisite that we haue

1 A true vnderstanding and sense of them.

2 A true and earnest desire of them.

Vnderstanding and sense respect both good things and euill. If wee pray for good things, wee must both know they are worth the hauing, and also sensibly feele the want of them. Such are those *poore in spirit,* whom Christ pronounced blessed.

If we pray against euill, wee must both know that they are in themselves heauy burdens, and also feele that they lye vpon vs, as *David* did: otherwise we shall neuer pray heartily for the one, or against the other.

Our desire in Prayer must be both sincere and feruent, euen an hungry, thirsting, longing desire. Vnder these Metaphors the desires of the faithfull are oft set forth. Now, hungry and thirsty persons, and women that long, doe both in truth, and also with great earnestnesse desire that which they desire. If in Prayer our desire be such, it will pierce the Heauens, and moue God to yeeld vnto it: if it bee not a true and sincere desire, but complementall and hypocriticall, it is no prayer of the heart, but meere lip-labour, and so no whit acceptable to him who searcheth the heart. If it be not feruent, but a cold

g Pray with sense of the things prayed for.

h Mat. 5. 3.

i Psal. 32. 4. & 38. 4.

k And to pray in sincerity of heart, and with feruency of spirit.

desire, it cannot pierce so high as Heauen. For as a bullet flyeth no further then the heat and force of Powder driueth it: so Prayer, no further then the feruour of spirit carrieth it. Be therefore *h* *feruent in spirit.* Wee heard, that *the Prayer of a righteous man availeth much,* but with this Prouiiso, *i* *if it be feruent.*

Thus in generall we see what Prayer is: whereby we may bee directed how to pray. Now let vs see what motiues there be to stirre vs vp thereunto.

§. 15. *Of the first motiue to Prayer, Gods command.*

I Might heere vrge Gods expresse charge and commandement thereunto, which is oft inculcated thorowout the Scripture: a motiue sufficient, though there were no other. For Gods Precepts being wilfully contemned, or carelessly neglected, procure no lesse penalty then eternall destruction of body & soule. It should seeme that this motiue preuailed much with *DAVID* (for so soone as *the Lord* said, *Seeke yee my face,* his heart answered, *O Lord, I will seeke thy face;*) and much will it preuaile with all such as desire to approue themselves to God. But because it is a generall motiue vnto all Christian duties whatsoever, I will no longer insist vpon it. Particular motiues haue respect either to God, vnto whom we pray, or vnto our selues who pray.

§. 16. *Of the second motiue to Prayer, Gods worship.*

FOR God: First, Prayer is a part, the most principall, especiall and proper part of Gods worship. *David* ioyneth them together, saying, *Let vs worship and fall downe, &c.* That is, by falling downe, and calling vpon God, let vs worship him.

2 Among other parts of Gods worship, *1* the most reuerend gesture is applied,

l Rom. 12. 11.

m Iam. 5. 16. Of feruency in prayer, see more 5-95, 96.

n Motiues to pray-er. 1 Gods charge.

o Psal. 27. 8.

p The most principall part of Gods worship.

q Kneeling. Eph. 3. 14.

plied, and euen appropriated to this.

3 The place of Gods worship was by an excellency termed, ^d *The House of Prayer.*

4 Prayer is made an essential note of difference betwixt such as worship God, and such as worship him not. ^e They are said to call upon GOD: These, *not to call upon God.*

§. 17. *Of the third motiue, Gods honour.*

2 **I**T is the best and chiefest meanes of honouring God that can be: by it we acknowledge God.

1 To be euey where present, and in euey place to heare his Children, and on this ground euey where wee call on him.

2 To be the fountaine of all blessing, and therefore when our selues or others want any blessing temporall or spirituall, by prayer we aske it of God, yea, when we receiue any, we giue the praise of it to God.

3 To be a God full of pity and compassion, which maketh vs to lay open our griefes and distresses to him.

4 To be an Almighty God, able to giue whatsoeuer we desire.

5 To be a bountifull God, who giueth to all liberally, and vpbraideth not.

6 To be a God true of his promises, and therefore wee craue the accomplishment of them.

These and other like properties of God doth faithfull prayer set forth; and so bring great honour to God, in which respect God himselfe saith, ^a *Call upon me, and thou shalt glorifie me.*

§. 18. *Of the fourth motiue, the necessity of Prayer.*

FOR our selues, foure points there be which commend this holy exercise.

- | | |
|-----------------|--------------|
| 1 The necessity | } of prayer. |
| 2 The vility | |
| 3 The efficacy | |
| 4 The dignity | |

1 If any good thing bee necessary to a Christian, prayer must needs be necessary, because it is that meanes which God hath appointed to obtaine euey good thing: ^b *Aske, and it shall bee giuen you,* saith the Lord, which giueth all: ^c *Ye get nothing, because ye aske not,* saith his Apostle: we haue no good thing in our selues, or of our selues, all is hid in God: he is the Fountaine of all blessing: But he is a deepe Well: wee must haue something to draw vp water: the onely meanes is prayer. Is it not necessary, that a poore man that hath not of his owne a crumme of bread or drop of water, should make his want knowne to such as can and will relieue him? How much more necessary is it, that Christians should make their wants knowne to GOD, seeing otherwise there is no hope of receiuing reliefe from him?

v. 19. *Of the things which men receiue without calling upon God.*

OBJECT. **M**Any profane and wicked men, who neuer call vpon God, receiue many blessings from God. ^d *He maketh his Sun to arise on the euill, and sendeth raine on the vniust.*

Answer. 1. The things which such receiue, are euen as nothing, not to be spoken of, because they tend not truly and properly to their good: all that they receiue, are either temporall things, or onely restraining graces, which tend rather to the good of others, then of them which receiue them.

2 Such persons were much better want all those things then haue them, for because they call not on GOD, God giueth them no grace well to vse them, so as they abuse them to their owne destruction: ^e *Achitophels wit,* ^f *Goliaths strength,* ^g *Herods cloquence,* were the cause of their overthrow in this World: and though all haue not like ends in this world, yet all heape vp wrath vnto themselves against the day of wrath. Reade Rom. 2. 4, 5.

3 That

4 Absolutely necessary.

5 Mat. 7. 7.

6 1am 4. 7.

^d Eley 56. 7.

^e 2 Tim. 2. 19.
^f 1 Cor. 1. 2.
^g AGs 9. 14.
Psal. 14. 4.

^h Nothing whereby God is more honoured.

^a Psal. 50. 15.

^d Mat. 5. 45.

^e 1 Sam. 17. 13.
^f 1 Sam. 17. 9.
^g AGs 12. 23.

3 That spirit which commeth accompanied with all needfull sauing and sanctifying graces, is not gotten without Prayer. ^a God giueth the holy Ghost to them that desire him.

§. 20. Of the first motive, the profit of Prayer.

2 The vtility or profit of Prayer is much euery manner of way. It is profitable,

1 To obtaine euery good thing, as is euident by this promise of Christ, ^b Verily, verily, I say vnto you, Whatsoeuer yee shall aske the Father in my Name, he will giue it you: Note the certainty of this promise in Christs vehement asseueration: Note the generality of it, *Whatsoeuer*. ^c The Heathen, among whom the Christians liued after the Apostles dayes, obseruing so much, said, That there was nothing which Christians could not obtaine of GOD by Prayer. I might here particularly exemplifie this by seuerall instances of all kinds of blessings, spirituall and temporall, publike and priuate, for our selues and others, concerning this life and a better, and shew how Gods Children haue by Prayer obtained them: and also declare seuerall promises made by God for all these. But I haue in part declared these ^d before, and I shall haue siter occasion to handle them, when I speake of the matter of prayer.

2 ^e To prevent iudgements threatened, and ^f remoue iudgements inflicted. Note for this purpose the prayer of Salomon, 1 King. 8. 33, &c.

3 To preferue, nourish, and strengthen in vs all spirituall graces: ^g by Christs Prayer was Peters faith kept from failing: whereby Christ sheweth, that Prayer is a speciall meanes to bee vsed to that end. So^h the Apostles prayed in the behalfe of the Colossians, that they might bee filled with knowledge, &c. increasing therein, and strengthened, &c.

4 ⁱ To obtaine remission of sinnes: for this is the summe of the first Peti-

tion; and for this end Peter saith to Simon Magus, ^k Pray God, that if it be possible, the thought of thine heart may bee forgiven thee: whereby hee implieth, that if remission of sinnes may be obtained by any means, Prayer is that meanes.

5 To subdue in vs the power of sinne, which David well knowing, prayed ^l that sinne might not haue dominion ouer him. I dare boldly a- uouch (and I doubt not but euery Christian soule, that is acquainted with this holy exercise of prayer, can by experiēce iustifie the truth of what I shall a- uouch) that the more constant and powerfull a man is in prayer, the lesse power sinne hath in him; the more sinne preuaileth, the weaker is the Spirit of prayer: when GODS Children fall into temptation, and yeeld vnto sinne, their soules are intangled thereby, as a Bird, whose feathers are besmeared with Birdlime, or whose fecte are caught in a snare, they cannot flye vp to Heauen. If by prayer they keepe their hearts aloft, they are the more free from being intangled by Satan. Faithfull prayer, and purpose to sinne, cannot stand together. In this respect I may not vnfitly compare the Spirit of prayer, to that spirit and breath which commeth from the lungs of a man, whereby that ouer-great heat, which otherwise would dry vp all his radicall and naturall moisture, is cooled and allayed: for it is prayer which cooleth and allayeth in man the immoderate heat of lust, anger, malice, enuy, &c.

6 To sanctifie all Gods creatures vnto our vse: for as Gods Word giueth a warrant for the vsing of the creatures which are needfull, and a direction whereby wee are taught how to vse them; so prayer to God obtaineth a right vnto them, and a blessing vpon them: therefore the Apostle ioyneth both these together, and saith, that the creature ^m is sanctified by the Word and prayer. For this end ⁿ Christ vsually prayed, before he vsed the creature: and all, euen they

^k Act. 8. 21.

^l To subdue sin.

^m Psal. 19. 12 & 119. 133.

ⁿ To sanctifie the things we doc, or vse.

^o 1 Tim. 4. 5.

^p Mat. 14. 19. & 15. 36. & 16. 26. Luke 24. 30.

^a Luke 11. 13.

^b Euery way profitable.

^c To obtaine good things,

^d 1ohn 16. 23.

^e See in Iust. Martyris Apolog. 2. Marci imperatoris epistolam ad S. R. de precib. Christianorum.

^f Treatise 2. Part 6. §. 72, 73, & c.

^g To prevent or remoue euill, 1. 1. c. 6. 19. / 1. 1. c. 18.

^h To preferue grace. Luke 22. 32.

ⁱ Col. 1. 9, & c.

^j To obtaine pardon. 1. 1. King. 8. 47.

who haue abundance, must pray, *Give vs this day our daily bread*, that they may haue a right vnto, and a blessing vpon the creatures which they vse. The like may bee said of the callings wherein we are placed, of the actions which wee doe, and of all things which we haue or vse, all are sanctified by prayer: who without prayer doe, or vse any thing, are vsurpers, and can looke for no blessing.

To conclude, Prayer is profitable vnto all things.

§. 21. *Of the respects wherein ones Prayer is not heard.*

Obiect. Against all that is said of the profit of Prayer, some obiect, that the Prayers of many are fruitlesse: they obtaine not the things desired: yea, that God sweareth he would not heare ^a *Moses*, ^b *Samuel*, ^c *Neah*, ^d *Daniel*, ^e *Iob*.

Answer. 1. ^a Many pray amisse, and so receiue not, wherefore that our prayers may be profitable, wee must learne to pray aright, as we haue bene directed before.

2. Though God alwaies grant not his seruants request instantly, yet afterwards, when there is a more seasonable time, hee doth: for GOD is the Lord of times and seasons, and best knoweth which is the fittest season, both for his owne glory and his childrens good to grant their request. For this end did not Christ at first grant ^d his Mothers request, when she desired supply of Wine; nor ^e the request of the *Cananite* which shee made for her daughter. Note his answer to his Disciples: ^f *It is not for you to know the times or the seasons, which the Father hath put in his owne power.*

3. Though hee heare them not in that particular, yet in as good, or in a better thing will he heare them. As ^g when *Paul* prayed against a temptation, God gaue him grace sufficient to resist it; and when ^h *Christ* prayed to haue his bitter Cup remoued,

GOD enabled him to drinke it; wherevpon it is said, that ⁱ *hee was heard in that which he feared.* ^k *Dauid* prayed for his childe that dyed, yet was not his prayer in vaine; for first, his prayer was a sacrifice acceptable to God. Secondly, ^l God had mercy on the soule of his childe. Thirdly, God gaue him another sonne of the same mother, ^m *a Salomon*, a *tedeshiah*, a Prince of peace, beloued of the Lord, whom God made King after *DAVID*. God better knoweth what is good for vs, then we doe our selues: accordingly, though hee heare vs not alwaies to our owne will, and grant what we suppose to be good, yet alwaies hee heareth vs to his owne will, and granteth what he knoweth to be good for vs.

4. The Saints well know what GOD hath absolutely promised (as all needfull sauing graces, and saluation it selfe, those absolutely they pray for and obtaine:) and what conditionally, as all temporall things, and such like as may make sometime to their aduantage, and sometime to their damage. These they pray for with a subiection of their owne wills to Gods, as ⁿ *Christ* vnto his Father, *Not as I will, but as thou wilt*; and the Leaper to Christ, ^o *If thou wilt, thou canst make mee cleane*; and *Dauid* to God, ^p *Behold, here I am, let him doe to me as seemeth good in his eyes.*

That which was objected of *Moses*, *Samuel*, *Neah*, *Daniel*, *Iob*, is but a meere supposition, not a thing done: besides, it is said; ^q *They should deliuer their owne soules*: so as their Prayers should not be without profit.

§. 22. *Of the sixth moine, the efficacy of Prayer.*

3. **S**uch is the efficacy of Prayer, as nothing can be more powerful: for it preuaileth ouer all creatures, whether reasonable or vnreasonable: and of reasonable, both vi-

i Heb. 5.7.

k 2 Sam. 12. 16.

l Verse 23.

m 24. 15.

n Mat. 26. 39.

o Mar. 1. 40.
p 2 Sam. 15. 26.

q Ezek. 14. 14.

6 Very powerful.
Magnasunt arma
oratio: ipsa bella
deus: i. g. c. Chry.
in iteib. hom. 27.

fible

a Jer. 15. 1.
b Ezek. 14. 14.

c 1 Sam. 4. 3.

d Iohn 4. 4. 7.

e Mar. 15. 23; & c.

f Act. 1. 7.

Non ex auditu ad
voluntatem, et ex
auditu ad utilita-
stem. Aug. in Pf.
59.
g 2 Cor. 12. 8, 9.
h Mat. 25. 39.

sible as man, and inuisible as Angels, whether euill or good: yea, it preuaileth with the Creator himselfe.

1 ^a Daniel by prayer stopped the mouthes of Lyons among whom he was cast.

2 By ^b Davids Prayer was Achitophels wisdom turned into foolishnesse. By ^c Iaakobs Prayer was Esaus wrath allayed. By ^d Mordechaies and Esters Prayer was Hamans malice, like Sauls Sword, turned into his owne bowels. By ^e Hezechiabs Prayer was the whole Hoast of Sennacherib ouerthrowne. One faithfull mans prayer is more forcible then the power of a whole Army: ^f witness the example of Moses, who lift vp his hand while Israel fought against Amalek.

3 ^g By Prayer, the Deuill, when he hath gotten fastest hold, and surest possession, is cast out. It is here in this Text laid downe as a meanes to subdue the forenamed principalities and powers.

4 ^h If Christ would haue prayed, he might haue had more then twelue Legions of good Angels to guard him. ⁱ At Elishas Prayer a Mountaine was full of horses, and Chariots of fire round about it.

Obiect. If Prayer be thus powerfull with Angels, it is good to pray vnto them.

Ans. ^k The Angels are prest only to GODS seruice, and alwayes behold his face: when hee sends, they goe, and not when wee call them. Now, our Prayer moueth God to send them: and thus at our Prayer they come to guide vs. Vnreasonable creatures by Prayer are restrained from hurting vs, and made seruiceable: is it therefore reason that we should pray vnto them?

5 ^l By Prayer Iaakob had power o-ner the Angel, (which was the Angell of the Couenant, CHRIST IESVS, true God) who therefore was called ^m Israel, because hee preuaileth with God. Prayer so far preuaileth with God, that ⁿ it euen for-

ceth a blessing from him, (whereupon we are said ^o to strine or wrestle in Prayer to God) and ^p stayeth and holdeth him backe, when he is going out in wrath, and ^q causeth him to repent and reuerse his sentence pronounced.

§. 23. In what respects men are said to preuaile with God by Prayer.

Obiection. THIS may seeme to impeach the immutability, and omnipotency of GOD. If man preuaile with him, how is hee Almighty? If hee repent, how is hee vchangeable?

Ans. Those phrases of preuailing with God, of holding him, of his repenting, and the like, are spoken figuratiuely, ^r after the manner of men, for our better vnderstanding. Voluntarily God yeeldeth to all that he seemeth to bee forced vnto: yea, hee hath before-hand determined so to doe; but as hee appointeth the thing to bee done, so the meanes whereby it is done: without the meanes, nothing shall be done: vpon a right vse of the meanes, all things shall be effected. Now, prayer being the meanes appointed by God, of procuring blessing, and auoiding iudgement, Prayer may fitly bee laid (in regard of that order which God hath voluntarily set downe) to be of power with God.

§. 24. Of extraordinary effects of Prayer.

Many admirable, and extraordinary are the things which the Prayers of Gods faithfull Children haue in all ages effected. ^s At Moyses Prayer, the red Sea was diuided asunder. ^t At Iosuaabs Prayer, the Sun stayed his course. ^u At Hezechiabs Prayer, it turned backward. ^v At Elishabs Prayer, raine was stayed three yeeres and an halfe together. Infinite it were to reckon vp all particulars. I will bring to your remembrance

^a Rom. 1. c. 21.
^b 2 Sam. 15. 31.
^c P Exod. 32. 10.

^d 2 King. 20. 35.

^e 2 Sam. 17. 51.

^f Exod. 14. 15, 16.

^g 1 of 10. 12.

^h 1 Sam. 31. 8.

ⁱ 1 Sam. 5. 17.

only

only one, which among and aboue the rest is most remarkable, which is concerning ^a Christs Prayer at his Baptisme, by the power whereof, **1.** The Heauens were clouen, **2.** The holy Ghost descended downe vpon him, **3.** The Father gaue an euident and audible testimony that Christ was his beloued Sonne: whereby is declared that the Prayers of Gods Children pierce the Heauens, make the holy Ghost to come into them, and cause God to witnesse that they are his children, though not so visibly and audibly, yet as truly and effectually.

§. 25. *Of the use which may make we of efficacy of extraordinary Prayers.*

Obiect. THESE are extraordinary examples of extraordinary persons, who had an extraordinary spirit: so as ordinary persons can looke for no such matters. As for Christ, he was the true naturall Son of God.

Ansiv. **1.** These things are recorded, to shew the power and efficacy of Prayer. ^b To which purpose Saint James alledgeth that extraordinary example of the Prayer of *Eliab*. And the argument will well follow from the greater to the lesse. For if God heard his Seruants in extraordinary matters, will he not much more heare vs in such ordinary matters as we stand in need of, and he hath promised to giue vs?

2 Though CHRIST were the onely begotten Sonne of GOD, and the proper obiect of his loue, yet in, and through Christ, God hath adopted vs to be his Children: and with that loue he beareth vnto Christ, he loueth vs: so as if wee call vpon him in Christs Name, he will hearken vnto vs as vnto his Children, and accept of our Prayers, as if Christ had made them: for he offereth them vp vnto his Father.

Thus wee see that ^c the prayer of a righteous man availeth much.

§. 26. *Of the seventh moine, the honour of Praying.*

4 THERE is no one thing wherein and whereby God doth more honour his Seruants, then by vouchsafing vnto them this high priuledge and fauour to pray vnto him. By Prayer haue the Saints a free access vnto the glorious Throne of GODS grace: yea, they haue a familiar acquaintance with him. It is a great prerogatiue, that God in his Word vouchsafeth to speake to man; but not comparable to this, that man should talke with God. God by his Word speaketh to all, euen to the wicked and rebellious, but none but Saints, by Prayer speake to him: (the Prayer of the wicked is no Prayer, but meere lip-labour.) We know that it implieth much more familiarity for an inferiour freely to speake to his Superiour, then a Superiour to his inferiour. *Ester*, though a Queene, accounted it a great fauour, that shee was louingly and kindly accepted, when shee approached into the presence of a mortall Monarch. Now, consider how infinitely farre greater the diuine Maiesty is, then any humane can be, and this will shew how high a dignity it is to haue a free access vnto his glorious presence; especially, if withall we consider how full of grace and goodnesse he is to all that come before him. The glorious Angels doe admire the Saints, in regard of this honour vouchsafed vnto them.

§. 27. *A Collection of the motives to Prayer.*

THUS we see what strong motives there be to vige this duty. If either Gods honour, or our owne honour; if to please God, or to supply our owne needs and necessities; if our owne profit and benefit bee any motives hereunto, motives are not wanting. What exercise on earth so

7 A matter of great dignity.

Ester 5. 21

a Luk 3. 21, 22.

b Jam 5. 17.

c Rom 8. 26.

d Luk 11. 26.

uently? And yet what, whereunto we are more dull? O that so rare and excellent a duty, should so rarely and slightly be performed, as commonly it is! Doth not this argue as the great corruption of our nature, so the subtil malice of the Deuill? For

well hee knoweth the vantage that man gaineth, and damage which commeth to him by Prayer: Let vs be grieued and humbled for our dullnesse and carelesnesse herein: Let vs rowze vp our spirits and pray, that we may pray.





THE SECOND PART.

The kinds of Prayer.

With all Prayer and supplication.

§. 28. *Of the generall heads, wherunto the particular kinds of Prayer are referred.*

II. Point.
The kinds of
Prayer.



Hitherto of the duty it selfe whereunto we are exhorted: we are now to handle the particular circumstances, or branches of the Apostles direction.

The first is concerning the kinds of Prayer, which are first intimated vnder that generall particle *All*, and then exemplified by two particular instances, 1. *Prayer.* 2. *Supplication.*

That we may distinctly handle the severall kinds of Prayer, which are here in this Text comprised vnder this word *All*, and in other places of Scripture more expressly set downe; I will draw them into some order.

Prayer may first be distinguished according to the matter, and manner thereof.

In regard of the matter, the^a Apostle maketh foure severall heads.

1 *Supplications*, or deprecations which are for the remouall of euill.

2 *Prayers*, which are for the obtaining of good.

3 *Intercessions*, which are in the behalf of others.

4 *Thanksginings*, which are for benefits received.

These foure hee referreth^b in another place to two heads,

§ 1 *Requests.*

§ 2 *Thanksginuing.*

Vnder *Requests* hee comprehendeth *supplication* and *Prayer*, vnder which also may be comprised *Intercession*.

Againe,^c in another place hee mentioneth onely two heads,

§ 1 *Prayer.*

§ 2 *Thanksginuing.*

By *Prayer*, hee meaneth petition. For when this word (*Prayer*) is set alone, it compriseth all the kinds vnder it: when it is ioyned with thanksginuing alone, it compriseth all kinds belonging to request. When it is ioyned with deprecation or intercession, it is restrained to a desire of good things for our selues.

The most generall and vsuall distinction is grounded on 1 *Thef.* 5. 17, 18. which is,

§ *Petition.*

§ *Thanksginuing.*

Petition may be distributed according to the things or persons in respect whereof it is made.

The things which it respecteth, are either *good*, to obtaine them, which is most

Expositio.

Phil. 4. 6.

assuetudo.

1 Thef. 5. 17, 18.

^a 1 Tim 2. 1.

^b *Actus.*

^c *expositio.*

^d *1 Thef. 5.*

most properly *Prayer*; or euill to remoue them, which is *Supplication*; so called in English, because when wee are oppressed with any euill; it maketh vs cast down our selues as poore suppliants, crauing helpe & redresse.

The persons are our *selues* or *others*. The forenamed kindes respect our selues. That which respecteth others, is *intercession*: and that is either for them, or against them.

According to this distribution we shall handle vnder Prayer, put for *Petition*,

1 *Petition* for good things.

2 *Deprecation* to remoue euill things.

3 *Intercession* for others.

4 *Expostulation* against others.

§. 29. *Of the things so bee asked in Prayer.*

I. **F**OR *Petition*, I neede not stand to proue the generall, that it is lawfull to craue good things: for this of al others is the most principal kind of *Prayer*. And this generall title, *Prayer*, is most commonly attributed to it. I will rather more particularly shew,

1 What things we are to craue.

2 After what manner wee are to craue them.

The things which may bee asked, must bee lawfull and good: for so much implyeth *Christ*, where hee saith, that ^d God will giue *good things* to them that aske him. Now those things are lawfull and good, which are agreeable to the good Will of *God*: for *Gods Will* is not only the rule and square of goodnesse, but the very ground of goodnesse. A thing is not first good, & then willed of *God*, but therefore good, because it is willed of *God*: so as *Gods Will* giueth the very essence & being vnto goodnesse: Whereupon ^e the *Apostle* hauing prayed for the *Hebrewes*, that *God* would make them perfect in all *good workes*, addeth by way of explanation, *to doe his will*. This generall point of framing our *Petitions* according to *Gods Will*, *Saint Iohn* ex-

presly layeth downe, saying, ^f *If we aske any thing according to his will, he heareth vs*. Would wee then know what are those good and lawfull things which may bee asked? *Search the Scriptures*, for in them is *Gods Will* reuealed. If we haue our warrant from thence for the good things we aske, then may we boldly aske, and looke to receiue them.

§. 30. *Of the Summe of the Lords Prayer.*

BUT because this is a large Field, and a wide Sea, *Christ* hath made an *epitome*, a briefe collection of all such things as are good and lawfull to bee asked, and comprised them in those few *Petitions* of the *Lords Prayer*. Where we may obserue two generall heads of them.

1 *Gods glory*, in the three first *Petitions*, wherein praying to *God*, we say, *Thy Name, Thy Kingdome, Th. Will*.

2 *Our owne good*, in the three last: wherein speaking of our selues, we say, *Our bread, Our trespasses, Lead vs not, But deliuer vs*.

Gods glory, is first of all, and most of all to be desired: ^h nothing is to be craued but that which may make thereunto. If *Gods glory* and our saluation could come in opposition, *shas* were to bee preferred to *this*, as ⁱ *Moses* sheweth by his owne example. Therefore ^d that hath the first place in the *Lords Prayer*. As wee are to desire it, so to desire ^e the *meanes* whereby it may bee effected, and ^f the *manifestation* of it.

In regard of *our owne good*, we may aske all needfull things, whether they be ^g *temporall*, conceining these fraile bodies of ours while here wee liue: or *spirituall*, and that either respecting our ^h *Iustification*, the principall part whereof is a discharge of that debt, wherein, through sinne, we are bound vnto *God*: or our ⁱ *Sanctification*, in keeping vs from the pollution of sinne, and preserving vs safe from all euill vnto saluation. The *Scripture* affordeth particular instances of all these things asked of *God* by the

f 1 Ioh. 5. 14.

What good things are to bee asked in Prayer.

b 1 Cor. 10. 31.

c Exod. 32. 32.

d 1 *Petition*.

e 2 *Petition*.

f 3 *Petition*.

g 4 *Petition*.

h 5 *Petition*.

i 6 *Petition*.

I. Kind.
Petition for
good things.

d Mat. 7. 11.

e Heb. 13. 21.

prayers of the Saints. But this warrant of the *Lords Prayer* being so sufficient, I need no longer to insist upon it.

§. 31. *Of the diuers manner of asking things absolutely, and conditionally promised.*

HAving seene what we must aske, let vs see how we must aske.

Wee haue heard before of many graces needfull for a right manner of prayer, which I will not here repeat, but onely shew the different manner of asking things different in their kinde. For this end respect must be had to Gods promises. For euery acceptable Prayer is made in Faith: Faith hath an eye to Gods promises, and resteth thereon: as God hath promised any thing, so the faithfull aske it in Prayer. Things absolutely promised, they craue absolutely, as *Moses*, who would not let God alone, till he had spared his people, but *k* desired to be razed out of Gods Booke, rather then his people should be destroyed: and why? Because God had made an absolute promise to bring them into *Canaan*, *l* which promise *Moses* pleadeth vnto God in his Prayer.

Things not absolutely promised, they pray for with subiection vnto Gods Will and Wisdome. For there are many things which are good in their kinde, yet so farre make more or lesse to GODS glory and mans good, as it pleaseth God by his wise providence to dispose them. For example, God hath made an absolute promise of the perpetuall continuance of the Church, but not of a continuall outward flourishing estate thereof; for hee can turne the persecution of his Church to the increase thereof, and so gaine honour to himselfe, and bring good vnto his people thereby. Thus for the time of accomplishing Gods promises, sometimes a long date, sometimes a short date, may most make to his glory: and for the meanes, sometimes one kinde of meanes, sometimes another, with o-

ther like circumstances.

In all these, we must in our Prayers either expresse, or referue in our minds some secret limitations; as these, *If God see it to be good, if his good pleasure be such; if it may stand with his glory, &c.*

§. 32. *Of the euils to be prayed against.*

IFOR Deprecation, or supplication, we haue expresse warrant in the fifth and sixth Petitions of the *Lords Prayer*: and also in the example of Christ (*Who offered up supplications with strong crying and teares, and was also heard in that which hee feared*) of *Salomon* (*who expresth many particular branches hereof in the Prayer which he made at the dedication of the Temple*) and of other Saints in all ages: yea, likewise *o* in the answer which God gaue to *Salomons* Prayer, and *p* in the many promises which God hath made to deliuer vs from euill.

Here also wee are to consider the matter and manner, *What* wee are to pray against, and *how*. *Euill* to be prayed against, is either of *faults*, or of *punishments*.

§. 33. *Of praying against sinne.*

EVill of fault is *sinne*. This is the first euill that euer was in the World: the greatest of all euils (a greater euill then the torment of hell) and the cause of all euill of punishment (for *sinne*, when it is finished, bringeth forth death.)

In regard of this euill, three things are to be prayed against, 1. The *guilt* of sin, 2. The *power* of it, 3. *Temporations* thereunto.

Against the first, wee pray in the fifth Petition: against the second and third, in the sixth Petition. In regard of the first, *Dauid* thus prayeth, *Wash me thorowly from mine iniquity, and cleanse me from my sinne*. In regard of the second, thus, *Let not presumptuous finnes haue dominion over mee*. In regard of the third, *Christ* saith to his Disciples,

I. I. Kinde. Deprecation against euill things.

m Heb. 5. 7.

n 1 King. 8. 33, 34

o 2 Chr. 7. 13, 14.

p Psal. 50. 15.

What euils are to be prayed against. *Malum culpa, malum poena.*

i Sinne.

q 1 am. 1. 15.

r Psal. 51. 2.

s & 19. 13.

Concerning absolute, and not absolute promises, see Treat. 2. Par. 6. 75-76.

i Exod. 32. 10, 11. & Verse 32.

l Verse 13.

Sanguis Martyrum, semen Ecclesie.

Mat. 26. 41.

Disciples, *Pray, that ye enter not into temptation.*

The *guilt* of sinne maketh vs odious and abominable in Gods sight, whose fauour causeth our happinesse. The *power* of sinne maketh vs more and more to prouoke his wrath, which is vsupportable.

Temptations vnto sinne simply in themselves worke neither of those two mischiefs. For Christ (who was alwaies most amiable in Gods sight, ^b the Sonne of GODS loue, ^c in whom his soule delighted, & who neuer prouoked Gods wrath, ^d for God was alwaies well pleased in him) was often tempted to sinne, as ^e by Satan himselfe in the Wilderness, by Scribes and Pharisees, and other such enemies, yea, by ^f Peter, when hee told him of his suffering: but all his temptations could neuer make him sin. As a fire-brand thrust into the Sea, is presently quenched: so were all temptations cast against Christ. Yet notwithstanding, temptations to vs are very dangerous, because of our pronenesse and readinesse to yeeld vnto them. Wee are by nature to temptations, as Tinder; or rather as Gun-powder is to fire. As the least sparke of fire doth not onely soone kindle, but also suddenly inflame Gun-powder, and sets it all on fire: so euery little temptation soone fastneth on vs, and inflameth vs suddenly with the fire of sinne. Instance ^g *Dauid*, who at the sight of *Bathsheba* was inflamed with lust; and ^h *Peter*, who at the word of a silly maide, was soone brought to deny and forswear his Master. If these, in whom Gods renewing Spirit abode, were by reason of the flesh so prone to be ouertaken by temptations, how can such stand against them, in whom the flesh reigneth, and where is nothing to restrain them?

§. 34. *Of the manner of praying against the guilt and power of sinne, and temptations thereto.*

Against the guilt and power of sinne, we must simply, absolute-

ly, instantly pray, and neuer cease till God heare vs.

That we may with the greater indignation pray against them, we must first narrowly and thorowly examine our selues, and search what sinnes we haue committed; and amongst our many sinnes, obserue which are the most odious, which the most dangerous, what sinnes wee are most addicted vnto, and what beare greatest sway in vs. Thus when we see what grieuous sinnes wee are slaues vnto, wee shall with great vehemency, as ⁱ *Dauid*, and with teares, as ^k *Peter*, pray against them. The reason why most so feldome, so coldly and faintly pray against their sinnes, is, because they neuer examine themselves: they see not how vile and wretched they are, by reason of them.

Against temptations we are to pray especially, that we be not giuen ouer vnto them, and overcome by them: but that the Lord would either deliuer vs from the temptation, or so assist vs therein, that it turne not to our destruction, but rather to our good: as it is euident by the tenour of the sixt Petition of the LORDS Prayer.

§. 35. *Of praying against punishments of sinne.*

Euill of punishment is threefold,

- 1 Temporall.
- 2 Spirituall.
- 3 Eternall.

Temporall punishments are all outward iudgements, miseries & plagues in this World: these are in themselves effects of sinne: from sinne they came first: had man neuer transgressed, none of these had euer beene inflicted vpon him. ^l *In the day thou eatest of the Tree forbidden, thou shalt dye the death*, saith GOD to man. All temporall iudgements are fore-runners of death, and appurtenances thereof, and so comprised vnder it.

These may be sanctified, and made medicinable: and so they are, in and through Christs suffering, to Gods

How to pray
with indignation
against sinne.

ⁱ Psal. 51. 1. &c.
^k Mat. 26. 75.

^l Outward
Iudgement.

^l Gen. 2. 17.

^b Col. 1. 13.
^c *Q. vns dyams.*
^d Ma. 2. 1.

^d Mat. 3. 17.

^e & 4. 3. &c.

^f Mat. 16. 22.

^g Sam. 11. 2. &c.

^h Mat. 26. 69. &c.

Children: all outward afflictions are Gods Physike to the faithfull. Absolorely therefore they are not to be prayed against. but we are to pray either to haue them remoued, or else sanctified vnto vs.

Spiritual punishments, are flauery vnder Satan, the World and the Flesh, ^a feared and a dead conscience, hardnesse of heart, blindness of minde, carnall security, impenitency, infidelity, and such like. These are fearefull euils, and to bee prayed against, as Hell it selfe.

The *Eternall* punishment of sinne, is such as cannot be expressed: it is set forth by the most intolerable torments that bee; as the gnawing of a *worme that neuer dieth*, ^a *A lake of fire*; ^a *yea, fire and brimstone, &c.*

This cuill catcheth an irrecouerable and perpetuall separation from GOD, and maketh men to *blaspheme the God of Heauen for their pains*: in which respect it is absolutely to be prayed against: for as sinne maketh men most wretched: so this punishment of sinne maketh men most accursed.

§. 36. *Of praying for others.*

For all Saints,)

Respect must bee had to others in our Prayers, as well as to our selues: for in the Lords Prayer: such Petitions as respect the good of man, are set downe in the plurall number, *Giue vs, Forgiue vs, Deliuer vs.* Expressly the Apostle commandeth to *Pray one for another.*

This is to be done in regard of
 1 God, to whom Prayer is made.
 2 Our selues, who make it.
 3 Those to whom it is made.

1 In our wee call vpon God for others as well as for our selues, wee acknowledge him to bee not onely our owne Father, but also the common Father of others; in which respect CHRIST hath taught vs to say, *Our Father*: yea, thus we acknowledge God to bee that onely Fountaine from whence both our selues and others also receiue all

needfull blessings. So as this maketh much to the honour of God.

2 Hereby wee performe a duty of loue, one of the most principall duties that be. This CHRIST plainly sheweth; where he maketh it a branch of loue: for hauing said, ^b *Loue your enemies*, hee addeth, *Pray for them.* Now ^c loue is a due debt which wee owe to our brother: by performing this great duty of loue, we pay a great part of our debt. Thus wee see, that it is a matter both of charity and of iustice: they which neglect it, ^d sinne.

3 There is no one thing wherein and whereby we can be more beneficiall, and doe more good to any, then in and by Prayer. Wee ^e heard that Prayer is profitable vnto all things, it extendeth to the good both of body and soule, of the temporall and eternall estate of others as well as of our selues.

§. 37. *Of those who pray not for others.*

Vse 1. **M**ost worthy of much blame are they, who are neuer moued to pray, but in their owne needs and distresses: of these,

1 Some will take no notice of others necessities. The Church of the Iewes in her captiuitie complained of such, saying; ^f *Haue ye no regard, all ye that passe by this way? If themselues bee well in their owne conceits, they thinke all other should be wofull.*

2 Some, though they take notice, yet are no whit moued to any compassion: as ^g the Priest and Leuite which came and looked on the man that lay wounded and halfe dead in the high way, but hauing no compassion, passed by on the other side. Such were those of whom the Prophet complained, saying; ^h *No man is sorry for the affliction of Ioseph.*

3 Some, though they be moued, yet performe not this duty, because they thinke it to be an idle trifolous thing, nothing auailable or profitable: such were they whom *Iob* bringeth in thus

^a It is a duty of loue.

^b Mat. 5. 44.

^c Rom. 13. 8.

^d 1 Sam. 12. 23.

^e It is very profitable.

^f E. 20.

Such reproued,

^g 1 Take no notice of others necessities.

^f Lam. 1. 12.

^g Are not moued therewith.

^g Luk. 10. 31, 32.

^h Amos 6. 6.

³ Thinke this a needlesse duty.

3 Spiritual punishments of sin.

4 Eternall damnation.

^a Mar. 9. 44.
^b Rev. 10. 14.
^c & 14. 10.

^p Rev. 16. 9.

III. Kind. Intercession for others.

^a Lam. 1. 16.

Reasons.

1 To amplify Gods glory.

g Job 21. 15.

thus speaking, *What profit should we have, if we should pray unto the Almighty?*

The first sort of these bewray too much *selfe-love*.

The second sort discover too great *senslesnesse*, and plaine inhumanity.

The third, manifest too much *distrust* in God, and plaine Atheisme.

All of them, as they violate that excellent Christian duty of *love*, which *seeketh not her own things only*, but desireth and seeketh the good of others also: so they straighten and impair the rich treasure, and large Ocean of Gods goodnesse and mercy, which extendeth it selfe to all of all sorts.

For our parts, if Faith in God, and love to our brethren, abound in vs, they will make vs diligent in observing the needs of others, they will worke in vs a fellow-feeling, and moue euen the bowels of compassion in vs, and so prouoke vs to commend our brethrens distresses to him whom we know to be able to succour them. What made the friends of the Palsie-man so diligent in bringing him to Christ? Or what made the Woman of CANAAN, and the father of the lunatike Childe, such importunate suiters to Christ for their children? Was it not their faith in Christ, and their love to those parties? Where this duty is neglected, there is want both of faith and of love.

§. 38. *Of the persons for whom we must pray.*

THUS we haue heard, that Prayer is to be made for others. Wee will further shew more distinctly, 1. Who those other be which are to be prayed for. 2. In what order others are to be prayed for. 3. What things are to be asked for in prayer for others.

The first point I will first handle negatively, and declare who are not to be prayed for: And then affirmatiuely, and declare who are to be prayed for.

In generall, they are not to be pray-

ed for, whom we know our prayers cannot helpe. These are

1 All such as are dead.

2 They which sinne against the Holy Ghost.

3 They concerning whom God hath giuen an expresse charge to the contrary.

§. 39. *Of praying for the dead.*

Concerning the dead, note what David saith, *Why should I now fast?* That which was said to Iairus, who sought helpe of Christ for his child, *(Thy daughter is dead, why dost thou the Master any further?)* had bin to purpose, if Christ had not extraordinarily and miraculously raised her from the dead. But such miracles cannot now be expected; therefore the dead are to be let alone: for thorowout the whole Scripture, there is not one tittle which faouereyth of any such matter, but rather against it. We read in the Law, of many sacrifices appointed for all sorts of people in all kinde of distresses, but of none for the dead. So also, of many Priers prescribed for the liuing, both in the old and new Testament, but of none in either for the dead. The Apostle *(where of purpose hee setteth himselfe to direct Christians how to carry themselves toward the dead, and how to comfort themselves in regard of their deceased friends)* hath not a word of Prayer for them.

Though these be negatiue Arguments, yet are they not lightly to be reiected: for they plainly shew, that *prayer for the dead*, is a new: found Doctrine, an Article inuented since the Prophets and Apostles times, without warrant of the Word. Now, the Spirit warneth that *none teach other doctrine*, auouching, that if any doe, *he is proud and mad*, and therefore biddeth *avoid such*, yea, *he denounceth a fearefull curse against them which preach otherwise* then the Apostles had done. Besides, this being without warrant of the Word, how can it be performed in Faith?

(m 4) If

1 Not for the dead.

2 Sam. 12. 15.

3 Mar. 5. 35.

1

2

3

4 1 Thel. 4. 13.

5 1 Tim. 3. 4. 7. 8. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

6 2 Cor. 12. 18.

7 Rom. 16. 17.

8 Gal. 1. 8.

9 2 Cor. 12. 18.

Use 2. All prouoked to afford others the helpe of their prayers.

1 Mar. 2. 3. 4.

2 Mar. 15. 22. 1 Mar. 9. 22. 24.

For whom Prayer is not to be made.

b 11. b. 11. 6.

i Heb. 9. 27.

Qualis exierit de
hac vita, talis red-
derit illi uite. Aug.
in Plat. 36.
& Reu. 14. 13.

11 Luk. 16. 26.

Quousque nobis
tor; us concedatur
recle uiuamus, &c
medici postquam
aprotus obiit ne
qui. quam praele
pote. Chryf. hom.
75. in Mat.

Primum locum si-
des Catholicorum
diuina auctoritate
regnum credit esse
caelorum; secundū
gelionam; tertiu-
m penitus ignora-
nt. Immo nec esse
in scriptura sanctis
mentemur, Aug.
contra Pelag. 1y.
p. 2. lib. 5.

m Mat. 13. 38.

11 Luk. 16. 23.
Mat. 16. 16.

o Rom. 6. 23.

p Mat. 13. 3.
7 & 3. 12.

h if not in faith, how can it be accep-
table to GOD? To say the least a-
gainst Prayers for the dead, they
must needs bee vaine and fruitlesse:
for Gods determinate iudgement
passeth on euery one so soone as they
dye: ^k *If they dye in the Lord, blessed
are they: if they dye in their finnes,
they are irreuocably cursed, as is
implied in the Parable of Dines be-
ing in Hell, to whom Abraham, be-
ing in Heauen, thus saith, 'They which
would goe from hence to you, can-
not; neither can they come from thence
to vs.* Herein is the Prouerbe verifi-
ed, *where the tree falleth, there it ly-
eth:* for as life leaueth vs, so iudge-
ment findeth vs. Prayer therefore for
the soules of the deceased, is as Phy-
like for the bodies of the dead.

§. 40. Of Purgatory.

AS for Purgatory (which Papiſts
make to bee a middle place be-
tweene Heauen and Hell, where they
say, all such are as dye not in mortall,
but in veniall sinne, and from whence
by the Prayers of the liuing they
may be released) it is a meer fiction,
invented of mans idle braine; and
maintained to increase Antichrists
earthly treasures. As it is without all
warrant of Gods Word, the ground
of Faith, so it is against the current,
the which acknowledgeth but two
sorts of people, ^m *Children of the
Kingdome, and children of shewicked,*
faithfull and vnfaithfull; and accord-
ingly onely two places after this
life, ^o *Heauen and Hell.* The distinc-
tion likewise of mortall and veniall
sinne, as they vse it, making some
finnes in their owne nature, by rea-
son of the smalnesse of them, *veniall,*
is against the Word, which saith ir-
definitely of sin (excepting no sinne
at all,) ^o *The wages of sinne is death.*
Woe to them, that after this life en-
ter into any fire: the Scripture no
where mentioneth any temporary
fire after this life, but ^p *euerlasting and
irreuenquable.*

Obiect. 1. The second Petition com-
priseth the dead vnder it.

Ans. That Petition hath not any
particular respect to any particular
person departed, so as it cannot iustifie
any particular Prayers for a particu-
lar person deceased, which is the ques-
tion in controuersie. Indeede, that
Petition respecteth the whole Body
of CHRIST, some of the members
whereof, are the Saints now dead:
but it followeth not thereupon, that
it is Prayer for the dead: for princi-
pally it respecteth the liuing, and the
dead onely by consequence. Besides,
it implyeth no altering of the estate
of the soules of the dead, which is a-
nother point in question.

Obiect. 2. Many prayed for their
children and friends which were
dead, and had them restored to life.

Ans. 1. This is nothing to the
alteration of the estate of the soules,
which is the point in controuersie.

² Those were extraordinary ex-
amples done by extraordinary spirits,
and are no more exemplary then the
Israelites passing thorow the red Sea,
or *Moses, Eliahs,* and Christs fasting
forty dayes.

This point is to be nored as against
the erroneous doctrine of Papiſts, who
maintaine Prayers for the dead: so
against their superstitious practises,
who vse vpon Church-walls, Church-
windowes, Graue-stones, and the
like, to set this phrase, *Pray for the
soule of A. B.* and if any haue bene
bountifull to their Church, they vse
to offer vp *Masses,* and to say *Dirige,*
and to sing *Requiem* for their soules
from time to time. All which (to
say the least) are toyish and child-
dish.

§. 41. Of vaine wishes for the dead.

NOT much vnlike is the practise of
many ignorant and superstitious
persons among vs, who, if mention
be made of any of their friends de-
parted, vse presently to say, *God bee
with him, The Lord bee with his soule,*
or, *God haue mercy on his soule,* with
the like. Marke the persons that most
commonly vse these vaine wishes,
and

vse.

Dirige and Requiem,
are the first
words of certain
prayers for the
dead.

and you shall observe them to be such ignorant and irreligious persons as neuer pray for their friends while they are alive: for if they knew how to pray **right** for their friends, they would not make such vnprofitable wishes for them. Wherein note their preposterous course: when true Prayer is warrantable, acceptable, honourable to God, and may be profitable to him for whom it is made, being commanded of God, and agreeable to his Will, they impiously neglect it: but when there is no warrant to make it, no hope of doing any good by it, they superstitiously vte it.

Obiect. 1.

Marke their Apology, and yee shall finde it as foolish, as the thing it selfe is toyish. For if any reprocue them for it, presently they say, *What hurt is it?*

Answ.

r Mat. 12. 36.

It is hurt enough, that there is no good in it: that it is vaine and idle. *Of euery idle word that men shall speake, they shall giue account at the day of iudgement.* Too many idle words passe from them, who are most circumspect and watchfull ouer their words. Is it not enough for men to let slip vnawares idle words; but that they must also iustifie idle prayers? *All things must be done in faith,* *all to Gods glory,* *all in loue.* Much more Prayer, which is the most excellent and heavenly action that can be performed. But these wishes cannot be in *faith*, because they haue no warrant: nor to *Gods glory*, because they are not agreeable to his Will: nor in *loue*, because they can bring no profit.

/Heb. 11. 6.

11 Cor. 10. 31.

16. 14.

Obiect. 2.

Were we not better say, *The Lord bee with them*, then, *The Devil take them?*

Answ.

Is there not a meane betwixt extremes? Must yee needs be superstitious, or impious? Seeing Gods determinate iudgement is passed vpon them, and they are come to the place of their cuerlasting abode, why leaue ye not them to their owne Master, and pray for the liuing, who may reape good by your prayers?

§. 42. *Of not praying for such as sinne against the Holy Ghost.*

Concerning those who sinne against the Holy Ghost, wee haue an expresse inhibition; not to pray for them; and the reason rendered, *Because it is a sinne vnto death: that is, (as Christ more plainly setteth it downe,) * it shall not be forgiven vnto men, neither in this world, nor in the world to come.* Their iudgement is as certaine as if they were dead, yea and by their sinne, manifested to be certaine.

This sin is very hardly discerned: there is neede of more then an ordinary spirit to discover it: The ground of this sinne is let and obstinate malice against Christ and his truth, made knowne vnto them by the spirit of reuelation. The effect of it is an vniuersall Apostasie, an utter renouncing of that truth, and that with plaine blasphemy. Now seeing no man can know what is the spirit and heart of another by an ordinary spirit, who shall iudge a man to haue committed that sinne? The Prophets and Apostles can discern them, as *Paul* discerned *Alexander*. Since their times we reade onely of one who by the the Church hath bene adiudged to haue committed that sin, which was *Julian*, called the *Apostate*.

2 Prayer not to be made for such as sinne against the Holy Ghost. 1 Ioh. 5. 16.

x Mat. 12. 31, 32.

y 2 Tim 4. 14, 15.

§. 43. *Of not praying for those who are apparently reiecte.*

For those of whom GOD hath giuen an expresse charge to the contrary, and who are expressly and apparently reiecte of God, if any pray, doe they not thwart and gainsay the reuealed Will of God? We reade not that *Samuel* prayed for *Saul*, after the Lord expressly forbade him. Had *Jeremiah* prayed for the people, after the Lord said to him, *Thou shalt not pray for this people, neither lift up cry or prayer for them, neither intreat me, for I will not heare thee;* he had transgressed.

3 Prayer not to be made for such as are expressly reiecte.

2 Sam. 16. 1.

2 Jer. 7. 16.

§. 44. Of

§. 44. *Of iudging the sinne against the Holy Ghost.*

THOUGH these two last restraints be expressly mentioned in the Scripture, yet we must take heed how we iudge any, either to haue committed that sinne vnto death, or to bee reiect-ed of God: for the one, there is neede of an extraordinary Spirit, for the other, of extraordinary reuelation from God.

Quest. What if any shall professe themselues to be such?

Ansiv. That is no good ground for vs to iudge them to be such, and to cease to pray for them. For many weake ones in temptation will iudge themselues to haue sinned against the Holy Ghost, and so be reiect-ed of God, and thereupon neither pray for themselues, nor suffer others to pray for them.

These persons commonly haue in them great griefe of heart, for that wretched estate wherein they conceiue themselues to bee, or if their heart be hardened, they are grieved for that hardnesse, they haue a longing desire to be out of that estate, yea, they haue a secret loue of God, and zeale of his glory, though they feele it not, for they cannot endure to heare any blasphemous Gods holy Name and truth: Now these are euident signes that they neuer fell into vnpardonable sinne against the Holy Ghost.

The best aduice which is first to be giuen vnto such persons, is to persuade them that they are more vnfit to iudge of their spirituall estate, then a man deeply possessed with Melancholly, of his bodily health: and that the iudgement of so weighty and intricate a matter, as the sinne against the Holy Ghost, is to be referred to the iudgement and censure of the Church, and not of any one particular man, except he had an extraordinary Spirit. But howsoeuer, they, like senselesse Patients, seeke their owne ruine: yet let vs, like good Physicians and faithfull friends, be the more

a Signa melancholia sunt existimatio mala, timor sine causa, &c. & plurimum timor: eius est ex eo quia non timetur secundum consuetudinem. Aulic. lib. 3. sen. 1. & 1. 4.

All who count themselues reiect-ed, may not be so accounted.

tender ouer them, and afford them the best helpe we can, both by wise counsell and seruent Prayer.

Thus much touching the negative, who are not to be prayed for,

§. 45. *Of the persons who are to be prayed for.*

THE affirmatiue (who are to be prayed for,) is very generall. For (except those before excepted) all of all sorts are to be prayed for. Indeede the Apostle in this Text nameth none but *Saints*, yet simply he concludeth not all other, but rather more forcibly vrgeth this duty for the *Saints*: as if he had said, *Whomsoeuer yee forget, forget not any of the Saints: let them especially, aboue all, be remembered.* In effect, so much is here implied, as is expressed, *Gal. 6. 10. Let vs doe good vnto all men, especially vnto them who are of the household of Faith.*

If this place excluded all but *Saints*, and implied that none but they should be prayed for, it would thwart and contradict many other places of Scripture, which shall bee declared, when we proue that such as are not of the Church may bee prayed for. Wherefore, because the two latter sort, who sinne against the Holy Ghost, and who are reiect-ed of God, are not by ordinary spirits discerned, I may for an ordinary direction say,

All men living on earth, are to be prayed for. So much the Apostle himselfe expressly auoucheth. ^b For in direct termes he exhortheth, that *Prayers be made for all men.* All, I say, whether they be in the Church or out of it, called or not called, friends or foes, publike or priuate persons, rich or poore, young or old, male or female, bond or free, of what estate or condition soeuer.

I will giue particular proofes of these particulars, when I declare in what order they are to be prayed for. In the meane while note these generall grounds and reasons.

1 All are made after the same Image

For whom Prayer is to be made.

All in general to be prayed for.

^b 1 Tim. 2.

Reasons.

d Isa. 58. 7.
e Luk. 10. 29, &c.

mage of God that wee are, all are of the same mould, ^d all our owne flesh, ^e all our neighbours : and therefore as other duties of loue, so this which is the most common and generall duty of all, is to be performed for all.

2 Besides, for ought we know, all may belong to the election of God, and so haue a right to the priuiledges of Gods Elect.

Obiect. Sure it is that euery one is not elected; there alwaies haue been, still are, and euer shall be a mixture of Reprobates with the Elect : for this world is Gods ^f field, wherein are tares as well as wheat; ^g a sea, wherein are bad things as well as good. Yea sure it is that the greater sort are Reb-
probates: for ^h few are chosen: ⁱ narrow is the way that leadeth to life, and few there be that finde it, but broad is the way that leadeth to destruction, and many there be which goe in thereat.

Ans. Though this be most true, yet can we not say of any particular man, that he belongeth not to Gods election. If he be not now called, he may be hereafter. Though he be now a Wolfe, he may become a Lambe, as Paul did. Wherefore to resolute this point distinctly, all men *ioynly* together may not be prayed for, because all belong not to Gods election. Yet all men *generally* (except before excepted) may & must be prayed for. So as there is not any one excepted. There is not any Country, any sort or condition of people, any one man of whō we can say, *He is not to be prayed for.*

Obiect. The Pope of Rome is Antichrist, and Antichrist is branded to be ^k that man of sinne, which is, a sonne of perdition.

Ans. We may not conceiue any particular man to be Antichrist, but rather that Sea and State where the Pope sitteth, or that Hierarchy, the head whereof the Pope is, or the succession of Popes one after another.

The ground of prayer is the iudgement of charity, and not of certainty. Now ^l charity hopeth all things. It hopeth that they which are out of Christs fold, may in time bee called

into it, that very persecutors of the Gospell may proue Professors of the same.

I doubt not but vpon this ground, and in the forenamed respect, that clause in our publike Leiturgy (*That it may please thee to haue mercy on all men*) is vsed.

§. 46. *Of the order of praying for others.*

FOR the order of praying for others: Prayer being one of the most proper and principall effects of loue, followeth the order of loue. Now the proper object of true loue, is God, who by a propriety and excellency is called ^m Loue. The liker any are to God, and the neerer they come to him, the more dearly ought they to be loued, and in loue to be preferred before others: accordingly in our prayers ought they to be preferred.

§. 47. *Of praying for Saints:*

THE first in order to be prayed for, are *Saints*, who are here in this Text by name expressed, to shew that they must most of all be remembered. ⁿ Thus did Christ pray, especially for them which were *giuen him out of the World*. And the ^o Apostles remember the Saints by name in their benedictions.

Reason 1. Of all men these are nearest, and dearest vnto God, ^p they doe most resemble him in diuine qualities, and are best beloued of him.

2. ^q God is especially good vnto such; ^r for he is a Saviour of all men, especially of such as beleeue.

3 They are knit vnto vs by the nearest and firmest bond that can be, which is the Spirit of Christ: ^s For by one Spirit are we all baptized into one body. In this respect we are said to haue all ^t one Father, to be ^u one Body, one Spirit, yea, to be ^v Christ.

4 The ^w promises, which are the ground of our prayers, doe especially belong vnto them: so as with strongest confidence wee may pray for them.

In what order others are to be prayed for.

a 1 Ioh. 4. 16.

1 Saints.

b Ioh. 17. 9.

c Rom. 1. 7.
1 Cor. 1. 2, 3.
1 Pet. 1. 2.

d 2 Pet. 1. 4.

e Psal. 73. 1.
f 1 Tim. 4. 10.

g 1 Cor. 12. 12.

h Mal. 2. 10.
i Ephes. 4. 4.
k 1 Cor. 12. 13.
l Act. 1. 9.
m 1 Pet. 1. 4.

f Mat. 13. 38, 47.

g Mat. 23. 14.
h Eccl. 7. 13, 14.

It cannot be said of any particular man, that hee belongeth not to God.

Non est desperandum de malis, sed pro ipsis ut boni fiant studiose supplicandum: quia numerus sanctorum de numero impiorum semper auctus est. Aug. in 1^a Joh. 36.

k 2 The. 2. 3.

Reason.
Iudicium charitatis, non infallibilitatis.
l 1 Cor. 13. 7.

Saints haue all the benefit of one anothers prayers.

Mat. 10. 13.

2 Publike persons.

1 Tim. 2. 2.

1 Pſal. 71. 1.

Reason.

1 Pſal. 81. 6.

2 Sam. 18. 3.

1 Tim. 2. 2.

Use. Here see the priuiledge of Saints, they especially and aboue all, haue the benefit of the prayers of all their fellow Saints. For this being commanded to all, all the Saints will haue care to performe it: yea, the Saints alone partake of the benefit of others prayers: for though many wicked ones be prayed for, yet the benefit returns into their bosome who make the prayer, as **CHRIST** said to his Disciples, *If yee salute an house, and it is be not worthy, let your peace returne to you.*

§. 48. *Of praying for Magistrates.*

2 **I**N the second place prayers are to be made for *Publike persons*, as Ministers of the Word (of whom we shall more particularly speake on the 19. *verse*) and Magistrates, as *Kings, with all that are in authority*, whom by name the Apostle mentioneth, where hee exhorteth to pray for others: and *David* by name prayeth for them, saying, *Give thy iudgements to the King, O God, and thy righteousness to the Kings Sonne.* Vnder these may be comprised all that haue any publike charge ouer others.

1 By reason of their office, they stand in **GODS** roome, and beare Gods Image; and in that respect are called, *Gods Sonnes*, yea, *Gods*.

2 They are of greatest use, and in place to doe most good; and in that respect are (as *P Davids* seruants said of him) worth *ten thousand* others.

3 This reason alledgeth Saint *Paul* to urge this duty, *that wee may leade a quiet and peaceable life, in all godlinesse and honesty*; whereby hee implyeth, that vnder God they may be an especiall means for vs to leade such a life. Good Magistrates are a great blessing to Church and Commonwealth, but euill Magistrates a great plague and curse. Needfull it is therefore, that Prayer be made especially for them.

§. 49. *Of praying for Friends.*

3 **I**N the third place, we ought to pray for such as God hath linked vnto vs by any outward, naturall, and ciuill bonds, as *Kindred, Alliance, Neighbour-hood, Friendship, Office, or the like.* Now, the nearer these bonds be, the more especially must we pray one for another. The nearest outward bond is Matrimony, therefore Husbands and Wiues must most especially pray one for another, as *Isaak* for *Rebecca*: then Parents and Children, as *Abram* for *Ismael*: next, brothers and sisters, as *Ioseph* for *Beniamin*: and masters and seruants, as *Abrams* seruant prayed for his Master. The blessing which God bestowed on *Poiphar* for *Iosephs* sake, sheweth that *Ioseph* prayed for his Master: likewise such kindred as are out of the family, one for another, and neighbour for neighbour, friend for friend, Countriman for Countriman, &c.

God hath knit persons together by those outward bonds for the mutuall good one of another, that they might be more helpfull one to another. In which respect the Apostle calleth these bonds, *ioyns of furniture, or bonds of ministracion*, that is, bonds whereby the severall parties that are knit together, furnish one another, by receiuing helpe one from another, and conueighing helpe one to another. Now, prayer is the meanes wherein and whereby wee may be helpfull one to another.

§. 50. *Of praying for Strangers.*

4 **S**TRANGERS ought to haue the next place in our prayers, euen they with whom wee haue no acquaintance, and to whom we are bound by no other bond, then that common bond which passeth betwixt man and man, whereby all *Adams* sonnes are knit together. These are comprised vnder that generall particule, *all men*. In diuers Pſalmes are Prayers for the Gentiles, *Abram* prayed for the Sodomites.

Loue extendeth it selfe so far. For
the

3 Kindred and friends.

1 Gen. 2. 4.

1 Gen. 25. 21.

1 & 17. 18.

2 & 43. 29.

2 & 24. 12.

7 & 39. 5.

1 Eph. 4. 16.

4 Strangers.

1 Pſal. 67. & 117.

8 Gen. 18. 24.

Reason.

c Leu 19.34.
d & 23.21.
e Luke 10.30.

the Law expressly commandeth *to loue the stranger, and to bee helpfull vnto him.* And Christ excellently setteth it forth in the example of the Samaritan, that succoured the wounded man whom he found in the way.

§. 51. *Of praying for enemies.*

f Enemies.

V Lastly, enemies are not to be cleane shut out of our prayers, not they who hate, curse, hurt & persecute vs. Christ expressly commanded to pray for them, and himselfe also practised as much: for when his enemies had spit out the venome of their malice against him, and done what hurt they could vnto him, hee prayed for them, and said, *Father, forgive them.* So did his Apostle both command it, and practise it. For to others he said, *Blesse them that persecute you.* Of himselfe he said, *we are euill spoken of, and we pray.* While the enemies of Stephen were throwing stones at him as thicke as Hailestones, *He kneeled downe, and cryed with a loud voice, Lord, lay not this sinne to their charge.*

g Mat. 5.44.
h Luke 23.34.

Debumus optare etiam pro per quot flagellamus, ut conuertantur. Aug. in Psal. 36.

i Rom. 12.14.
ii Cor. 4.13.

k Act. 7.60.

Reason.

l Rom. 12.17.

m Mat. 5.43.

Thus indeed shall we manifest true Christian loue to bee in our hearts: for Christianity teacheth vs to *ouercome euill with goodnesse.* The Scribes and Pharises, which followed the principles of nature, taught *to hate enemies.* So did the Heathen in their best morall Philosophy. Christians only, and those true and sound Christians, can attaine to this extent of loue: it is impossible for a naturall man to loue his enemy truely and intirely: none euer did, or can doe it, but those who haue the Spirit of Christ in them.

§. 52. *Of mens failing in praying for others.*

n Je.

I F in these points of praying for others, wee obserue how farre most goe, we shall finde how exceedingly most faile therein, and come short of their duty.

1 Not only Atheists, but euen few of those that beare the title of calling

upon God, come to this extent of loue, to pray for their enemies. Many can pray for their friends, but who for their enemies? I doubt not, but many finding this point so cleerely and euidently laid down in the Scriptures, are perswaded that it is a duty, and thereupon sometimes when their blood is cold, and the wrongs of their enemies somewhat out of their minds, can say, *God forgive them:* or for forme and customes sake, when they heare the Minister utter this clause of the Letany, *That it may please thee to forgive our enemies, persecuters, and slanderers, and to turne their hearts,* can answer; *We beseech thee to heare vs, good Lord:* but from the heart to pray for them euen when they wrong vs, or while their iniuries are fresh in our memories (as Christ and Stephen did) is a rare matter, so rare as few attain: vnto it: witnesse that pronenesse which is in the best (if not openly to curse and vse fearfulfull imprecations, as the worse sort doe, yet) inwardly to wish, and imagine many euils against them. This desire of reuenge, being one of the lusts of the flesh, we must labour to maintaine a contrary lust of the Spirit, which is, to loue our enemies, and pray for them: for *The Spirit lusteth against the flesh.* If we be led by the Spirit, we shall not fulfill the lusts of the flesh.

2 If it be a breach of loue, not to pray for our enemies, how great a fault is it to refuse, or forget to pray for those who neuer hurt vs, because they are strangers, vnknowne, and (as men thinke) they no whit beholding vnto them? Is this for Gods sake, Christs sake, conscience sake, and loue sake, without respect of persons to performe this duty? If such knew the benefit of Prayer, they would be glad to partake of the benefit of their prayers who neuer knew them. Is it not then good reason that strangers, whom they neuer knew, should also partake of the benefit of their Prayers?

3 If to forget strangers be such a fault,

n Luke 23.34.
o Act. 7.60.

p Gal. 5.17.

Many pray for none that are strangers to them.

Some pray not for those to whom they are bound.

Few pray for their enemies.

fault, how monstrous, inhumane, and vnnaturall a thing is it, to neglect this maine duty of loue, wherein we may doe so much good, and not performe it for those to whom wee are bound by particular and peculiar bonds? Not onely some Kinsfolke a farre off, Country-men, fellow-Citizens, Townes-men, Parishioners, Neighbours, Friends, and such like, but many which are very neere of bloud, of one and the same Family; yea, Bed-fellowes neuer pray one for another. Not Husbands and Wiues, Parents and Children, Brothers and Sisters, with the like: Many Parents, otherwise prouident for their children, faile in this maine point, whereby it commeth to passe, that their prouidence faileth of the issue desired and expected. *The Apostle saith, if there be any that prouideth not for his own, he denyeth the faith, and is worse then an Infidell.* What is hee then that prayeth not for his owne? Shall not *Diues* rise vp in iudgement against such, who being in hell, prayed that *Lazarus* might goe to his Fathers house, and to his brethren, to testifie vnto them, lest they also should come into that place of torment?

4 The very Heathen could say, that a mans Country is to be preferred before his family, publike persons before private, yet many who professe themselves Christians, are very vnmindfull of the Church and Common-wealth where they liue, neuer calling vpon God for Ministers and Magistrates. May wee not well thinke, that this is one cause why there are so few good, why such corruptions in both? Assuredly, if God were faithfully, earnestly, instantly called vpon, wee should haue more store of better.

5 In the last place, what may wee thinke of those who pray not for the Saints, all of whom, aboue all other, ought to be prayed for? Can the loue of God be in such? But then what may be thought of such, as are so far from praying for any of them, as they curse them, and wish all euil

against them, in this respect, because they are Saints, and vpright in heart? There be Husbands that curse such Wiues: Parents, such Children: Masters, such Seruants: Magistrates, such Subiects: Ministers, such People: and so on the other side, Wiues such Husbands, Children, such Parents, &c. So also Brothers such Brothers, Kinsmen such Kinsmen, Neighbours such Neighbours, &c. Well may we think, that they who thus hate whom God loueth, and curse whom God blesteth, are neither loued of God, nor shall receiue blessing from him, vnlesse they thorowly repent. The Apostle saith, *Pray for all Saints*, among Saints excluding none at all: they curse *all Saints*, euen those that are by outward bonds neere knit vnto them. This their bitter spite against Saints, whom otherwise they could loue, if they were not Saints, argueth that they haue no part or fellowship in the Body of Christ, nor in other priuiledges of the Saints.

6 53. *Of the things which we are to pray for in the behalfe of others.*

FOR the things which wee are to aske in Prayer for others, in generall they are whatsoeuer we may aske for our selues: for prooffe whereof, obserue the forme of the Lords Prayer: in euery Petition, where we aske any thing for our selues, wee include others: wee aske bread for others, *Give vs our daily bread*: so likewise forgiuenes of sinnes, freedome from temptation, and deliuerance from euill. Here therefore I might run ouer againe all those particular points which were before deliuered concerning good things, whether temporall, spirituall, or eternall, to be prayed for, and euill things, whether euill of fault, or euill of punishment to be prayed against, and apply them to prayers made for others: but that needeth not; onely here obserue this generall rule, that according to the needs of others, are prayers to be made for them.

1 If they be not called, pray that

4 1 Tim. 5. 8.

6 Luk. 16. 27, 28.

Some forget their Magistrates, and Ministers.

Some pray not for Saints.

Some curse them.

a Luk. 23. 34.
Idea de terra ere-
tus est Paulus,
quia in terram incli-
natus exauditus
est Stephanus.
Aug. ser. 4. de Ste-
phan.

b Col. 1. 9.
c 1am. 5. 15.

d Heb. 13. 18, 19.

they may bee converted : no doubt but * Christs Prayer on the Crosse was the cause that so many Jewes, after his death were converted. The like may be said of *Stephens* Prayer, *Acts* 7. 60.

2 If they be called, pray that they may bee established, and grow in grace, as *Saint Paul* did.

3 If they haue sinned, * pray that their sinnes may be forgiven.

4 If they bee sicke, pray that they may be raised.

5 If they be wrongfully imprisoned, that they may be deliuered, and so according to other needs.

§. 54. *That Gods Will not knowne, is no sufficient cause to hinder prayer for others.*

Obiect. THUS may we crosse Gods determined purpose, by praying for those things which God doth not purpose to grant : as to pray for a mans life, when his time of departure is come.

Ans. 1. The same might be objected against Prayer for our selues : and then what Prayer should bee made ?

2 Gods reuealed Will is the rule and ground of our Prayers : wee are not to search into his secret Counsel : but whatsoeuer we finde warranted in the Word, we ought to pray for.

3 In all prayers for others, wee must pray with limitation, and subiection to Gods Will : there is nothing for which we can pray so absolutely in the behalfe of others, as in our owne behalfe : for wee cannot know the estate of others, so well as of our selues.

§. 55. *Of imprecations against ones selfe.*

III. Kind.
Imprecation.

THE fourth and last branch of Prayer, is *Expostulation*, or *Imprecation* against others, which is a kinde of Prayer whereby iudgement and vengeance is desired.

In handling this point, I will shew,
1 What the persons bee against whom imprecations may be made.

For the *persons*: No man may pray against himselfe : we haue no warrant in all the Scripture for it, and therefore it must needs bee an atter of impiety : besides it is against very nature it selfe, for *No man euer yet hated himselfe*, and therefore it must needs be matter of iniquity and injury.

Obiect. Many of the Saints haue made *imprecations* against themselves, as *David*, *Salomon*; and other, who in their oathes vsed these and such like words, *God doe so to me, and more also.*

Ans. 1. When an oath is taken in *truth*, not *falsly*; in *iudgement*, not *rashly*; in *righteousnesse*, not *wrongfully*; the imprecation expressed or implied therein, is not simply made, as if hee that tooke the oath, desired any such thing to fall vpon himselfe, but vsed onely for a more vehement testification of the truth, to moue the hearer the rather to giue credence thereunto; or else to binde him that sweareth, the more stedfastly to performe his oath.

2 If any of the Saints haue vsed imprecations in an oath *falsly*, as *Peter*, or *rashly*, as *the Princes in Ioshuabs* time, or *wrongfully*, as *David*; their examples are no good warrant.

Obiect. 2. A wife suspected by her husband, was bound by the Law to make imprecations against her selfe.

Ans. Shee was not bound to doe so. For if she were free of the crime laid to her charge, that imprecation was no imprecation : but if she were guilty, then shee ought to acknowledge her fault, and not curse her selfe. If being guilty, she assented to that imprecation, it was her owne fault, and not the bond of the Law.

How impious are they against God, how inurious against their owne soules, who vpon every light occasion, yea, and that many times falsly (for common rash swearers are often-
times

No man must
pray against
himselfe.

f Eph. 5. 19.

g 2 Sam. 3. 35.
h 1 King. 2. 23.

i Jer. 4. 2.

k Mat. 26. 74.
l Ios. 9. 14, 15.
m 1 Sam. 25. 22.

Numb. 5. 12.
expounded.

v. s. c.
Reproofe of vsu-
all imprecations
against ones
selfe.

times false swearers) doe imprecate direfull vengeance against themselves, as, *I would I might neuer stirre, I would I might neuer eate bread more, I would I might dye presently, I would I might be swallowed vp quicke, I would I might be damn.ed.* Oh feareful! The Iewes of ancient time were so fearefull of vttering imprecations, that when in their oathes they had occasion to vse them, they would either expresse them in generall termes, thus, *God doe so to me, and more also:* or else leaue them cleane out, and make the sentence imperfect; as, *If I doe this;* or, *If I doe not that;* or, *If this be so,* and there stay. Thus *Dauid, If I enter into the Tabernacle of mine house: If I goe vp into my bed: If I giue sleepe to mine eyes.* And thus *Zedekiah* vnto the Prophet *Ieremiah:*

As the Lord liuesh which made vs this soule: If I put thee to death: If I giue thee into the hand of these men that seekes thy life. Yea, thus God himselfe, *I haue sworne, if I lye vnto DAVID.* And againe, *I sweare in my wrath if they shall enter inso my rest.* To shew that this is the right translation of that forme of speech, *the Apostle* alledging that forme of *GODS* Oath, so translateth it. What doth this teach vs, but that we should bee very fearefull to vtter any imprecation against our selues, especially to doe it falsly or rashly: The Iewes, which caused Christ to be crucified, and their posterity to this day, haue felt the woe and curse of that imprecation which they made against themselves, when they said to *Pilate* of *CHRIST,* *His blood be vpon vs and our children:* So hath God caused the vengeance of many others imprecations to fall vpon their owne necks, and that in iust iudgement.

§. 56. *Of the persons against whom imprecation may be made.*

VWherefore lawfull and warrantable imprecations are to bee made against others, and those other

to be enemies (enemies, I say, not our owne priuate enemies in particular causes, betwixt vs and them: for these must be prayed for, as we heard before, but publike) such as are enemies to God, his Church and Gospel, yea, also obstinate, desperate, reprobate enemies, who neither will nor can be reclaimed: as were *Corah, Dathan,* and *Abiram,* against whom *Moses* prayed. Such were those against whom *Dauid* so earnestly prayed, *Psal. 109. 67, &c.* and whom *Saint Paul* wished to be cut off. Such an one was *Alexander,* concerning whom *Saint Paul* thus prayed, *The LORD reward him according to his workes,* meaning his euill workes.

1 *Quest.* How can such bee discerned?

Ans. By an ordinary spirit they cannot be discerned, but onely by an extraordinary spirit, euen such a spirit as the Prophets and Apostles had, to whom God by his Spirit reuealed what such and such persons were against whom they prayed. Wherefore when the Disciples would haue caused fire to come down from Heauen and consume the Samaritans, Christ said vnto them, *Ye know not of what spirit ye are.*

2. *Quest.* How then may ordinary persons make imprecations against anye?

Ans. No ordinary man can lawtully make any imprecation against the persons of any particular distinct men: Onely in these three respects may imprecations be made.

1. *Indefinitely,* against all such publike desperate enemies as were noted before, without any application of the imprecation to any particular person, no not so much as in thought: and thus was that generall imprecation vsed when the Arke went forward, *Rise vp, Lord, and let thine enemies bee scattered.* And thus *Dauid* vscth many generall imprecations, as *Let them be confounded which transgress without cause.* *Let them all bee confounded that hate Sion, &c.*

2 *Conditionally,* as when we observe

p 5. 51.

q Numb. 16. 15.

r Gal. 5. 12.

s 2 Tim. 4. 14.

Luk. 9. 54. 55.

Imprecations may be made in three respects.

1 Indefinitely.

Numb. 10. 35.

Psal. 25. 3. & 129. 5.

Conditionally.

h 2 Sam. 3. 35.

i Psal. 132. 2. 3. 4.
NONEN
FINON
INNON

k Jer. 38. 16.

l Psal. 89. 35.

m & 95. 11.

n Heb. 3. 11.
omoon, E' iion-
datione iuu ius Thy
gl'iamoris iuu.

o Mat. 27. 25.

Imprecations against publike and desperate enemies.

ferue any to persist obstinately in persecuting the Saints, and suppressing the Gospell, we may desire, that if they belong to God, it would please God to turne their heart, or else, if they belong not to him, to confound them: thus may imprecations be directed against particular men.

3. *Without any respect at all vnto their persons* (leaving them vnto God) we may pray against their malicious plots and wicked deeds: thus *David* prayed against the wicked policy of *Achitophel*, saying, *O Lord, I pray thee, turne the counsell of Achitophel into foolishnesse.*

§. 57. *Of the unlawfulness of vsuall imprecations.*

AS for those vsuall imprecations, direfull and hatefull imprecations, such as my hart abhorreth to think of, & my toung is ashamed to name, which prophane & wicked men make against their neighbours, vpon euery petty wrong and slight occasion, they can neither stand with any true feare of God, nor loue to man. For to call vpon God, who is *A God of long suffering, and great forbearance, full of compassion, and slow to anger*, to be a reuenger of euery little injury, argueth little respect of his greatnesse and goodness. To wish Gods heauy vengeance to fall vpon the body, soule, goods, or any other things which be onely vnto our neighbour, discouereth much malice, no loue. Such were those of whom *David* thus speaketh, *Their throate is an open sepulcher, The poyson of Aspes is vnder their lips, Their mouth is full of cursing & bitternes.* Many mens toungs are so poysonous and fiery (being set on fire of hell) that like mad dogs they spare none, but curse and ban the most innocent and harmlesse that be: yea, (which is horrible to heare) some curse their wiues, children, seruants, friends, and neerest and dearest vnto them that be, not for any wrong or euill, but because they are, as they terme them, *Puritans*; but in truth honest and vpright hearted, fearefull to commit the least euill, confionable in doing all duty (so neere as they can) to God and man.

§. 58. *Of the Popes manner of cursing.*

AMing & aboute all others, hee that taketh vpon him to be the Vicar of Christ, and successour of *Peter*, doth exceede in hellish imprecations, and diuellish execrations: for hee vseth not suddenly & rashly, but deliberately and aduisedly, in and at his solemne seruing of God, to curse with bell, booke, and candle, and that to the very pit of hell, no meaner personages then the Lords Anointed, Kings & Queenes, together with their Subiects and whole Kingdomes, and that for maintaining the true, ancient, Catholicke, and Apostollicke Faith.

Of him and all other which vniuistly and vnchristianly vse such fearefull imprecations, if in time they repent not, I may vse the words of *David*, *As hee looked cursing, so shall it come vnto him: as hee cloathed him selfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.*

Hitherto of those severall kindes of prayer which are comprized vnder request. The next kind is thanksgiving.

§. 59. *Of Thanksgiving.*

OUR Apostle giueth an excellent direction for thanksgiving, in the twentieth verie of the fifth Chapter of this Epistle, which because it is so fit for our present purpose, I will here handle. His words are these:

E P H E S. 5. 20. *Giue thanks alwaies for all things vnto God, euen the Father, in the name of our Lord Iesus Christ.*

IN this direction are laid downe three particular points.

- 1 The duty it selfe, *giue thanks.*
- 2 The person to whom it is to be performed, *to God, euen the Father.*
- 3 The Mediatour, in whose name it is to be performed, *in the name of our Lord Iesus Christ.*
- 4 The matter of thanksgiving, *all things.*

5 The continuance thereof, *alwaies.*
1 For the duty or thing it selfe, *Thanksgiving is a gratefull acknowledgement of a kindnesse received.*

Psal. 109. 17. 18.

3 Against malicious deeds.

2 Sam. 17. 31.

1 Psal. 109. 17. 18.

2 Neh. 9. 19. 3 Psal. 103. 8.

1 Psal. 119. 140. 3. 14. 10. 7.

1 Lem. 3. 6.

What thanksgiving is.

1. sal. 138. 2.

A kindnesse done, is the object of thanksgiving, yet vnlesse the kindnesse done be accepted, and withall acknowledged to be a kindnesse, the heart of him to whom the kindnesse is done, will not be affected to giue him that did it, thanks for it.

^a David did a great kindnesse for Nabal, as Nabal's seruants could testify: yet Nabal acknowledged it to be no kindnesse; and that made him to be so churlish and vngratefull to David.

§. 60. Of the person to whom all thanks is due.

2 **T**He person to whom thanks is due, is God the Father. Father hath reference especially vnto the onely begotten Son of God, Christ Iesus, as is more plainly express'd in these words, ^b Blessed be God, euen the Father of our Lord Iesus Christ. So as this clause doth note out the first person in Trinity: yet doth it not exclude the other two persons: for thanksgiving belongeth to the whole Trinity. ^c Paul expressly giueth thanks to ^d Iesus Christ, and yet excludeth not the Father or the holy Ghost: for what honour or worship soeuer is rightly performed to either of the persons, is also performed to euery of them. But here & in many other places, this title Father (which is proper to the first person) is added, to shew how our prayles come to be acceptable vnto God, namely, as God is the Father of our Lord Iesus Christ, and in him our gracious and louing Father.

^e Saint James rendreth a weighty reason, to proue that all thanks is to be giuen to God, & to God alone: for, saith he, *euery good giuing, and euery perfect gift commeth from the Father.* Good things come from God, God is the author and giuer of them; God therefore is to be praised for them.

Euery good thing commeth from God: therefore all praise is due to him.

§. 61. Of the difference of thanks giuen to God and men.

Quest. **A**Re not Creatures to be thanked for any kindnesse done by them?

Ans. Not in that manner as God

is to be thanked. God is simply, in and for himselfe to be praised, as the prime Author of all blessing.

1. Simply, that is without any restraint, with all our heart, with all our soule, and with all our might, and that for all his workes whatsoever.

2. In and for himself, that is, in respect of no other whatsoever. For God is the very fountaine, the first & onely Author, the principall giuer of the good things we enjoy. The things which we receiue by the ministry of any creature, originally we receiue from God. Creatures are but the Stewards, Messengers, Ministers and as it were Carriers of God: they bring Gods blessings one to another. Wherefore they are not simply in and for themselves, to be thanked for any thing. The thanks which is giuen to them (if it be rightly giuen) is giuen them in the Lord, vnder him, onely for their paines & care in bringing Gods blessings vnto vs. When a personage of great state and place sendeth a present by his seruant, will he to whom that present is sent, thanke the seruant that brought it, or the Master that sent it? Surely I suppose he will both desire the seruant to thanke his Master, and also when he hath opportunity himselfe, thanke him: if he thanke the bearer, it is onely for his paines in bringing the gift, not for the gift it selfe: yea, though he reward the messenger for his paines, yet he giueth the thanks to him that sent the gift.

This is thanks properly due to the original author of a kindnesse: all thanks therefore is properly due to God, in whom euery good thing commeth.

§. 62. Of the Mediator, in whose name thanks is to be giuen.

3 **T**He Mediator, in whose name thanks is to be giuen to God, is intituled by the Apostle, *Our Lord Iesus Christ.*

The first title *Lord*, implieth that power & regiment which the Father hath giuen him (as he is Mediator *God-man*) ouer all creatures. This regiment he exerciseth for the good of vs who are of his Church, and therefore by a kind of propriety is he call'd *our Lord.*

The

Rom. 11. 36.

1. Cor. 3. 7.
2. Cor. 4. 12.

simile

§ Thanks to be rendered to God in the mediation of Christ.

§ Mat. 28. 18.

1. Sam. 25. 5.
2c.

Thanks is to be giuen to God.

1. Eph. 1. 3.

1. Tim. 1. 18.

Reason.
1. 1. Sam. 1. 17.

The 2. title *Iesus*, which signifieth a *Sanitor*, setteth forth that all-sufficient, full, and perfect redemption and saluation, which he wrought for mankind. The reason of this name & title is rendred by an Angell vnto *Ioseph*, in these words; *Thou shalt call his name IESVS, for he shall saue his people from their sinnes.*

The 3. title *Christ*, (which signifieth *anointed*) implies the three Offices of *Christ*, wherunto he was anointed, and set apart of his *Father*: his *Princely* Office to gouerne and protect his Church; his *Priestly* Office, to offer himselfe a sacrifice, and to make continual intercessio for his Church. His *Prophetical* Office, to instruct, & direct his Church in the way of Saluation.

* In the name of this *Our Lord Iesus Christ*, must all the calues of our lips, all our praises be offered vp vnto God. *Let vs by him* (saith the Apostle, speaking of *Christ Iesus*) *offer the sacrifice of praise.*

Two reasons there are of great force to presse this point:

1 Mans vnworthinesse.

2 Christs worthinesse.

Many things make man vnworthy to appeare before God: all which may be reduced to two heads. 1 They are such as respect God. 2. Such as respect man.

Two things in regard of God, make mā vnworthy to appeare before him.

1 Gods surpassing excellency. By reason hereof *the most glorious Angels are vnworthy to stand before God. ^b God dwelleth in light that cannot be approached vnto.

2 Gods perfect vnity. *He is light, & in him is no darknes at all.* ^d *He is of purer ciues then to behold euill. Hee cannot looke vpon iniquity.*

Two things also, in regard of man himselfe make him vnworthy, to appeare before God.

1 Mans basenes. *Dust he is, & to dust he must returne.* In regard of that his mould, he is ^f no better then the bruit beast.

2 Mans wretchednes. ^g *He commeth from a cursed stock. ^h He is conceived*

and borne in sin. ⁱ Thus is he most odious and abominable in Gods sight. All the parts of his body and soule, all the actions which he performeth, are polluted with sin: By sinne hee is worse then the bruit beast.

Lay these together, and thou shalt find, that it is impossible for man to base, so wretched as hee is, in and by himselfe to stand before God, so excellent, so pure as he is. There is therefore an absolute necessity of a Mediator, and of such a Mediator, as may be worthy to appeare before so glorious and pure a God as the Lord is. And that can be none but the Son of God, our *Lord Iesus Christ*.

Christ is worthy to appeare himself before the glory of the Majesty of God, and to present our persons and seruices to him, and that in sundry respects. The particulars are these:

1 His diuine nature: by vertue whereof he is ^k *equall with God*: as glorious, as pure, euery way as excellent as God. Though he be a distinct person, yet is he of the very same nature, true God.

2 The hypostaticall vnion of his humane nature with his diuine. This ^l *the Word was made flesh*: and ^m *God was manifest in the flesh*. By vertue hereof, as man also is hee worthy to appeare before God. His man-hood receiueth dignity, and all manner of sufficiency from his God-head.

3 The vnity euē of his humane nature. For therein he is in generall ⁿ *holy*: more particularly, he is *harmlesse*, he neuer did wrong to God or man, and in that respect, free from all actual sinne. Hee his also vndefiled, not raynted with originall corruption; and *separate from sinners*, exempted from that common guilt of Adams sin, vnder which all other sons of Adam lie. For Christ, though he came from the same stock that al others did, yet not by the same way & means. He came frō man, but not by man, but by the Holy Ghost. ^o *Hee was God conceived by the Holy Ghost*. Thus the pure eyes of God can espy no impurity in Christ. So Christ may well stand before God.

(n 2)

4 The

Job 15. 14. 15.

Macl. 1. 1.

Sec 5. 8.

Heb. 13. 15.

Phil. 2. 6.

1 Joh. 1. 14.
1 Tim. 3. 16.

1 Sa. 6. 2.

1 Tim. 6. 16.
1 Joh. 1. 15.
Hab. 1. 13.

Hab. 7. 26.

Gen 1. 19.
Iob. 4. 19.

Eccel. 3. 18. 19.

Rom 5. 12. &c.
Psal. 51. 5.

Luke 1. 35.

4 The merit of the things which he hath done & suffered. This is acknowledged by the ^P heavenly spirits, who are thorowly instructed in the mysteries of godlinesse. As the things which Christ did and suffered were perfect in their kind, so, fro the Deity whereunto the humanity was vnited, they receiued an infinite valew, and became meritorious.

5 The appointment of his Father. *Christ glorified not himselfe, so be made an high Priest, but he that said to him, Thou art my Son, so day haue I begotten thee.* His Father then glorified him, by making him an high Priest, to be for men in things pertaining to God. Surely his Father will accept of what hee doth at his appointment.

6 The loue of his Father to him. He is the Son of his loue: *in whom his soule delighteth: His beloved Sonne in whom he is well pleased: to whom hee can deny nothing.* Thus is Christ a most fit & worthy Mediator, through whose mediation we may with confidence & comfort offer vp our praises o God. But no other can be round fit, or worthy.

7. 63. *Of the matter of Thanksgiuing.*
4 **T**he matter of thanksgiuing is very ample & large, limited with no restraint, but extended to all things. So that whatsoeuer the Lord doth, affordeth matter of praise to the Saints. Oft is this generall particule all vsed in his point, *In all things giue thanks,* saith the Apostle: in another place, *Forget not all his benefites,* saith David.

Wee know that all things worke together for good to them that loue God. If all things worke to our good, is it not iust and meete that thanks should be giuen for all things?

That wee may somewhat more distinctly discern the matter of thanksgiuing, I wil set downe in order some particular branches of this generall point.

The matter of *Thanksgiuing* may sundry wayes be distinguished.

1 In regard of the nature, or kinde of benefites,

They are $\left\{ \begin{array}{l} \text{Good things bestowed.} \\ \text{Evill things remoued.} \end{array} \right.$
2 In regard of the quality of them,
They are $\left\{ \begin{array}{l} \text{Spirituall.} \\ \text{Temporall.} \end{array} \right.$
3 In regard of the manner of bestowing them,

They are $\left\{ \begin{array}{l} \text{Already giuen.} \\ \text{Promised to be giuen.} \end{array} \right.$
4 In regard of the persons vpon whom they are bestowed,

which are $\left\{ \begin{array}{l} \text{Our selues.} \\ \text{Others.} \end{array} \right.$

Vnder these generall heads there are many particular branches, which I wil in order declare.

§. 64. *Of the Spirituall blessings, for which thanks is to be giuen.*

Spirituall $\left\{ \begin{array}{l} \text{Bestowed here on Earth.} \\ \text{Reserued in Heauen.} \end{array} \right.$ blessings

Spirituall blessings.

In the ranke of the former kinde of Spirituall blessings, these particulars following must be accounted.

1 The ground of the, which is *Election.* Together with which we are to reckon the cause thereof, *Gods free grace and rich mercy,* and also the fruit thereof, *certainly of saluation.*

2 The meritorious cause of them, namely, our *Redemption,* vnder which wee must comprise, the price of our redemption, *Christis blood,* and the speciall fruits thereof, as *Reconciliation, Adoption, Remission of sinnes, imputation of righteousness, &c.*

3 The meanes of applying the benefits of our election and redemption, namely, the *effectuall operation of Gods Spirit:* vnder this head are comprised the effectuall *Operation, Regeneration, Sanctification,* and all those particular sanctifying graces, which we find and feele to be wrought in vs, as *Knowledge, Faith, Hope, Lowe, Repentance, Patience, new Obedience, &c.* together with the blessed fruits of them, as *peace of conscience, joy in the Spirit, holy securitie,* with the like.

Finally, the meanes which the Spirit vseth to worke, and encrease all these graces, are to be remembered, which are the *Ministry of the Word, Administration of the Sacraments,* and other

p Reu. 5. 9.

7 Heb. 5. 5.

r Hob. 5. 1.

f Col. 1. 13.

1 Cor. 13. 12.

1 Tim. 4. 1.

1 Mat. 1. 37.

4 Thank: to be giuen for all things.

6 1 Thef. 5. 18.

e P sal. 103. 2.

Res. on. d Rom. 8. 28.

other holy Ordinances of God, together with liberty of the *Sabbaths*, of good and faithfull *Ministers*, of publicke *Assemblies*, with the like.

Those eternall blessings which are in Heauen reserved, or vs, are such, as *Eye hath not seene, nor eare heard, nor haue entred into the heart of man*. We cannot in particular reckon them vpon; yet in the generall we must haue our hearts filled with an holy admiration of them, and our mouthes with praise for them.

§. 65. *Of the temporall blessings, for which thanks is to be giuen.*

Temporall blessings for which thanks is to be giuen, are such as concerne,

1 *Mankind* in general, as creation, and preferance of Man: Gods providence ouer him; and all the fruits and benefits of these.

2 *The whole Church* thorowout the World: the increate, peace, and prosperity of it: particularly the Churches in that Land where we liue.

3 *Common-wealths*: and in particular that Commō-wealth whereof we our selues are members: and therein good *Magistrates*, good *Laws*, peace, plenty, &c.

4 *Families*: specially our owne: and therein good *Gouernours*, good *seruants*, good *parents*, good *children*, a competency of goods to maintain the state of it. If God giue not onely sufficiency, but also abundance, more thanks is to be giuen.

5 *Our own persons*; & in regard of them, *soundnes of mind*, *health of body*, *ability* to performe the work of our calling, Gods blessing on our *labour* and calling, with the like.

§. 66. *Of giuing thanks for removing euils.*

Euils removed, for which thanks is to be giuen,

are { *Publike* } both these { *Spirituall*.
{ *Private*. } { *Temporall*.

Temporall publike { *Church*,
euils arise from the { *Common-*
enemies of the { *wealth*.

Thanks therefore is to be giuen, when those enemies are either ouerthrown, or conuerted: or when their conspira-

cies are discovered; & we preferred fro their mischieuous practices, whether by warres, inuasions, treasons, rebellions, or priuie and secret plots, with the like. To this head may be referred, deliuerance from plagues, famines, fires, inundations, &c.

Spirituall publike euils, are common publike finnes, maintained by *law*, or cōmon practice. Publike finnes which vie to be in diuers countries, maintained by law, are *Idolatry*, *Superstition*, *Heresies*, *Vsury*, *Play-houses*, *Brothel-houses*, &c. Publike finnes maintained in many places by cōmon practice, are *Swearing*, *Prophanenesse*, *Drunkennesse*, *Vncleannesse*, *Pride* and *brauery in apparill*, &c. When and where it pleaseth the Lord to afford a ny meanes of reforming, and restraining these publike sins, then and there is matter of thanksgiuing afforded.

Spirituall priuate euils, are either such particular finnes whereunto our selues are most giuen, or the causes of such sins (as the temptations of Satan, or euil lusts, & the vaine allurements of others) or else a spirituall punishment of them (as trouble of minde, hardnes of heart, a tormenting conscience, a leared and sencelesse conscience, &c.) They who are deliuered out of any of these snares, must bee thankfull for that deliuerance.

Private temporall euils, are such outward iudgements as God in anger inflicteth on men as punishments also of sinne: such are penurie, ignominie, paine, griefe, sicknesse, losse of goods, losse of friends, and other like crosses. The removing of these is matter of thanksgiuing.

§. 67. *Of giuing thanks for crosses.*

Yet are not outward tēporall iudgements, whether publike or priuate, alwaies to be simply accounted euils, but many times to be reckoned and accounted in the number of Gods blessings. For * God oft inflicteth them on his children, and that in loue for their good. They are indeed grieuous, and irksome to the flesh, but many times profitable to the soule: an heauy burthen they are, but they

(n 3) bring

1 Eternall blessing.

1 Temporall blessings.

Spirituall publike euils removed.

Spirituall priuate euils removed.

Private temporall euils removed.

Temporall iudgements not alwaies to be accounted euils.

* Heb. 12. 5. 6. 7. &c.

Temporall publike euils removed.

b Mar. 16. 39.

Outward crosses
are matter of
thanksgiving.Non tantum pro
bis que bona puta
mus, sed etiam que
nos corripiunt in
Dei praecium
mentis letitia prosequi
patitur in
Ephes. 5.

bring forth a good and precious fruit: wherefore in regard of them, we must wholly refer our selues to Gods will, as ^b Christ did in his bitter agony. If God bee pleased to preferue vs from them, or being fallen vpon vs, to remoue them, we are to account this preferuation and deliuerance, a blessing and fauour of the Lord, and to be thankfull vnto God for it. But otherwise, if it please the Lord to lay any crosse vpon vs, or when it lieth on vs, still to continue it, we are also to take this as a token of loue, and to be thankfull. The reason is euident. For God being very wise, and knowing what is best for vs (euen much better then we our selues) and withall being a louing and tender father, exceeding carefull of our good, he doth so dispose our estate, as may most make to our good. When he seeth it to bee needfull: hee laieth affliction vpon vs: when it hath lien long enough vpon vs, then he remoueth it. In this kind he dealeth with his children, as skilfull and tender Physitians or Chirurgians doe with their patients, whose cure they seeke. Now therefore vpon this ground, we are to thinke euery estate wherunto the Lord bringeth vs to be the best for vs: health to be the best when we are in health, and sicknesse to be best, when we are sicke: abundance to be best, while we haue it, and want to be best when we are in want, and so of other estates. Therefore when the Lord doth lay vpon vs any outward afflictions, we must put them on the score of Gods fauours: especially the good fruits of afflictions, as true humiliatio, sound repentance, christian watchfulness, righteousnes, &c. Now then to conclude this point, afflictions beeing tokens of Gods loue, tending to the good of the Saints, they are comprised vnder this generall clause *All Things*, and are matter of thanksgiving.

§. 68. *Of the proofes of Scripture applied to particular occasions of thanksgiving.*

I Shall not need to enter into any further enumeration of other par-

ticulars: I will therefore alcadge some proofes of these out of Gods word.

1 For all manner of spirituall blessings, note that generall form of thanksgiving vsed by the Apostle, *Ephes. 1. 3. Blessed be God which hath blessed vs with all spirituall blessings*: read the verses following, and ye shall see how he reckoneth vp many of those spirituall blessings in particular, as *Election, Redemption, Adoption, Vocation, &c.*

2 For the Author of them all *Christ Iesus*, that form of praise which was sung by an heauenly Quere at the birth of Christ, is very obseruable.

3 For the outward means of working those spirituall blessings, ^c St. Paul expressly praileth God.

4 So hee doth also for ^d the inward efficacy of Gods Spirit.

5 For temporall blessings wee haue sundry approued patternes of thanksgiving in diuerse kindes: ^a Christ gaue thanks for food: ^b *Annah* for a child: ^c *Jacob* for riches: ^d *Abrahams* seruant for prospering his journey.

6 For blessings on others, note the example of the ^e *Queene of Sheba*, who blessed God for his blessings on *Israel*: and of the ^f *Christians* Iewes who gloried God for the Gospell reuealed to the *Gentiles*.

7 For publike blessings concerning the Church, ^g the Apostle giueth thanks that the *Gospell* came into all the world. And ^h the Christians praile God for the increase and peace of the Church, and ⁱ for the liberty of the Apostles.

8 For the common-wealth, the Iews reioyce (which was a publike testimony of their thanksgiving to God) ^j for setting the *state*, and establishing the *crowne* on *Salomon*. So again, ^k for continuing the peace and prosperity of the Land.

9 For generall blessings on mankind ^l *Dauid* praised God.

10 For Gods blessings on his family, ^m *Jacob* is thankfull, and in testimony thereof buildeth an Altar to God.

11 For priuate blessings, ⁿ *Leah* praised God that had giuen her a *Son*: and ^o *Hezekiah*

b Luke 2. 13. 42.

c Col. 1. 3. 45. 6.

d 1 The. 1. 11. 5.

a John 6. 11.

b 1 Sam. 1. 7.

c Gen. 31. 10.

d 1 K. 24. 46.

f 1 Kings 10. 9.

g Acts 11. 18.

h Col. 1. 5. 6.

i Acts 2. 47.

k & 4. 24.

j 1 King. 1. 40.

m and 8. 62. 66.

n Psalme 31. 6.

o Gen. 35. 7.

a Sam. 7. 28. 19.

p Gen. 29. 35.

9 Hezekiah

1 Iſa. 38. 19.

9 *Hezekiah* for recovery of his health.

r Exod. 15. 1, &c.

12 For evils remoued, * *Moses* & the *Iſraelites* blessed God who *ouershrew their enemies*: and *Dauid* praised God for *preseruing his people from their enemies*: and the *Christians* glorifie God for the *Conuerſion of Saul*, a mortall enemy of the Church.

r Galat. 1. 23.

13 For publike spirituall euils remoued, * praise is sung vnto the Lord in *Hezekiahs* time when the Land was purged from *Idolatry*.

* 1 Chron. 29. 30.

14 For priuate spirituall euils prevented, * *Dauid* blessed God, who kept him from auenging himself, and shedding innocent blood.

* 1 Sam. 25. 32.

15 For aduersity * *Iob* blessed God: and * the *Apostles* reioyce for suffering perfection.

r Iob

y Act. 5. 41.

16 Finally for good things promised and not inioued, * it is noted that the *Patriarches* received *not the promises*, but saw them a far off, and belieued them, and thanked them *thankfully*.

r Heb. 11. 13.

§. 69. *Of the abundant matter of thanksgiuing.*

Here we see what abundant matter of thanksgiuing is offered vnto vs. If wee should spend our whole time (as the triumphant Church in heauen doth) in lauding and praising God, we could not want matter, considering that ALL THINGS are matter of thanksgiuing.

If I should say we haue more matter of thanksgiuing then of petition, I should not speake amisse: for the blessings which any of Gods childre, any of those who truly beleue in Christ, haue receiued already, are much more and far greater then the things which they want. God hath long since elected and chosen them to be vessels of mercy: & glory when he created man, as he made man most happy, according to the image of God, so before he made man, he created all things needfull for him, that so he might be destitute of no good thing: for he made heauen and the whole host thereof: earth and all the fruits of it, yea the aite & water and all creatures in the; in a word, God made all things that

More matter of
thanksgiuing
then of petition.

were made, for the good of man. The price of mans redemption is already paid: All true beleeuers are reconciled to God, adopted to be his children, made actual members of Christs body, effectually called, and taken into the kingdome of grace, being perfectly iustified euen in Gods sight by the righteousness of Christ Iesus. What are the spirituall blessings which wee want, that may be comparable to these which we haue receiued?

Ob. 1. We haue not receiued freedom from, and full victory ouer all sinne.

Ans. Sinne hath receiued a deadly wound: though it assaile vs, yet shal it not get conquest ouer vs. Besides the guilt & punishment of those very sins, which yet we are subiect vnto, shall not be laid vpon vs: they are clearemitted, and in that respect wee fully acquitted.

Obiect. 2. Wee want many good and comfortable graces, and faile in the measure of those wee haue: our sanctification is not perfect.

Ans. All the faithfull haue all such graces as are absolutely necessary vnto saluatiō, actually wrought in them. As a child borne of a woman hath all the parts of soule and body, so he that is borne againe of God hath all the parts of a new man. No Saint wanteth any grace that may hinder his saluation, though he should instantly die. As for that measure which some want, it is not so great as can iustly impeach the truth of grace: that grace which they haue is true, though it may be weak: and their sanctification is sound, though imperfect. The perfecting of sanctification is not so great and powerfull a worke, as the first beginning of it. The most effectual and powerful worke of Gods Spirit in the faithfull, is their very new birth, the first act of their conuerſion. For when a sinner is first conuerted, he is a new created: of nothing (I speak in regard of our spirituall being) hee is made something: of a man dead in sin, he is quickned, and hath spirituall life put into him, now the growth in sanctification is put a proceeding

How far we are
freed from sinne.

How far sancti-
fied,

from one degree to another in the same kinde: yea the very perfection of sanctification is but an attaining to the highest step and degree of that which was begun before. It is therefore a more powerfull worke to beget a sinner to God, and to worke his first conuersion, then after he is regenerate and conuerted to perfect that good worke which is begunne. Whence it followeth that faithfull Saints haue more matter of reioycing for the grace they haue receiued, then of mourning for the grace they want.

Obiect. Wee want the possession of our heavenly inheritance.

Ans. 1. The purchase of it is made: for Christ by his blood hath purchased it.

2 We haue receiued the first fruites of it, as peace of conscience, ioy in the holy Ghost, free entrance vnto the throne of grace and glory, with confidence in Christ, and the like.

3 We are actually entered into the kingdom of grace, which is a part of the kingdom of glory, the first step therinto, and the portall (as I may so say) thereof: no entering into the kingdom of glory, but thorow the kingdom of grace.

4 Wee haue the earnest of the spirit, as a pledge and pawne till wee come to the full possession of the purchased inheritance.

5 Christ our head hath full and actual possession thereof: whereupon wee being members of his body, are in him exalted, and set in heavenly places.

In these five forenamed respects we may truly say that the faithfull in Christ haue more cause to glorifie God for that assurance they haue of reioycing their heavenly inheritance, then to murmur or mourne that for a time they want the full possession of it. Thus we see that in regard of spirituall blessings, wee haue more matter of praise for that we haue, then of petition for that we want. I might here further ranke among these spirituall blessings, the liberty of the Lords Sabbaths, of the Ministry of his word, and administration of his Sacraments,

of the publike assemblies of Saints to worship God, with the like, which we among others plentifully inioy: I might also further declare how God hath already caused his whole will to be reuealed, and recorded in his word, so far forth as is needfull for our saluation, and expedient for vs to know: all which do much amplify the forenamed point: But I hasten to set forth a view also of some of those temporall blessings whereof we haue beene, and are made partakers. They are exceeding many, as our Being, Life, Nourishment, Education, Health, Strength, Food, Apparell, Goods, Friends, &c. Gods blessing on all these and on the Church and state wherein we liue. Whether soeuer we turne our selues, or cast our eyes, either vpwads to the heauens, and the whole host of them, or downeward on the earth, and all the fruits thereof: or vp and downe on all the creatures in the aire, on the earth, and in the waters, on the right hand or on the left, before or behinde, euery where the blessings of God doe present themselves to our view and consideration. By this which hath thus generally beene spoken, I doubt not but any of meane capacity may obserue that none of the Saints doe want so many good things as they haue receiued.

Obiect. Many of the Saints do want euen necessaries to preferue this temporall life, as *Lazarus*.

Ans. 1. God seeth it to bee good for them to want such necessaries.

2 In steed of these outward necessaries, they haue inward graces, which are much more valuable & profitable: as in steed of outward refreshing of the body, they haue inward comfort of the soule: in steed of outward ornaments of the body, they haue inward graces of the spirit: wanting outward ease, they haue sweet peace of conscience: wanting plenty, they haue contentment: In a word, God deprieth his childre of no outward thing, but he supplieth the want of it with some spirituall recompence: their want

How far wee are made partakers of heauen.

Ephes. 2. 6.

Luke 14. 11.
Why many Saints want outward things.

Saints are freed from more euils then shall euer fall vpon them againe.

want therefore causeth matter of thanksgiuing.

As all the Saints haue receiued more good things then they want, so also vndoubtedly are they freed from more euils then iustly they can feare to fall vpon them. For beleeuing in Christ, they are freed from the feare of hell, from the curse of the Law, from the wrath of God, from the sting of death, from the victory of the graue, from the power of him that hath the power of death (the diuell) from the guilt and punishment of sin, from the rule and dominion of sinne, and from infinitely more, both spirituall, and bodily euils.

Obiect. Many Saints are subiect both to many spirituall euils, (as trouble of minde, doubt of Gods fauour, snares of the Diuell, fallings into sinne, with the like,) and also to many temporall distresses, as paine, sickness, captiuity, imprisonment, ignominy, penury, &c.

Answe. Those spirituall euils are as desperate physicke for the cure of some spirituall desperate disease, as spirituall security, pride, presumption, &c. Now who will deny but that it is good in a desperate case to vse a desperate remedy? If the remedy cause recovery, he that vseth it shall be commended, and rewarded? But when soeuer God suffereth any of his children to fall into any of the forenamed, or other like spirituall euils, hee worketh thereby a recovery from some more dangerous and desperate euill: therefore the issue and effect euen of those euils affordeth matter of thanksgiuing.

As for temporall distresses, I haue shewed* before how they may be put on the score of Gods blessings. To that which was before deliuered, let me ad this, that God doth alwaies so dispose of the estate of the Saints, that he maketh the decaying of the outward man to be a renewing of the inner man. In these respects it is a vertue proper to Christians, to giue thanks to God for such things as seeme euill.

Besides, God hath faithfully promised to supply in due time whatso-

euer his Saints want, and to performe euerie thing that faileth in perfection, and withall to deliuer them from all euill. Now then adde these promises (which are also matter of thanksgiuing) to the abundance of good things which already we haue receiued, and to the manifold deliuerances which we haue had from euils, and it will appeare as cleere as the light, that of all duties belonging to faithfull Christians this of praise and thanksgiuing is most becoming them, and least of all to be neglected. It is the least that God deserueth, the most that hee requireth, and the best that we can giue vnto him: the best sacrifice in the kinde thereof which we can offer vnto God, and that which God doth best accept: for note what God saith hereof, *He that offereth praise, glorifieth me.* I might much further amplify and enlarge these points. But as Painters, when they haue many millions, and armies of men to set downe in a small mappe, vse onely to draw out some number of heads of men and set them together, leauing the whole number of heads, and all the other parts and liniaments to the meditation of the beholder: euen so am I constrained thorow abundance of matter to propound onely some generall heads of this point of thanksgiuing, and to leaue the amplification of them to your priuate meditation.

§. 70. *Of their blindness who can see no matter of thanksgiuing.*

Here behold how palpably blind they are who can finde no matter of thanksgiuing: much more blinde are these in their vnderstanding, then they in their bodily sight, who at noone day in the midst of summer when the sun shineth most brightly, can see no light at all. Yet eyther thus blind are many, or else (which is worse) they see, and will not see: they know there is abundant matter of thanksgiuing, and yet will take no notice of any at all. Are not almost all much more ready to craue and aske, then

Psalme 50. 24.

Simile,

v. 2.

How spirituall euils may proue matter of thanksgiuing.

* 5. 67.

2 Cor. 4. 16.
Christi anorū pro-
pria virtus est. et
in q̄ que ad-
uersa putantur re-
ferre gratiam Cre-
ator. Hier. in
Ephes. 5.

Promise of sup-
plying all our
wants.

then to giue thanks? I speake not this of the prophane men of the world, or of carnall and carelesse professors, who regard no duty due vnto God: but of those who make a greater and truer profession, yea who make conscience of their duty to God. Marke and obserue if their requests to God be not more frequent and fervent then their thanksgiuing. If trouble of minde or body, if any inward or outward distresses scape vpon men, if they feare any spirituall or temporall danger hanging ouer their heads, how instant and constant will they be in intreating the Lord to remoue his heauy hand? Or if they stand in need of any temporall or spirituall good thing, they are ready to doe the like: yea in these and such like cases, they will beseech others to helpe them with their prayers. Are they as thankfull for good things bestowed on them, and for the remouing of euils from them? I would they were: if any be, they are very rare.

As of the ten lepers which were cleansed by Christ, onely one returned to giue praise vnto God: so of those multitudes which from time to time receiue many blessings from the Lord, not one of tenne rendreth due praise to him. But I hope hereafter more will be stirred vp thereto.

To leaue mens priuate practise whereof wee cannot so well iudge: obserue that which is in more open view. What publike prayer books so plentiful in thanksgiuing as in request? What Ministers almost so carefull in performing *that, as this?* I blame not all without exception: many there be who are conscionable in this point: but I taxe the greater sort. For many of them who vse solemn and ample formes of Petition, commonly include all their thanksgiuing in *this, (or such like) short clause, Through Iesus Christ, to whom with the Father and the Holy Ghost, bee all honour and glory for euer, Amen.*

§ 71. Of Mens failing in the extent of Thanksgiuing.

But to let passe those also that offend in the generall neglect of this duty: there are other who beeing some-what carefull of the duty in generall, faile exceedingly in the extent of it: they giue not thanks for ALL THINGS. Some can bee thankfull for temporall blessings, as for *peace, plenty, seasonable weather, deliuerance fro inuasions, rebellions, treasons, fro fire, plagues, famine, sickness, &c.* But it seemeth they take no notice of spirituall blessings: their mouthes are very sel-dome or neuer opened to blesse God for them. They shew themselues to be too earthly minded.

Other can be thankfull for priuate blessings bestowed on themselues, or on their families and friends; but regard not publike blessings bestowed on Church or common-wealth: they account general blessings no blessings. These discouer too much selfe-loue, too little sence of the common good.

Other (who it may bee) will be thankfull for such publike blessings as are bestowed on that Church and Common-wealth, whereof they themselues are members, neuer hearken after, nor care to heare of such as are bestowed on the Churches of God in other Countries: or if they doe heare of them, very little (if at all) are they affected therewith. Much lesse are they affected with any blessings bestowed on priuate Christians, who are not of their kindred, alliance, acquaintance, with the like. This also sheweth that that they haue no fellow-feeling of the good of the mysticall body of Christ, or of the seuerall members thereof, which might make them feare that they themselues are scarce sound members of that body: if they were, there would assuredly be some sympathy betwixt themselues and other members, some mutuall compassion, and fellow-feeling: they would reioyce with them that reioyce. Nay further, these shew

1 Some are not thankfull for spirituall blessings.

2 Some not for publik blessings.

3 Some not for the good of others.

(which is worse) what little zeale they haue of Gods glory: for to take notice of Gods mercies on others, as well as on our selues, to talk of them, to be thankfull for them, doth much amplify the glory of Gods workes: it maketh them to be more famous. How many more the persons be that praise God for any blessings, so much greater glory redoundeth to Gods name: therefore *David* oft stirs vp others besides himselfe to praise God for fauours bestowed on himselfe.

Further, many may be thankfull for prosperity, but very few will be so for aduersity. To be thankfull for paine, sickness, penury, ignominy; imprisonment, losse of goods, losse of friends, with the like, is a rare matter. These things cause rather in most men murmuring, and repining against God. For few consider the blessed fruit that commeth frō those things, neither thinke that they can be any blessings. These shew how they walk by fence, and not by faith.

Finally, among those who are thankfull for such blessings as they enioy, how few lift vp the eyes of their faith further then the eyes of their body can reach? how few consider those good things which God hath promised for the time to come? how few can praise God for any good thing, whereof they haue not the present fruition? Most thinke it enough to praise God for such things as they haue; they little consider that the matter of thanksgiving extendeth not only to benefits receiued, but also to benefits promised: These manifest little credence to the truth of Gods word: if they were fully resolu'd thereof, they would account Gods words to be very deeds.

Thus we see how faulty most are in the performance of this duty, and how short they come of this generall extent of Thanksgiving, which is without restraint; for ALL THINGS. Let vs examine our owne soules in this point, and be conscionable euen in this extent.

Because this fourth branch concer-

ning the matter of *Thanksgiving*, on the one side a point worthy to be obserued: and on the other side, a point too much neglected, I haue bene bold to insist the longer vpon it.

§. 72. *Of the time of giuing thanks: when and how oft the duty is to be performed.*

THE last branch about giuing thanks respecteth the *time*, which is expressed vnder as *a large an extent*. as the former branch concerning the *Matter*. That was for ALL THINGS, This is *ALL-WAYES*.

Quest. How is it possible that while we liue in this world wee should be *All-wayes* giuing thanks?

Ans. 1. By doing *a* all things to the praise of God. The doing of a thing to the glory and praise of God is a reall thanksgiving. If all things then be so done, by so doing God is alwaies praised.

2 By *a* being frequent in giuing thanks: for that which is *a* frequently done is said to be done *alwaies*.

Semen times a day doe I praise thee (saith the Psalmist) that is very oft: a set and definite number is put for an indefinite.

3 By giuing thanks *f* so oft as wee pray. They who neuer goe to the throne of grace to aske any blessing, without rendering praise for blessings receiued, are truly said to giue thanks *alwaies*.

4 By giuing thanks *t* time after time. The Jewes who time after time resisted the holy Ghost, are said to resist him *alway*. And *David* ioyneth together these two words, *continually, daily*, as importing one and the same thing: or as expounding the former by the latter.

5 By a constant obseruing of such times as are set apart for thanksgiving. Thus the Disciples who constantly went to the temple at the times of praising God, are said, to be *continually in the temple, praising and blessing God*.

6 By giuing thanks in all places: as

a Psal. 118. 1. &c.

a Some not for aduersity.

a Some not for blessings to come

a Ephes. 6. 10. *an* 7. 16.

b See 5. 17.

c 1 Cor. 10. 31.

d Psalme 34. 1. *e* 2 1. 11. 1. 22.

f Psal. 119. 164.

f 1 The 1. 1. 3. Phil. 1. 3. 4.

g Ag. 7. 51. *b* Psal. 72. 15.

h Luke 24. 53.

¶ Psal. 119. 18.
/ Dan. 6. 10.
m Luke 2. 10.
n Dan. 2. 19.

o Mar. 5. 5.

p Psalms 119. 62.

q AA. 11. 18.
r Dan. 2. 19.
/ Deut. 3. 10.

Psalme 57. 7.

x 1 Pet. 3. 15.

y Eph. 5. 10.

z 1 King. 85. 89.

¶ Psal. 146. 3.

4 AA. 13. 21.

5 1 Sam. 23. 4.

publicly in Churches, and priuately in families, or ^m some few friends together, so ⁿ secretly betwixt God and our selues: That which is *in all places done, is done alwaies.*

7 By giuing thanks *day and night.* ° The demoniack that was *day and night* in the mountaines, is in that respect said to be there *alwaies*: we haue a worthy patterne hercof in *Dauid*, who contented not himselfe in the day-time to praise God, but *rose* seith *to rise at midnight* to giue thanks.

8 By taking all occasions of giuing thanks: not only at set times, but whensoever any of Gods blessings come to our mind by the relation of others, by our owne apprehension, by a present fruition, or taste of the sweetnesse of them, or by any other meanes: like to the little birds which lift vp their bills to heauen, so oft as they take a little water into them.

9 By a ready disposition of heart at any time to blesse God; of which mind *Dauid* was, who said, *My heart is prepared, O God, my heart is prepared: I will sing and giue praise.* God, who knoweth the truth of the heart, accepteth that which a man is ready to doe, as if indeed he did it actually. On this ground ° *Saint Peter* exhorteth Christians to be *ready alwaies to giue an answer to euery one that asketh them a reason of their hope.*

10 By giuing thanks for all things: for that which is done for all things, must needs be done *alwaies.* The Apostle therefore ioyneith these too together, * *giuing thanks alwaies for all things.*

11 By persevering to giue thanks so long as we liue. y *Iehoiachin* is said to eate bread before *Enilmerodaab*, *alwaies*, or *continually*, because he did so all the dayes of his life. Thus saith the Psalmist, *While I liue, will I praise the Lord: I will sing praises vnto my God while I haue any being.*

In all the forenamed branches of praising God, that man that was a *man after Gods owne heart*, that *h* *sweet finger of Israel*, hath giuen vs an excellent patterne. As hee was very fre-

quent vpon all occasions in making petitions to God, so also in thanksgiuing. Many Psalmes he beginneth and endeth with praise: yea euery verse of some ° Psalmes beginneth with an exhortation hereunto: and euery verse of other ° Psalmes endeth with a thankfull acknowledgement of Gods mercy. Diuers verses in many ° Psalmes both beginne and end with praising God. Euery figure of repetition in Rhetoricke may be exemplified out of that booke of Psalmes, by the elegant repeating of this phrase, *Praise the Lord.* There is nothing which that booke more tumbleth vp and downe (repeating it very oft againe and againe in the beginning, in the middle, in the end of sentences) then the said phrase, *Praise the Lord.* Hereby he shewed on whom his heart was set: yea, hereby hee shewed himselfe on earth to bee in heauen. The more frequent wee are in thanksgiuing and in praying God, the more doe we resemble the triumphant Church in heauen, which *cease not day nor night, saying, Holy, Holy, Holy, Lord God Almighty.* ¶ In the booke of the Reuelation it is oft noted, that the heavenly Spirits, so soone as any occasion was offered, presently fell vpon their faces, and gaue glory to God. ° They doe after * an holy manner rebound vp and downe this Word *Hallelujas* one from another. Thus doe they alwaies giue thanks. This well becometh them. How can it then but well becomeme vs?

We must endeavour to be like them. Only herein lyeth a differēce betwixt them and vs, that all teares are wiped away from their eyes, so as they haue not such matter of supplication as wee haue. Wee must mixe petition and thanks together: and so giue thanks *alwaies*, as wee make supplication *alwaies.* For to both these parts of prayer is this extēit to bee applied. One must not exclude the other: neither must either of them exclude any other duty.

Iust and weighty reasons there are for praising God *alwaies.* For

¶ Psal. 150.

d Psal. 136.

¶ Psal. 135. 19, 20, 21.

f R. 2. 4. 8.

g Rou. 7. 13 & 7. 13

b Rou. 19. 13, 14

* מְהִלָּה.
Hallelujas is an Hebrew compound word, which to translate it, word for word, is, Praise to the LORD.

1 Mal. 6.

1 He is ^k *Iehouah* that changeth not, one and the same God that euer hee was: the same in nature, the same in excellency, euery way the same: as worthy of praise as euer he was.

1 Psa. 136. 1, &c.

2 ^l *His mercy endureth for euer.* Why therefore shall not thanks be giuen to him for euer? If *Dauid* in his time praised God for that mercy of God which endureth for euer, yea, and other Saints before and after his time, why should not wee also in our time, and others after vs, because his mercy endureth for euer?

1 Psa. 68. 19.

3 ^m *He leadeth vs daily with his blessings.* Euery day, yea euery houre, both Gods former blessings are continued and renewed; and also new blessings bestowed. Is thy life, health, liberty, or any other blessing, matter of thanksgiuing this day? Then if the same be renewed the next day, it is also matter of thanksgiuing the next day, and so day after day. Continuall matter of thanksgiuing, requireth continuall thanksgiuing.

§. 73. Of Directions for thanksgiuing.

BEfore I conclude this heavenly duty of thanksgiuing, I desire to giue some directions for the better performing thereof: and those both *generall* for all manner of thanksgiuing, and also *particular* for extraordinary and solemne thanksgiuing as proper thereunto.

The *generall* directions are such as these:

The first is, that we lift vp our eyes vnto the * Author of all blessings, and be perswaded that they come from God, and are brought vnto vs by Gods good guiding providence, and not (as the vulgar and ignorant sort of people thinke and speake) by chance, lucke, fortune, and the like. It was *Israels* fault, that *she did not know that God gave her corn and wine, &c.* which made her so vngratefull and rebellious against God. The like reason is giuen of *Indes* ingratitude, in which respect she is made worse then the most brutish beasts that be, namely, the Ox

and the Ass: for ^b *the Ox* knoweth his Owner, and *the Ass* his Masters crib, but my people (saith God) hath not understood. What, understood they not, namely, who bestowed on thee the good things which they enioyed? The truth is, that most men are like swine, which eat the fruit that falleth fro the tree, but looke not vp to the tree from whence it falleth. Many who daily tast of the sweetnes of Gods blessings, neuer lift vp their hearts to the Author of them. They thinke it is a good fortune, a good hap or chance that they haue what they haue. This is an heathenish conceit, very vnbeseming Christians, yea, an impious and sacrilegious conceit, derogatory to the honour of God. What a shame is it then for Christians to nourish in their hearts, and professe it with their mouthes? For our parts let vs duely consider, that all good things are by Gods providence bestowed on vs, that so our hearts may be raised vp to him, and we moued to be the more thankfull.

The second is, that wee be well instructed in the ground or cause which moueth God to doe the good which he doth. That can be nothing out of himselfe, but only his own free grace. For ^c *I will*, saith he, *bee gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.* This sheweth that God is most worthy of all thanksgiuing. A gift the more free it is, is the more praise-worthy. This quickned the Spirit of Christ himselfe to giue thanks to his Father. ^d *I thank thee, O Father*, saith he, *that thou hast reuealed these things vnto babes, because thy good pleasure was such.*

The third is, that we take distinct notice of Gods blessings: and in particular acknowledge them, and accordingly giue thanks for them vnto the Lord. (Read for this purpose, *Psalme* 103, & 105, & 106, & 135) Particular notice of distinct blessings maketh vs the better prize them, and so enlargeth our hearts the more to praise God for them. A generall Thanksgiuing, is for the most part a colde thank

b 1sa. 1. 3.

Simile.

An impious thing to attribute Gods blessings to fortune.

3 Learn what moueth God to doe the good which he doth.

e Exe. 33. 19.

d Mat. 11. 25. 26.

3 Take particular notice of Gods blessings.

e 2 Sam. 7. 18. 19.

Generall directions.

1 Lift eyes to the Author of blessings.

1 Job. 4. 21.
1 Psa. 139. 14.

4 Of e. 8.

thankſgiuing. What life is there in this ſeem, *God be thank'd for all*, when nothing at all is acknowledged? Yet is this generall forme of Thankſgiuing, all the thankſgiuing which many yeeld vnto the Lord.

The fourth is, that we accept Gods bleſſings as tokens of his loue and fauour, and accordingly reioice in them. *Dauid* obserued the kindnes of the Lord, in the bleſſings which God bestowed on him, and therevpon ſaith vnto God; *I wil praise thy name, because of thy kindnesse*. Where no sweetnesse of Gods bleſſings is taſted, there can no ſound thanks be rendered. Now, vnleſſe we be perſwaded that God in *Loue* beſtoweth his bleſſings on vs, what ſweet reliſh can they giue vnto vs? If wee feared that Gods bleſſings were like hot coales heaped on our heads, giuen in wrath (as a King was giuen to *Israel*) little deuotion could we haue to thank God for them: nothing more ſtirreth vp gratefullneſſe, then a perſuaſion of kindnesſe.

The fifth is, that we obſerue what God hath beſtowed on vs about others, and what others want that we haue: Thus did *Dauid* amplify Gods mercies ſhewed to *Israel*, ſaying; *He hath not dealt ſo with enery nation, neither haue they knowledge of his iudgements*. Thus doe Gods children, in their formes of thankſgiuing, vſe alſo to amplify Gods bleſſings, ſaying vnto him; *Such and ſuch fauours haſt thou beſtowed on vs, which many, more worthy then wee, haue wanted*. Wherefore let vs not ſo much conſider what others haue more then we, (for that will but make vs murmur and repine againſt God, and enuy our brethren) as what wee haue more then other. This will make vs truly thankfull.

The ſixt is, that we duly weigh how vnworthy we are of the very leaſt of Gods fauours, euen of the leaſt crum of bread which wee eate, and of the leaſt drop of drinke which we take. Thus did *Jacob*, ſaying to God; *I am not worthy of the leaſt of thy mercies,*

&c. Who will giue thanks for that which he thinketh of due belongeth vnto him? But whē we conſider how we deſerue no fauour at all, then the leaſt fauour will bee moſt acceptable to vs, and wee ſhall bee moued to giue the greater thanks for it.

The particular directions for extraordinary and ſolemne thankſgiuing, are theſe following:

1 A day muſt be ſanctified thereto. For this we haue a good patterne in *Eſthers* time. As for ſolemne humiliati- on ſo, for ſolemne thankſgiuing, it is meet that a whole day be ſet apart.

2 Aſſemblies of all ſorts muſt meet together. Thus *Iehoaſaphat*, on a day ſet apart to praife God ſolemnly, *aſſembled themſelues in the valley of Berachab: for there they bleſſed the Lord*. By this means they will quicken one anothers ſpirit.

3 Solemne worſhip muſt on that day be performed to God. The *Jewes* in their time were wont to offer many ſacrifices, which were then eſpeciall parts of Gods worſhip. Now, the ſacrifices, which, as parts of Gods worſhip, are required of vs, are the *calues and fruits of our lips*: which are prayers and praifes.

4 The ſanctification of that day muſt bee helped by preaching the Word, whereby we may bee the better directed, and the more quickned vnto the maine duty of thankſgiuing. This helpe the people of God delired, and obtained in *Ezra* his time.

5 A ſolemne vow and covenant muſt then be made with God, to bind vs more carefullly and conſcionably to reſtitute the truth of our thankfulneſſe, by our conſtant and faithfull ſubiection to his will. The *Jewes* in *Aſa* his time ſo farre proceeded herein, as by a ſacred oath they bound themſelues thereto, and made a law, that *whoſoever would not obſerue the covenant ſhould be put to death, whether ſmall or great, man or woman*.

6 *Psalmes* of praife muſt then be ſung. For ſinging is moſt proper in a day of mirth: and by ſinging the ſpirit is more quickned, and ſtirred vp to

4 Accept Gods bleſſings as tokens of his fauour.

Pſal. 138. 2.

Oſe. 13. 17.

5 Obſerue what we haue receiued about others.

Pſal. 147. 19, 20.

6 Conſider our vnworthines of the leaſt bleſſing.

Gen. 3. 10.

Directions for ſolemne thankſgiuing.

Eſer. 9. 17, &c.

2 Chron. 20. 26.

2 Chron. 19. 11.

Hof. 4. 3.
Heb. 13. 15.

Neh. 8. 1, &c.

2 Chron. 25. 2, &c.

1 Sam. 5. 13.

Plal. 147, &c.

to praise God. This helpe doth the Psalmist much presse.

7 It is meet that feasts be then made. In times of reioycing, Gods treasures may be more liberally vsed, then at other times: and of Gods creatures, the best that may conveniently be had.

Thus therefore on a day of reioycing it was said to the people of God, *Eate the fat, and drinke the sweet.* This liberty is the rather granted for these reasons following.

Neh. 8. 10.

Grounds of fasting. Esher 4. 16, 9, 22.

1 To put difference betwixt times of humiliation & reioycing. On solemn daies of humiliation, fasting is enioyned: and feasting is permitted on solemn dayes of reioycing.

2 To testifie our inward reioycing by that outward signe thereof. A maine end of fasting is to testifie the humiliation of our soules: answerably an end of kasting is to be a visible evidence of our spirituall reioycing. Therefore a day of *feasting* is called a day of *joy* or gladnesse.

Esher 9. 19.

3 They haue a sensible evidence of Gods mercy, bounty and liberality towards vs. The liberall and bountifull vs of Gods creatures ouer and aboue that which is necessary, putteth vs children of men, who are much affected with exterral sensible things in minde of Gods: bountifull goodnesse: and stirreth vs vp thereby the more heartily and feruently to praise him. By this were the childer of Israel moued, after the dedication of the temple, to goe home with ioytull and glad hearts.

1 King 2. 66.

Most are very prone to abuse the liberty of feasting permitted through Gods indulgency. Wee must therefore be very watchful in the vs thereof; that this liberty be not vsed for an occasion to the flesh. For which end these rules following are to be obserued.

Gal. 5. 23.

Rules for well vsing feasts. Eph. 5. 18.

1 All excesse must bee auoided in eating and drinking. *Be not drunk with wine, wherein is excesse.* Expresse peruerteth the maine end of holy feasts, which is, to quicken the spirit to holy duties. For it duls the spirit, and maketh it heauy and drowzy. Not

without cause therefore doth Christ giue this caueat, *Take heed to your selues, Lest at any time your hearts bee overcharged with surfeiting and drunkennes.*

Luke 21. 34.

2 Feasting must be sanctified with holy conferences. It was an vsuall practice of Christ, when he was invited to feasts, to fall into such *communication as was good to the vse of edifying, that it might minister grace vnto the hearers,* Luke 5. 29, &c. and 7. 36, &c. and 14. 17 &c.

Ephes. 4.

3 Blessing before and after feasts must be vsed. This also was Christs vsuall practice; to lift vp his eyes to heauen, and blesse the meat before he did eate thereof. This was an vsuall practice of Gods people, ^b before and ^c after Christs time. ^d The Law doth also expressly inioyne vs, *when we haue eaten and filled our selues, to blesse the Lord.*

1 Macca. 1. 41, 45, 50, 56, 58.

1 Sam. 9. 13. 1 AGs 27. 35. d Deut. 8. 10.

4 The plenty which God affordeth, must put vs in mind of Gods bounty; that notwithstanding our vnworthinesse of the least and meanness of Gods creatures euen for meere necessity, it pleaseth him to afford vs plenty of the choifest of them. *Remember the Lord thy God, saith the man of God, for is it he that giveth thee power to get wealth.*

Deut. 8. 18.

8 The day of feasting is a fit season of testifying mutuall loue one to another, by sending portions and gifts from one to another. This is a commendable custome, of old^e enioyned to Gods people, and ^f practised by them. Thus by Gods manifesting his bounty to vs, we take occasion of our testifying bounty one to another.

f Esher 9. 22.

g Exr. 8. 22.

9 The poore must then especially be remembered. This is expressly commanded to be done in the dayes of feasting. God doth purposely giue plenty to some, that they should communicate of their abundance to such as haue not sufficiency, but want necessities.

Neh. 8. 10. Esher 9. 22.

10 In the midst of thy greatest mirth, thinke of the distresses of those that are afflicted. The Prophets complaint (against those that eat the lambs

Amos 6. 4, 5, 6.

out of the stocks, and calves out of the midst of the stall: that chaunt to the sound of the viol: that drinke wine in bowles, and anoynt themselves with the chief ornaments, but are not grieu'd for the affliction of Ioseph: sheweth that this is a needfull and an vsfull duty. For this will somewhat the more enlarge our hearts to blesse God for his gracious providence to vs, which is not so abundantly extended to others: and also it will keepe vs from ouermuch insolency. For if others affections be deeply and duely considered, they cannot but affect and afflict vs in our greatest mirth.

II In the end of this reioycing examine thy carriage all that day; and consider whether any thing haue passed from thee offensive to God and man: and earnestly craue pardon for the same: lest they take away the true comfort of all thy reioycing. Yea further, suspect the worst, lest any thing vnawares haue bene thought, spoken or done by thee, which may prouoke God: and seeke mercy of God: As Iob, who at the end of his childrens feasting offered burnt offerings, according to the number of them all: For Iob said, It may bee that my Sons haue sinned and cursed God in their hearts: Thus did Iob continually.

§. 74. Of mentall Prayer.

Hitherto haue we heard of the distinct kinds of prayer in respect of the matter. There are other distinctions in regard of the manner, as

- 1 Mentall, Vocall.
- 2 Sudden, composed.
- 3 Conceiu'd, prescribed.
- 4 Publique, Priuate.
- 5 Ordinary, extraordinary.

I Mentall praier is an inward opening of the desire of a mans heart to God, without any outward manifestation of the same by word. Such a prayer was that which ^a Nehemiab made to the God of heauen, euen when he was talking with the King: and ^b Moses, when he was encouraging

the people: and ^c Annab, who is said to speake in her heart.

This may bee as feruent as if it were vttered. For in regard of the arduency of Moses mentall praier, God saith, *Why criest thou vnto me?* And Annab saith, *She powred out her soule before the Lord.* This oftentimes causeth the eyes and hands to be lift vp, or cast downe, and forceth such outward signes.

This is vsed, because God is a searcher of the hearts, and knoweth the secrets thereof, and needeth not words to haue a mans thoughts made knowne to him, as we shewed ^e before.

By this wee see that nothing can hinder prayer: but that in company, in the midst of busineses, when wee are ouerwhelmed with temptations, we may pray vnto God: here learne to doe it.

§. 75. Of vocall prayer.

Vocall prayer is that which is vttered with words, as ^d that prayer which Salomon made at the dedication of the Temple.

Quest. Seeing God knoweth the secrets of the heart, what need words to expresse the meaning thereof?

Ans. First, because of Gods ordinance, as was shewed ^e before.

Secondly, that men might know the desires of one another's heart, and so partake of the mutuall prayers one of another: as in publique assemblies, in priuate families, and when friends meet together for that end. For words doe most liuely and plainly set forth the desire of a mans heart, and men can best and most distinctly vnderstand them.

3 Because words doe not onely declare, but also stir vp and increase the affection of the heart. For as fire heateh a chimney, and the reflexion of heat which cometh from the chimney, maketh the fire hotter: so the arduency of the heart prouoketh words, and words make the heart more ardent and earnest.

e 1 Sam. 1. 13

Reason.

* 5. 4. and 6. Use.

a Vocall prayer. d 1 King. 8. 23.

Reasons. Why prayer is to be vttered with words. * 5. 6.

Iob 1. 5.

What be the kinds of prayer in regard of the manner.

Mentall prayer.

a Nch. 2. 4.

b Exo. 14. 15.

4 Words are an especiall meanes to keepe the minde in praier from wandering, and to hold it close to the matter. A man that prayeth alone, and that onely in his inward meditation, will oft haue his meditations interrupted with other thoughts, and so his prayer stand at a stay, till after some time his former meditations come to his minde againe. Now the vttering of words will bee a good meanes to preuent that interruption.

5 The tongue wherewith words are vttered, is of all other parts of a mans body the most proper and excellent instrument of Gods glory. *Therewith especially blesse wee God,* and therefore by an excellently it is called *glory*. As *Dauid* speaking of his tongue saith, *My glory reioyceth*. And againe, *Awake my glory*. And againe, *I will sing and iuc praise with my glory*. In regard of these three last reasons, it is meet to vse words euen in priuate prayers when we are alone: Provided that it be not for ostentation to be known to pray, for that is a note of hypocrisie ¹ condemned by our Lord in the Scribes & Pharisees.

§.76. *Of sudden prayer.*

Sudden prayer is when vpon some present occasion the heart is instantly lift vp vnto God, whether it be only by some sighes of the heart, or by some few words vttered. It is likely that ² *Nehemiabs* prayer was some sudden desire of the heart. For the King offering speech vnto him, gaue him occasion to make a suit vnto the King, which that he might obtaine, hee presently lift vp his heart to God.

These sudden prayers are called *circulations of the heart*, which are to be vsed as salt with meat: with euery bit of meat we commonly take a little salt to season it. So when we doe any thing, when we confer of any thing, when we goe any whether, vpon all occasions wee must lift vp our hearts to God.

This argueth an holy familiarity

with God: yea it manifesteth an heavenly minde, euen as those things which are ready vpon all occasions to fly vpward, appeare to bee of a light aerial or fiery nature, not earthly, heauy, and weighty.

This kind of prayer must so be vsed as it be added to solemne and set prayers, and not make them to be neglected. No man maketh a meale of salt alofte, and refuseth other solid meat, because salt is now & then to be eaten. Much lesse must these sudden prayers hinder solemne or composed prayers.

§.77. *Of composed prayer.*

Composed prayer is when a Christian setteth himselfe to make some solemne prayer vnto God whether it be in Church, family, closet, field, or any other place; whether it be vttered with words, or onely conceived in heart: as the morning and evening prayer which Christians vse to make, or the prayer at solemne assemblies, with the like. ³ Such were the prayers that *Daniel* vsed to make three times a day.

God to whom we make our praier is a great God of excellent Maicsty, not lightly, but with all due reuerence to bee regarded, and therefore most meet that wee should compose our selues in a solemne manner to appeare before his glorious presence.

§.78. *Of preparation before prayer.*

That this kind of prayer may bee the better performed, preparation is very needfull, which the Preacher implyeth saying, ⁴ *Be not rash with thy mouth, and let not shine heart be hasty to utter any thing before God.*

In preparation vnto prayer two things are to bee performed. First wee must empty our soules of all such things as may hinder prayer. Secondly, fill them with such things as may be helpfull thereunto.

The things that hinder, are either wicked or worldly.

(o) Wicked

Simile.

⁴ Composed prayer.

¹ Dan. 6. 10.

Reasons.

Preparation needfull.

⁴ Eccle. 5. 1.

¹ Iames 3. 9.

² Psalme 16. 9.
and 17. 1.
and 108. 1.

³ Mat. 6. 5.

⁴ Sudden praier

¹ Neh. 2. 4.

Simile.

Reason.

Wicked things are against God, or against man.

Against God are all finnes, & transgressions of his Law. These we must search out, and having found them out, set our selues with a full and honest purpose of heart vterly to forsake them. *As if we regard wickednes, so I will not heare our prayer.* Whereupon saith *Dauid, I will wash mine hands in innocency, O Lord, and compassethine about.*

Against man are wrath, anger, malice, and such like reuengefull affections, in regard whereof the Apostle exhorteth to *lift up pure hands without wrath.* And *Christ* commanded to be reconciled before the gift be offered. In a word then that wee may empty our soules of all such wicked things both against God and man, which would hinder our prayers, these two things are needfull. First repentance towards God: secondly, reconciliation with man.

Worldly things are such cares, as concerne the things of this life, our temporall estate, and earthly affaires, which though at other times they may be warrantable, commendable, and needfull, yet may be an incumbrance and hinderance vnto prayer. This was prefigured vnder the Law by that rite of plucking off shooes when men appeared before the Lord. Shooes are lawfull to bee worne, yea very needfull, yet in approaching before the Lord they must bee put off. So moderate cares concerning the businesse and affaires of this world are lawfull and needfull, yet when we go to prayer, they must be laid aside, and our soules emptied of them. For they are as heavy burdens, & clogs which will hold downe our hearts, and keep them from flying vp into heauen. Now note the counsell of the Apostle, *Cast away euery thing that presseth down.*

If our soules be onely emptied of these things, they are like that vnclene spirit finding, entred into with seauen other spirits. Wherefore that we may be prepared to prayer, wee must bee

filled with such spirituall matters as fit praier: which are concerning God and our selues. Gods greatnesse is to be meditated of, to strike our hearts with reuerence: and his goodnesse to breed faith in vs. Yea also his blessings bestowed, to fill our mouths with praise. Our wretchednesse is dully to be weighed, that wee may bee truly humbled: and our wants are to be considered, that we may know what to aske. Thus are wee to come prepared to composed prayer.

§. 79. Of conceined prayer.

Conceined prayer is that which he who vttereth the prayer inuenteeth and conceiueh himselfe, as are most of the prayers recorded in the Scripture. This kind of prayer the Saints in all ages haue vsed, It is very commendable, expedient, and needfull For,

1 It manifesteth the gift and power of the Spirit, who can giue both matter and manner, words and affections: who can suggest what to pray, and how to pray.

2 Euery day we haue new wants, new assaults, new sins. Is it not needfull then that our prayers bee conceined and framed accordingly, that our petitions be made according to our present wants, our supplications according to our particular assaults, our confession according to our seuerall sins?

3 As God daily continueth and reneweth old blessings, so also he addeeth new to them. Is it not meet that notice bee taken of those new blessings, and accordingly thanks be giuen in particular for them?

Object. This present inuening and conceiuing of prayer, maketh prayer to be confused, and either very defective, or very tedious.

Ans. In the that haue not ability to pray, or suddenly and rashly come vnto prayer, it may be so. But if a man haue any competent ability, if he premeditate before hard what to pray, if he set vnto himself any good method and order, such defects, redundancy, and confusion (as is supposed) will be easily auoided.

Hebrewes of 10. 1.

1 Pet. 3. 13.

2 and 2. 5. 6.

1 Tim. 2. 8.
2 Mat. 5. 24.

1 Ezech. 3. 5.
10. 1. 5. 1. 5.

1 Heb. 12. 1.
1 elps to prayer.
1 Mat. 12. 44. 41.

Conceined prayer.

Reasons.

6 Prescribed prayer.

Reasons.

1 Num. 6. 24.

41 Chr. 20. 37.

6 and 29. 30.

§. 80. *Of prescribed prayer.*
Prescribed prayer is, when a set constant forme is laid downe before hand; and either conued by heart or read out of a booke or paper by him that vtereth it: and that whether he be alone, or in company.

Quest. Is a set and prescribed forme of prayer lawfull?

Ans. Yea verily, and that for these reasons.

1 God prescribed a set forme of blessing for the Priests constantly to vse. The 92. Psalm, which is a Psalm of praise, was prescribed a song for the Sabbath day: & 102. Psalm prescribeth a prayer for the afflicted when he is overwhelmed, and poverish out his complaint before the Lord. The 136. Psalm was sung after Davids time. Hezekiah the King, and the Princes commanded the Levites to praise the Lord with the words of David, and of Asaph the Seer. If a prescribed forme of praise may be used, then also of prayer: for there is the same reason of both.

Besides, Christ himselfe prescribed an excellent forme of prayer which hath bene used in all ages of the Church since this time, and is by an excellency called the Lords prayer. Saint Paul obserues a set forme of blessing in the beginning and end of his Epistles. Thus we see prescribed prayer warranted by Gods Word.

2 Many weak e ones who have good affections, but want inuention, vterance, and such like parts, are much helped by prescribed formes: for when they read or heare words fitting their wants & occasions, their hearts can well go with their words, yet can they not inuent fit words.

3 Prescribed formes of Prayer in the publik worship, is a good meanes to maintaine vniformity in seuerall Churches.

Obiect. The spirit is stinted hereby: neither can a man vter that which the spirit moueth him vnto, when he hath a set forme prescribed.

Ans. The spirit in him which prayeth by a set forme, is no more stinted, then the spirit is stinted in those

which heare another pray: for to them which heare others, words are prescribed. To the hearers it is all one whether he that prayeth vseth a prescribed forme, or conceiue, and inuent his prayer, for they goe along in their hearts with his words.

They who simply and altogether condemne prescribed prayer, doe think too childishly of God, and deale too iniuriously with Gods little ones. They conceit God to be affected with variety, and make the power of prayer to consist in copy of words, and nouelty of matter, which is many times an hinderance to true deuotion: for while the minde is too much occupied in inuention, the hart cannot be so free to deuotion, as otherwise it might be. Prayer is not like a nose-gay, which is no longer sweet then the flowers are new and fresh: For the sweet fauour of prayer consisteth in the sincerity of heart, & ardeny of affection, whereby also the power of the spirit is manifested.

The iniury which is done to Gods little one is this, that they seek to deprive them of an especial help, whereby their weaknes might be supported, yea to hinder them of the benefit of prayer. For many are not able to conceiue a prayer of themselves, yet if they finde a forme answerable to their occasions, they can pray heartily and earnestly.

Thus we see that prescribe prayer is not only lawfull, but also needfull. So far forth as we finde it an help to deuotion, we may vse it: but yet wee may not alwaies tie our selues vnto it: to say the least, they are very weak Christians that cannot pray without a prescribed forme.

Now it is a shame for any Christian to be a weak e one all the daies of his life: it is required at our hands to grow in knowledge, iudgement, discretion, faith, and other like graces.

§. 81. *Direction to conceine a Prayer.*

IF the weakest Christians doe but carefully obserue the order that others vse, and

withall take notice of their owne sins in particular, of their particular wants, and of the particular blessings which God bestoweth on them, they may with vse and practise come to cōceiue a good Prayer. And when once in any competent measure they can pray for themselves, by degrees they come to pray for others also. But many are too idle and sluggish in making triall: they will not offer to make experience of the gift of Gods Spirit. but rather vterly quench it, as a man may doe, and too many so do, by tying themselves too much to set formes.

Though publike Ieurgies for vni-formity like are to be constantly vted in set formes (provided that there be seuerall prayers fit for diuers, yea, for all publik occasions so neere as may bee) yet it is not so meet for particular persons alwaies to tie themselves to one set forme. For what can that argue but that they lute obserue Gods different manner of dealing with them at seuerall times.

§.82. *Of publike Prayer, and of the Ministers iurisdiction therein.*

Publike Prayer is when an assembly of Saints publikely with one ioynt consent call vpon God.

In publike prayer, three things are requisite.

- 1 Meete persons.
- 2 A fit place.
- 3 A right manner.

1 The *Persons* must bee a publike *Minister* of the Word and *People*. I shewed before that Prayer was a principall part of Gods publike worship. Now in all publike worship there is required a *Minister* for one party, and *People* for the other. A *Minister* hath a double function, one to stand in Gods roome, and in Gods name to declare Gods minde and will vnto his people. Another to stand in the Peoples roome, and in their name to declare their minde and desire to God.

The former he doth in preaching

the Word and administering the Sacraments. For God (saith the Apostle) ^a *Hath committed to us the Word of reconciliation: now then are we Embassadors for Christ, &c.* Expressly it is said, that Ministers are Christs Embassadors, which is in regard of the Word. that also they are such in regard of the Sacraments, is implied in that commission giuen to the Apostles, ^b *Go teach all Nations, and baptize them in the name of the Father, &c.*

The latter hee doth in making Petitions and giuing thanks to God: When the Prophet had exhorted the people to assemble together publikely to pray: hee saith, *Let the Priests, the Ministers of the Lord say, spare thy people O Lord, and giue not shine heritage into reproach, &c.* Ministers therefore in publike Assemblies are to vter the petitions of people: so it is noted that ^c when the people were assembled to giue thanks to God, *Exra the Priest praised the Lord.* ^d The incense which vnder the Law was offered by the Priest to God, did prefigure thus much.

Thus as in preaching a Minister is Gods mouth to the people, so in praying, the peoples mouth to God. Wherefore also there must be people to ioyne with him: for if a Minister be alone, his Prayer is but a priuate Prayer.

§.83. *Of the Peoples consent in publike prayer, manifested by Amen.*

That which is required of people in Publike Prayer, is to testify their consent to that which the Minister vtereth: for the Prayer of the Minister is their prayer: though for order sake to auoid confusion there bee but one voyce vtered, yet the hearts of all present must goe along with that voyce and giue an inward assent and not so onely, but also it is very expedient to testify the same, so as the Minister may heare their consent, as well as they heare his prayer.

The

^a 2 Cor. 5. 19, 20.

^b Mar. 28. 19.

^c 1 Cor. 14. 16, 17.

^d Neh. 8. 1, 6.

^e Exod. 30. 9.

7 Publike prayer.

1 The persons who make publike prayer.

The ordinary way and the best way for people to manifest their consent, is with a distinct and audible voice to say *Amen*. Thus the people were commanded to say *Amen*, *Deut.*

27. 15. *Eccl.* And accordingly was it practised, *Nebe. 8. 6.* It is a sound well becoming Gods publick worship, to make the place ring againe (as wee speake) with a ioynt *Amen* of the people. The Iewes vttered this word with great ardcy, and therefore vted to double it, saying, *Amen, Amen*, *Neb. 8. 6.* Of old the whole assembly was w^o jointly with so loud a voice to vter *Amen* as the sound thereof was like an heauely thunder. This is the way for old men and babes, yong men & maids, all of all sorts to praise the Lord. For all of all sorts ought to vter this word: and by vttering it aright they doe as much as the Minister that hath vttered a long effectuall prayer.

84. Of the place of publick Prayer.

2. **T**HE place must be publick: such a place as all that ought to meet, may know, and haue liberty to come vnto. At first, this was in some Family: yea, afterwards whē all the world almost forooke God, God chose out of the world some peculiar families, who with their household worshipped God in their houses; as *Noah* in his time, so *Abraham, Isaac, Iacob*, in their times. But when Gods people increased in the wildernes, he caused a Tabernacle to be built; That then was their place of publick worshp; afterwards a Temple was built, which because it was the place of publick worship, was by a propriety called *The house of Prayer*. To this place if the people could not come, they would at least pray towards it: for which they had their warrant from *Salomons* prayer.

Amen, is originally an Hebrew word, yet vted in all languages: it signifieth *Truth* or *Faith*: the vttering of it, after a Prayer, implieth an assent vnto the Prayer, together with earnestnesse of desire, and faith for obtaining that which is prayed for.

After that, *Christ* came, by whom the partition wall betwixt *Iewes* and *Gentiles* was broken down, and both made one people to God, ° all places were sanctified for Prayer: in which respect *Christ* said, *The houre cometh whē ye shall neither in this mountaine, nor at Ierusalem worship the Father*. So as vnder the Gospell no one place is more holy then another. Yet it being Gods will to bee worshipped publickly, needfull it is that there should be places fit for that purpose. Thus the *Corinthians* had one place to worship God in.

In Kingdomes and Nations where Gods worship is maintained, are Churches & Chappels built for that purpose. These being set apart for Gods publick worship, Ministers and people are to resort vnto them.

Yet I deny not but in times of persecution, secret and vknowne places (secret I say, and vknown to haters and persecutors of Religion, but knowne to true Professors) may be vsed for publick prayer: ° as certaine Inhabitants of *Philippi* went out to a Riuer side to pray on the Sabbath day.

Separatists, which liue in this Land and other like places, where are publick places for prayer appointed, whereunto all haue liberty to resort, commit a double fault: one, in abstaining from such publick places, whereby they shew themselues cōtemners of publick Prayer: the other, that they seeke priuate places, as houses, woods and boates, for publick prayer: whereby (to say the least) they turne Gods publick worship into a priuate worship. Too neere to these doe many Schismatikes come, who though they frequent our Churches to heare the Word preached, yet will they not bee present in time of publick prayer, whereby they deprime God of one part, and that, the most principall part of his publick worship.

At similiudinem
caelestis sonitui,
Amen reboat,
Hier. psalm. in. 3.
Comment. ad Gal.

1 The place of
publick Prayer.
Gen. 4. 6.

1 I sa. 56. 7.
2 Dan 6. 10.

3 1 King. 8. 44.

4 1 Tim. 2. 8.

5 Ioh. 4. 21.

6 1 Cor. 11. 20.

7 Act. 16. 13.

8 Separatists ex-
84.

§ 85. Of unanimity in publike prayer.

3 **F**OR the manner of publike prayer, two things are requisite, *¶* **V**aninity. *¶* **V**uniforinity.

Vnanimity respecteth the heart and affections, that al which assemble together, may continue in the Church (as is noted of the Christians in the Primitive Church.) *¶* *with one accord.* For this end in publike worship a voyce is necessary: for how can there bee a consent of heart, vnlesse one know anothers minde? how can that be knowne but by the voyce? it is the principall end of speech, to make knowne a mans minde. A voyce vttered in publike prayer must bee

¶ **A**udible.
¶ **I**ntelligible.

§ 86. Of uttering publike prayer with an audible voyce.

1 **I**T must be so lowd as all that are present (if it bee possible) may heare it. For a voyce not heard is a no voyce to them which heare it not: they can giue no assent, and so pray not: it is noted that *¶* *Salomon* *Blessed all the congregation with a lowd voyce.*

It is a fault for a Minister in the Church to pray so sottly, as all the people cannot heare him: Some that are able to vtter a loud voyce, & that preach loud enough, in prayer cannot be heard: is there not as much reason that people should heare their Minister pray, as preach? other that are loud enough, in the middle & ending of their prayer, cannot bee heard in the beginning: but eery word ought so to be vttered, as it may bee heard. It is a fault also in people, so to say *Amen*, as they cannot bee heard: why should not the Minister as well heare the assent of his people, as they heare his prayer? it cannot but slacken the ardency of a Ministers affection, when hee cannot perceiue any consent in people to

that which he prayeth: but a cheerefull and euident assent doth quicken and cheare vp his spirit.

§ 87. Of praying in a knowne tongue.

2 **I**T must be such a kinde of voyce, and so vttered, as all that heare it may vnderstand it: for so saith the Apostle, speaking of publike prayer, *¶* *I will pray with vnderstanding,* that is, so as others may vnderstand me. Otherwise a lowd voyce is no benefit at all: If a trumpet should bee sounded, & the sound not discerned, *¶* *who shall prepare himselfe to basteile thereby?* That a mans voyce may be intelligible, his language wherein he speaketh must bee knowne, and his speech distinct.

§ 88. Of the aberrations contrary to praying with vnderstanding.

IT is vtterly vnlawfull to pray in a strange tongue: a thing against which the Apostle purposely and copiously dispuereth. To omit many other arguments, which might be alledged against prayer in an vknowne tongue, let this one be noted, that an vknowne tongue depriueth a man of the sence of Gods fauour in hearing his prayer. For how can he, who knoweth not what hee hath asked, know when his petition is granted.

Prayer in a knowne tongue hath respect both to the party that vttereth the prayer (he must vnderstand what he vttereth, or else his prayer is but a lippe-labour, euen meere babling, which *¶* *Christ* condemnaeth) and also to them who heare it, their hearing if they vnderstand not, is no hearing, they cannot bee edified thereby. Prayer in an vknowne tongue depriueth vs of the sence of Gods fauour in hearing our prayer. For how can he which knoweth not what hee hath asked, know when his petition is granted?

1 They teach children, women, lay-men, such as vnderstand not one word of Latine, to make

¶ The manner of publike prayer.

¶ Vnanimity.

¶ Acts 1.6.
¶ A. 1. 19.

¶ The Ministers voice must be audible.

¶ 1 Kings 8. 55.

¶ Amen to bee vttered aloud.

¶ The Ministers voice must be intelligible.

¶ 1 Cor. 14. 19.

¶ 1 Cor. 14. 8.

¶ Vnlawful to pray in a strange tongue.
¶ 1 Cor. 14. 6, 8c.

¶ Mat. 6. 7.

¶ 1 Cor. 14. 17, 19.

all their prayers in Latine.
 2. They prescribe their publike prayers, whereof all the people partake, to be made in Latine.

§. 89. Of curiosity and carelesnesse in prayer.

TO affect in prayer such uncouth words, and curious phraes as exceed the capacity of the vnlearned, is little better then to pray in a strange tongue. The Apostle sheweth that prayers must bee so vttered, as the vnlearned may say Amen.

Contrary to distinct praying, it is for a Minister to mumble and tumble ouer his words too fast: it argueth want of reuerence, it hindereth deuotion and affection of heart (for when a prayer is too fast potted ouer, what time can there be for the heart to worke) it also hindereth attention, and vnderstanding in the hearer.

§. 90. Of vniuersity in publike prayer.

VNiiformity respecteth the outward carriage and gesture in prayer. Of reuerend and humble gesture I spake * before. The point now to be noted, is, that all which assemble together in one place to pray, doe vse one and the same seemly gesture, which is noted of the people in Ezraes time: when he opened the booke to reade, *all stood vp,* ^h and when he praised the Lord, *they all bowed themselves,* &c. This outward vniiformity preuenteth a preposterous censuring of one another, and may be a meanes of stirring vp one anothers affections: for when one seeth others humbly to kneele downe, his heart may be so stuck, as he will be moued with reuerence to humble his owne soule: but diuersity of gestures may cause distractions, and hinder deuotions: Vniiformity in that which is lawfull and warrantable is an especial part of good order: diuersity of gestures causeth a kind of confusion. Now God is not the author of confusion: wherefore all

things are to be done decently, and in good order. The best generall rule that we can obserue to keepe order, is, to yeeld to such commendable, and warrantable gestures, as the Church wherein wee liue prescribeth and practiseth.

§. 91. Of motives to publike prayer.

THUS hauing giuen some directions for publike prayer, I will lay downe some motives to stir vs with consciencie to performe it.

1 The more publike prayer is, the more honourable and acceptable it is to God. If it be an honour to God for one to pray, the more do ioyne together therein, the more honourable it must needs bee: It is also the more acceptable, because God delights in the ioynt consent of his Saints worshipping him: whereupon God promised, *Where two or three were gathered together in his name, to bee in the midst of them.*

2 It is also more powerfull: the cries of many ioyned together, make a lowd cry in Gods eares, and moue him the sooner to open his eares. Hereupon, when there was a iudgement in the Land, the Prophet calleth all the people to assemble together to pray: and so did the King of *Ninneh*, when the ruine thereof was threatened.

3 It is an outward signe, whereby wee manifest our selues to bee of the chosen and called flocke of Christ.

4 It is an especial meanes of mutuall edification: for thereby we mutually stirre vp the zeale, and inflame the affection of one another.

5 The neglect of it is a note of prophaneesse, from which blame Separatists, & Shismatiques, though they would seeme very religious, cannot well acquit themselves.

These and such other like reasons made David reioyce, when he said, *We will goe into the house of the Lords,* and mourne, when he could not come into the house of Prayer.

3 To vse curious phraes in prayer.

1 Cor. 14. 16.

3 To mumble ouer a prayer too fast.

§. 89.

2 Neh. 8. 5.

3 Verse 6.

1 Cor. 14. 33. & Verse 4.

Motives to publike prayer.

1 It is more honourable and acceptable.

1 Mat. 18. 20.

2 It is more powerfull.

2 Yeel. 1. 16, 17.

2 Ierem. 3. 8.

3 It is a signe of communion.

4 It is a meanes of edification.

5 The neglect of it, is a note of prophaneesse.

2 Psal. 134. 1.

2 & 4. 3. 1, & c.

§.92. Of private Prayer.

Private prayer.

Private prayer is that, which is made by some few together, or by one alone: by few, as when two or three friends goe together into some secret place (as * when *Elisha* and his seruant were alone in a chamber praying for the *Shunamites* child: and ^b *Christ* tooke *Peter*, and *Iohn*, and *James*, and went into a mountaine to pray) or an whole houlhold pray together in the family, as * when *Cornelius* prayed in his house. This charge especially belongeth to the Master of the family: For as he is in his family a Lord to gouerne, and a Prophet to teach, so also a Priest to offer vp the sacrifice of prayer: as a Minister in the Church, so hee in the house must vtter the praier (or at least prouide one to performe that duty) and withall, cause his whole houlhold to be present thereat.

2 Kings 4.33.

Luce 9.28.

1 Cor. 10.30.

§.93. Of prayer in a family.

Reasons for praier in a family.

1 The need of it

1 The family hath need of peculiar blessings, which by praier are to be sought, besides the publike and common blessings which in the Church are prayed for: yea it receiueth many blessings, for which, peculiar thanks are to be giuen in the house.

2 The honor of it.

2 A Christians house is made Gods Church, if Gods worship (a principall part whereof is prayer) be there from time to time performed, which is a great honor vnto a family. Wherefore, for honours sake, *Saint Paul* mentioneth ^d the Church in the house of *Priscilla* and *Aquila*, and ^e of *Philemon*.

d Rom. 16.5.

e Phil. 1.3.

3 The profit of it.

3 By prayer a Christian bringeth Gods blessing into his house (which is a matter of great profit) for where God is called vpon, there is he present to bestow his blessing, as ^f hee blessed *Obed-edow*, and all his houlhold, while the *Arke* was in his house. Prayer then bringeth both honour and profit vnto a Family.

f 2 Sam. 6.11.

Vnworthy they are to bee gouernours of a family, who omit this duty therein. They cause Gods curse to lie vpon their house, and depriue themselves of a iust right vnto al the goods which are therein. For by Prayer they are all sanctified: hee that vseth any thing without prayer, is an vsurper and a robber; and shall another day dearly answere for it. They who frequent publike prayer at Church; and neglect private prayer at home, are either superstitious, or hypocritical persons.

§.94. Of secret Prayer.

The prayer which is made by one alone, none being present but God and hee which prayeth, I may call *Secret* prayer. This may bee in ^a a close chamber, or closet, ^b or on a desolate mountaine, ^c or in a secret field, or ^d on any house top, ^e or in any other place.

It is very needfull that secret prayer bee added both to publike prayer at Church, and private prayer in Family, for these reasons:

1 Hereby wee may more freely powre out our whole hearts vnto God: It is not meete that any other person should know many things which are knowne to God, and cannot bee concealed from him. Euery one is guilty of such particular sins, as are to bee acknowledged alone before God, and euery one hath particular wants to be prayed for by himselfe. Hereby also wee may by name mention in our prayers to God our dearest friends, which is not so meete to doe in company. I thinke *Saint Paul* meant such *Secret* prayers, when he said, ^m *I make mention of you alwaies in my prayers.*

2 This kind of prayer affordeth the truest triall of the vprightnesse of a mans heart: for a man may long continue to pray in the Church and in a family, and his prayer be meer formall, euen for company sake: but he that alone in secret, when & where no other man knoweth, calleth vpon God,

Use. Reproofe of those who neglect prayer in their families.

9 Secret prayer.

g Mar. 6.6.
h Marke. 135.
i Gen. 24.63.
k Ac. 10.9.
l 1 Tim. 2.8.
Reasons for secret prayer.

l In it we may most freely make knowne our whole minde.

m Rom. 1.9.10.

n By it truest triall of our vprightnes is made

God, surely maketh conscience of prayer, and hath an honest heart (though he may haue much weakness, and many imperfections) or else hee would soone omit his course of praying in secret. For what respect is there that should moue him to continue it, vnlesse he bee Popish, and thinke that the saying of a few prayers in secret is a meritorious worke?

3 This argueth a great familiarity with God. When a subiect vseth to goe alone to his Soueraigne, it argueth much more familiarity, then when hee commeth with a petition in the company of others.

4 It bringeth greatest comfort vnto a mans heart: for such is the corruption of our nature, that wee cannot performe any holy exercit as we ought (*When we would do goods, will is present with vs*) whereby it cometh to passe, that the comfort of such holy exercises, which we performe in Church or house, is taken away. This maketh Christians to run to God in secret, to humble themselves for the imperfections of their publike prayers. Christians would much doubt, and euen faint oftentimes, if it were not for their secret prayers. They which content themselves with Church & family prayers, haue iust cause to suspect themselves.

5 Such wiues, children, seruants and other inferiours, which liue in any house vnder profane gouernors, that will not haue prayers in their families, may by this kinde of prayer make supply thereof vnto their owne soules: none can hinder secret praier.

Obiect. We can haue neither time nor place to pray secretly.

Answ. Doe yee not finde many times and places to commit sinne so secretly, as none can see you? if you had as great delight in prayer as in sin, you would finde time and place.

This kinde of prayer (so neere as may be) is to be performed so secretly, as no other may know it, lest the knowledge which others haue

of it, may minister occasion of inward pride? *Shut the doore*, saith Christ. It is not meet to vtter secret prayer so lowd, as any other should heare it.

§. 95. Of extraordinary prayer.

The last distinction of prayer, is ordinary and extraordinary. All the forenamed kinds are ordinary, therefore I shall not need to speake of it.

Extraordinary prayer is that, which after an extraordinary manner, euen about our vsual custome, is powred out before God. This consisteth partly in ardeny of affection, and partly in continuance of time. The King of *Ninueh* required an extraordinary ardeny, when he commanded his people to cry mightily vnto God. We haue a memorabile example hereof in *Moses*, who was so earnest in his prayer, that rather then not haue his petition granted, hee desired to bee rased out of Gods Booke. Christs ardeny yet exceeded this. It is noted that he prayed *earnestly, with strong crying and teares*. Yea his ardeny made *his sweate to bee as great drops of blood falling downe to the ground*.

This ardeny is in Scripture set forth by diuers Metaphors, as, *rending the heart, crying, striving, wrestling with God, &c.*

Though this ardeny bee an inward work, yet can it hardly contain it selfe within a man: but as thunder which is an heate conceiued within a cloud, because of the ardeny of of that inward heate bursteth forth, and causeth lightning, rumbling and raine, so a vehement and earnest desire of the heart will some way or other manifest and declare it selfe. Many waies are noted in the Scripture, whereby it hath bene manifested.

§. 96. Of the signes of extraordinary ardeny.

The signes of extraordinary ardeny are such as these.

o Mat. 6. 6.

10 Extraordinary praye r.

9 Ian. 3. 6.

r Exod. 32. 32.

f Luke 22. 44.
s Heb. 5. 7.
o Phys. 2. 11. 2. 11. 2. 11.s Ioh. 1. 19.
x Exod. 14. 15.
y Rom. 15. 30.
z Gen. 32. 24.

3 It argueth familiarity with God.

4 It bringeth much comfort.

s Rom. 7. 21.

5 By it supply is made in want of other prayers.

Direction.

4 Temptations
to sin.

1 Rem 7:14.

2 2 Cor. 12: 3.

3 Mat. 16: 4.

5 Burden of sin.

6 1 Pet. 5: 1, &c.

7 Mat. 26: 75.

8 2 Chron. 32: 13.

9 Punishments
for sin.

10 Ionah 3: 9, 10.

11 2 Chr 33: 12.

12 Others need.

13 1 Exod. 32: 31, 32.

14 Ezra 9: 1, &c.

Fasting, an helpe
to extraordinary
prayer.

15 1 Pet. 2: 2

16 1 The sickne mans
fast.

Judgements are either sinnes, or punishments of sins. In regard of sins, extraordinary prayer is to bee made, either to free vs from temptations thereof, (as ^o Paul prayed with great ardeny, saying, *O wretched man that I am, who shall deliuer me from the body of this death!* ⁴ And againe, hee prayed thrice against a temptation: yea ^c Christ expressly commandeth his Disciples to watch and pray, that they enter not into temptation) or to pardon such sins as haue bene committed, and lye heavy vpon our conscience, because they are in their kind notorious, or we haue long continued in them, (this ^c mooued *Dauid* very earnestly to pray, as also ^s Peter, and ^b *Manasseh*.)

Punishments of sinne are either threatened, or inflicted. They may by extraordinary prayer bee preuented, (as ⁱ the destruction of *Ninneh*, threatened by *Ionah* was.) These may be removed (as ^c *Manasseh* captiuitie was.)

As ordinary prayer is to be made for others, as well as for our selues: so likewise extraordinary prayer is to be made for others, as iust occasion is offered. ¹ *Moses* his extraordinary prayer was for the sinne of the *Israelites*, & for Gods iudgement threatned against them; so was ^m *Ezras* prayer.

§. 100. Of the sundry kinds of Fasts.

The helps afforded to extraordinary prayer, are especially two,
 1 *Fasting*.
 2 *Vowing*.

To *Fasts*, according to the notation of the ^g Greeke words, significth to abstaine from food. In this generall and large acceptation, a *Fast* is diuersly taken. For there is a physicall, politicke, inforced, morall spirituall, extraordinary, hypocritical, superstitious, hereticall, and religious fast.

1 A *physicall fast*, is, when for health sake a man forbearth foode. In many cases Physicians giue direc-

tion to their Patients to abstaine from eating and drinking for a time.

2 A *politike fast*, is, when some times of abstaining from foode, are enjoyed for the preseruacion of plenty, and preuention of penury.

3 An *inforced and necessary Fast*, is, when men haue not sufficient for ordinary meales: as in a City besieged, or in a ship on Sea farre from Land, prouision being very scarce, men are forced to take but one meale a day, or to make euery other day a fasting day. Thus many poore folke are forced oftentimes to fast, because they haue nothing to eate.

4 A *morall fast*, is, when men eat and drink sparingly, not so much as their appetite desireth but only so much as may preserue nature, and maintaine health and strength, that their wanton and lustfull flesh may not be pampered, but rather kept vnder: to which purpose tendeth this exhortation of Christ; *Take heed to your selues, lest as any time your hearts be overcharged with surfeiting and drunkennesse.* This is not properly a fast, because something is taken, but onely respectiue, because something is forborne.

5 A *spirituall fast*, is, when men abstaine from vice, which is as food to their corrupt nature: Hereof the Lord speaketh, where he saith; *Is not this the fast which I haue chosen, so loose the bonds of wickednesse?* This is called a fast onely by way of resemblance.

6 A *miraculous fast*, is, when men extraordinarily assisted by the power of God, abstaine from all manner of food, longer then the nature of man is able to endure: such were the fasts of *Moses*, *Eliab*, and *Christ*, who fasted forty dayes together.

7 An *hypocritical fast*, is, when men, without respect to any occasion of fasting, appoint set times weekly, or monthly, or quarterly to fast. Thus the Pharises (^a whom *Christ* taxeth of hypocrisie) fasted ^{twice} *twice in a weeke*; and blamed *Christ* because his Disciples fasted not, not regarding the occasion, as ^c *Christ* noteth in his answer to them.

2 The Statemans
fast.

3 The poore
mans fast.

4 The sober
mans fast.

Luke 21: 34

5 The sanctified
mans fast.

1 Isa 58: 6.

6 The extraordi-
nary mans fast.
Exod. 34: 28.
1 King 19: 8.
Mar. 4: 2.

7 The hypocrites
fast.

8 Mat. 6: 16.

6 Luke 12: 23.

2 Mar 9: 15.

8 The Superstitious mans fast.

1 Tim 4. 8.

9 The heretikes fast.

Augu. de mor. Manich. l. 2. c. 13.

1 Tim 4. 13.

10 The true Christians fast.

8 A *superstitious fast*, is when men place Religion and holinesse in the abstaining from meate, making the very outward act of fasting to bee a part of Gods worship: contrary to that which the Apostle saith both of it; and other like outward exercises; *Bodily exercise profiteth little*.

9 An *hereticall fast*, is when men making difference betwixt meates for conscience sake abstaine from one kind, and glut themselves with another kind, and yet count this a fast. So did the *Manichees* of old, and so doe the *Papists* at this day. This the Apostle reckoneth vp among the *doctrine of Devils*.

10 A *religious fast*, is when men seasonably abstaine from refreshing their bodies, to make them fitter for religious duties.

§. 101. *Of the difference betwixt a religious fast, and other fasts.*

THIS religious fast, is the fast which is to be vsed as an helpe to extraordinary prayer. I wil therefore more fully unfold the description of it, and declare,

1 How far we must abstaine from refreshing the body.

2 What is the *seasonable* abstinence here meant.

3 What are the religious duties whereunto wee are made more fit by fasting.

A religious fast, is in these three points distinguished from all the other forenamed fasts.

By the *first* from a morall, spirituall, and hereticall fast. For a morall fast, though it keepe a man from pampering and glutting his body, yet it hindereth not a comfortable nourishing, and refreshing of it, as a religious fast doth for the time of the fast. A spirituall fast is no whit hindered by the bodies sustenance, if it be moderate. As for the hereticall fast therein it is permitted euen to glut the body with fish, sweet meates, and such like delicates, so flesh bee borne.

By the *second*, from a miraculouse fast, which is not according to the course of nature seasonable; and from an hypocritical fast, which for the occasion of it is not seasonable; whereas the religious fast is both for time and occasion (as we shall * after heare) seasonable.

By the *third*, from a physicall, politicke, forced, and superstitious fast: all which haue other ends then a religious fast.

Obserue those things which more largely and fully shall bee deliuered in explication of the three forenamed points concerning a religious Fast; and compare them with the descriptions of other Fasts, and the said differences betwixt a religious Fast, and other Fasts will bee easily discerned.

§. 102. *Of forbearing to ease and drinke in the time of a Fast.*

Vnder this phrase of *refreshing the Body*, is eating and drinking especially meant: for thereby is the body more then by any other thing nourished and refreshed; nothing so absolutely necessary thereto as food. Besides the generall nature and matter of a Fast consisteth therein especially: and therefore the Scripture most vsually expresseth abstinence from food when it mentioneth a fast. *Fast* (saith *Ester*) *and neither ease nor drinke. Let neither man nor beast* (saith the King of *Niniveh*, when he proclaimed a Fast) *taste any thing: let them not feede, nor drinke water.* Of *Dauid* it is also noted, that in the day of his Fast, *he would not ease meat.*

Quest. May not then in the time of a religious Fast any nourishment be taken?

Ans. To resolue this doubt, respect must be had both to the continuance of a Fast, and also to the persons that fast.

1 * There may be occasions to continue a Fast longer then the strength of man is able to endure, and then so much food as may preferue nature, and

* 5. 104. 106.

1. Point.
How far we must abstaine from refreshing the body in a Fast.

Est. 4. 16.

1on. 3. 7.

2 Sam. 12. 16, 17.

Whether it be lawfull to ease or drinke in the time of a Fast.

* See §. 106.

and maintaine health, and strength, may, and must bee taken : yet with these two prouisoes.

1 That the food which in such a case is taken, be not delicate, but rather coarse; so it bee agreeable to his nature that taketh it.

2 That it be not taken vnto fullnesse, but rather so sparingly, as the person which fasteth may feele the want of foode; so as no more then needs must for the preservation of health and strength, is to be taken.

Such a Fast as this, was that which *Daniel* kept for three weekes; and with the forenamed prouisoes was it obserued:

2 Among the persons that keepe a Fast, some may be of a good & strong constitution, and able without weakening their bodies to abstaine from all sustenance a day or two: these ought altogether to abstaine, though they feele some want of foode. Others are so weake, as if their stomacks be clean empty of all food, they are vnfit for any good duty: yea, if long they continue empty, they may be so weakened as hardly they will recouer their strength againe. Many women when they are breeding and with childe, cannot leaue reatching (as we speak) after they rise in a morning, till they haue eaten something. Foure and twenty houres fasting may make many aged & sickly persons so weak, as they cannot be able with comfort to performe any religious duty. Such persons therefore may so farre forth refresh themselves as their need and weaknesse require. Though we haue no example of this case propounded in Scripture, yet we haue a sufficient ground for it, namely, that rule which both in the old and also in the new Testament is laid downe in these words; *I will haue mercy, and not sacrifice.* To Fast, is not more then Sacrifice to succour the body according to the need thereof, is mercy.

6. 103. *Of forbearing other things beside food in a Fast.*

1 **A**S food is most especially to be forborne in a Religious Fast, being principally intended vnder this phrase of *refreshing bodies*; so are sundry other things also tending thereto implied, as these which follow.

2 *Sleepe*, which is intimated in the direction that the Prophet giueth in these words, *Lie all night in sackcloth*, whereby is intended that either they should all night forbear sleepe, or else that by wearing sackcloth, they should be kept from ouermuch sleepe (wherein, they that lie in fine linnen and soft beds, are prone to exceed.) Thus *David* to keepe himself from sleep in the time of his fast, would not come into a bed, but *lay all night upon the earth*. Though those particular rites of wearing sackcloth, lying on the earth, sitting vp all night with the like, be not ouerstrictly to be vrged, or vsed, yet the equity of them is still to be obserued, which is, that in the day of a Fast wee sleepe lesse, and rise sooner then at other times, that so the body may be somewhat the more afflicted thereby, and that the more time may be gained for religious duties. If some sleepe be not forborne, the want of food will not be so much felt, nor the body so humbled and afflicted as it should be.

3 *Soft and braue apparrell*: The Lord expressly commanded his people, *to put off their costly rayments*; and so they did in the day of their humiliation. It is recorded and commended, that the King of *Niniveh* in the day of a fast *laide his robe from him*. When the time of *Danids* Fast was ended, then *he changed his apparrell*: whereby is intimated, that in his Fast he did not weare such apparrell as at other times he did. If Kings thus laide aside their royall apparrell, much more must others lay aside braue and costly apparrell. The rite of putting on sackcloth which the Iewes vsed, sheweth

What things are to be forborne in a Fast.

1 *Food.*

2 *Sleepe.*

Toel 1. 13.
Non solum a cibo sed a somno illius est abstinentum. Hieron.

2 Sam. 18. 16.

3 Braue apparrell.

Exod. 33. 4. 6.

Ionah. 3. 6.

2 Sam. 18. 10.

Dan. 10. 2, 3.

H. L. 4. 6.

Mat. 23. 7.

sheweth that braue apparrell may not be worne, no not such as at other times is lawfull. Our Gentry vpon meere fashion retaine some shadow hereof, in that for the time of Lent, they lay aside all light colours, and goe in blacke.

4 Matrimoniall beneuolence.

4 *Matrimoniall beneuolence*, The exception which the Apostle maketh of fasting and prayer, when he disswadeth man and wife from *defrauding one another*, sheweth that this in the time of a Fast must be forborne: which also *Joel* implieth, by bidding the *Bridegroome and Bridegöe out of their Chamber*.

1 Cor. 7. 5.

Joel. 1. 14.

5 Workes of our calling.

5 *Ordinary workes of our calling*: for they are expressly forbidden in the Law, and in that it saith, that the day of a Fast shall be a *Sabbath of rest*; it implieth, that as a Sabbath it must be sanctified, and no manner of worke done therein.

Leu. 16. 29. 31. and 23. 28. 32.

6 All pleasant things.

6 *All pleasant and delightsome things*. The Iewes who at other times were wont to vse sweet smelling oyle, wherewith they annointed their head, and other parts of their body, did in the time of their Fast forbear to vse it, as is noted in the examples of *Dauid* and *Daniel*: euen so ought such delightfull things as are in vse among vs to bee laid aside.

1 Sam. 12. 10. Dan. 10. 3.

7 Sports.

7 *All manner of sports, pastimes, and recreations*: for recreation of the body by sports, is contrary to humiliation. If food, sleep, costly apparrell, matrimoniall beneuolence, workes of our calling, sweet perfumes, with the like, must be forborne, much more recreations, which are not so necessary as the other, and yet more delightsome.

To conclude, such forbearance of refreshing the body is required in the time of a Fast, as may be felt, and by the sense thereof, the body something afflicted: so did the Iewes, as may be gathered out of this their expostulation, *Wherefore haue we fasted, and afflicted our soule?* which though it were the expostulation of hypocrites, yet of such as in outward re-

1 Sa. 38. 3.

ligious exercises imitated the Saints. But more directly is this proved by a like phrase which *Exra* that good and learned Scribe vsed, saying, *I proclaimed a fast, that wee might afflict our selues before God*.

Obiect. This is such a superstitious practise, as the Apostle reproveth vnder this phrase of *not sparing the body*.

Answer. Not so: for then should he condemne his owne practise in *keeping vnder his body, and bringing it into subiection*. There is a great difference betwixt *not sparing the body, and keeping the body vnder*. By *not sparing the body* (to omit the superstitious conceit, which they whom the Apostle reproveth, had of pleasing God thereby) hee meaneth such an excessive as weakeneth nature: but by *keeping vnder his body*, hee meaneth such a moderate forbearance of the things wherein the body delighted, as the corrupt flesh, euen the old man might be subdued, & not pampered. In the former place a mans outward body is weakened, and the corrupt flesh not subdued: in the latter place, the corrupt flesh is tamed, and yet the strength of a mans outward body not impaired. What contradiction then is there betwixt these two places?

§. 104. *Of the occasions of a fast.*

THIS word, *Seasonable*, in the description of a religious Fast, hath respect to the *time* of a Fast: vnder which circumstance, both the occasion, and also the continuance of a Fast is comprized: For that is *seasonably* and in *due time* done, which on iust occasion is done, and which is so far done as may stand with a mans ability to endure, without destroying or impairing nature. Here therefore we will consider:

- 1 The occasions of a Fast.
- 2 The continuance thereof.

The occasions of fasting must bee (as wee heard * before of extraordinary prayer) extraordinary, as when

128 21.

Col. 2. 7. Expounded.

1 Cor. 9. 27. Expounded.

11. Point. What is meant by seasonable abstinence.

* 599.

any extraordinary blessing is withheld, or taken away from vs : or any iudgement is threatned, or inflicted : or else when any grieuous sin is committed, for which there is cause to feare Gods heavy vengeance, with the like : and that either in our owne behalfe, or in the behalfe of others.

The blessing for which *Annah* fasted as well as prayed, (for the text saith, *she did not eate*) though it were but a pituate and temporary blessing, was extraordinary. So also that deliuerance for obtaining whereof, *Iehosaphat* with the Iewes in his time, and *Ester* and *Mordecai* with the Iewes in their time fasted, was extraordinary.

The spirituall blessing for which the Church fasted when they sent forth Apostles and ordained Elders, was extraordinary.

The iudgement which was denounced against *Ni. iuch* (for preventing whereof they fasted) and which was inflicted on *Israel* in *Solts* time (for remouing whereof they also fasted) were extraordinary.

The sinne, so committing whereof, the *Israelites* fasted in *Samuels* time, was extraordinary.

The occasions which moued *Ezra*, *Nehemiah* and *Ester* to fast in the behalfe of others, were extraordinary.

Read all the solempne fasts recorded and approued in the Scripture, and yee shall finde the occasions of them to be extraordinary.

§. 105. Of set times of Fast.

This is to be noted against the superstitious weckely, monethly, quarterly, and ycerely set fasts of Papists, who hauing no respect at all to the occasion, inioyne people for conscience sake to fast euery fryday, the eues before most of their hollydayes, euery ember wecke and the time of Lent : at which times may fall out occasions of reioycing. So common a practise of fasting without due respect had to the occasion, maketh it

lose the due respect thereof.

Obiect. The Iewes in the time of the captiuity had many set fasts in the year, as in the fourth, fifth, seuenth, and tenth moneths.

Answer. They had speciall and extraordinary occasions both to fast in those moneths, and also to continue euery yeere to fast in them so long as they did fast. The occasions were these : In the ^a tenth month *Ierusalem* began to be besieged, which was the first signe of that horrible vengeance, that God by his Prophets had oft threatned to take of the rebellious Iewes. In the ^b fourth moneth, the City was broken vp, whereby God openly shewed that now he had forsaken that City. In the ^c fifth month were not onely the Kings house and all the the houses of *Ierusalem*, but also the house of God, that famous Temple which *Solomon* built, burnt downe to the ground, whereby the Lord declared that now his presence and protection was cleane taken away from them. In the ^d seuenth month *Gedaliah* was slaine. This *Gedaliah* was appointed a Governour ouer that remnant of people which were left in *Indea*, after the greater sort of them were carried away captiues : now when he was slaine, euen all that remnant also was scattered, none remained; which was a further declaration of the extent of Gods wrath against them. Thus God many waies manifesting his indignation against the Iewes, they had iust cause euen with fasting to humble themselves all those times : and because they felt the smart of euery one of those strokes all the time of the captiuity, they continued (as there was iust cause) their times of humiliation by fasting, till the captiuity was ended; but after that Gods fauourable countenance was turned to them againe, they left off those dayes of fast. Now the Papists can shew no such cause of their forenamed set fasts : so as the example of the Iewes can be no warrant to them.

2 Obiect. The same daies are observed

Zech. 8. 19.
Espounded.

a Ier. 51. 4.

b Ier. 51. 6, 7.

c Ier. 51. 11, 12.

d 2 King. 25. 25.
Ier. 41. 3.

Zec. 8. 19.

1 Sam. 1. 7.

1 Cor 10. 3.

Est. 4. 16, 17.

A. A. 13. 3, & 14. 13

Ionah 3. 7.

Ioel. 1. 13, 14.

1 Sam. 7. 4, 6.

Ex. 2. 9. 1, &c.
Nehc. 1. 4.
Est. 4. 16.

ferued in our Church for fasting dayes.

Answe. They are retained by vs onely as politicke and ciuill fasts, for the better preservation of flesh, but maintained by them as religious fasts.

§. 106. *Of the continuance of a Fast.*

TO know the right and due continuance of a fast, it is needfull to put difference betwixt a fast *in whole*, & *in part*. A fast *in whole* is such a fast as we haue described, wherein there is an vtter abstinence (except in case of necessity) from refreshing the body with any food at all. A fast *in part*, is when a man taketh some nourishment in the dayes of his fast: and this is when there is occasion of fasting longer then a man is able to forbear all manner of sustenance. For example, a man of great vse, whose death is a very great losse, is stricken with a dangerous sickness, and lieth betwixt hope and feare some weeke or more: the issue being vnknowne, his friends earnestly desirous of his life, continue to fast and pray euery day, till they see what issue the Lord will giue: now because of the long continuance of such a fast, euery day they take one meale to preferue the strength of their body. The like fast may be vsed when a City is besieged, and the inhabitants inclosed by their enemies on euery side. Now because such a fast may be long indured, and the occasion thereof may be longer or shorter, no set time can be set for the continuance of it, but only that it be ordered according to the occasion that God giueth.

As for the other more true and proper Fast, a Fast *in whole*, which was described* before, and whereof wee doe now especially speake, a whole naturall day is a fit time for the continuance of it. Our naturall day consisteth of foure and twenty houres. Of lesse continuance a Religious Fast (as I take it) may not be. These phrases, *The day of a Fast*, *humbling the soule fast a day* import as much. In the Law

the day of a fast is called a Sabbath: the time of a Sabbath must therefore be allotted vnto it; now a Sabbath containeth the seventh part of a weeke, which is foure and twenty houres. Where *Esther* inioyneth a Fast of three dayes, she mentioneth the night as well as the dayes, shewing thereby, that the night must be reckoned as a part of that day wherein a Fast is obserued.

In the space of foure and twenty houres only one ordinary meale is forborne, (the Fast beginning at the end of one meale, and when the Fast is ended, another meale being taken:) but lesse then one meale in a Fast cannot be forborne. This therefore is the shortest time, which yet will appeare to be long enough, if a Fast be rightly and duly obserued. For the last meale which is taken before a Fast, ought to be a very moderate and spare meale; so moderate, as so loone as it is taken, we may without heauinesse, drowsinesse, and dulnesse, set our selues to examination, meditation, conference reading, prayer, and such like religious exercises in priuate, as a preparation vnto the more solemn exercises to be performed in a Fast. Most meet it is that this preparation bee in the euening, and the Fast then to begin.

From euen to euen (saith the Law) *shall yee celebrate your Sabbath*: meaning a Fast. So as immediately after a spare supper, all seruile workes of our calling laid aside, the forenamed preparation is to beginne, and continue so long as conveniently we can sit vp, euen longer and later then on other dayes we vse to goe to bed. Then after some sleepe is taken, in the next morning rising sooner then ordinarily we vse to doe, after some renewing of our preparation, the rest of the time euen till the foure and twenty houres from the beginning of our euening preparation, be ended, is to be spent in the solemn exercises of Religion appertaining to a Fast. If a Fast be continued, as hath been before set downe, two whole dayes, it is as much as our weak nature can well

Ezr. 4. 16.

Leu. 23. 32.

What is a fast in part.

* §. 102, and 103.

A naturall day is a fit time for a proper Fast. Isa. 58. 3, 5. Leu. 16. 31.

indure, without impairing the health and strength of our body.

Obiect. Paul, and they which were in the ship with him, fasted fourteene dayes, and tooke nothing.

Answer. They are said to fast, because being all that time in danger of their liues, much perplexed, and buſied in ſauing the ſhip, they had no leaſure to take one ordinary meale: ſo as that was not a propper Faſt, but yet an extraordinary abſtinence, no more taken then was neceſſary to preſerue life: and therefore Paul fearing leſt ſome of them might faint, exhorted them to take ſome meate, adding this reaſon, *This is for your health.* As for this phraſe, (*They tooke nothing*) it is but an *hyperbolical* ſpeech.

2 *Obiect.* *Eſther*, and the Iewes in her time faſted *three dayes and three nights together.*

Answer. The Iewes liued vnder an hotter climate then we doe, and in that reſpect could endure to faſt longer then wee which liue in the Northerne and colder part of the world.

§. 107. *Of Supplication, the moſt principall end of a Religious Faſt.*

THE laſt point noted in the deſcription of a Religious Faſt, concerneth thoſe duties of Religion which are the end of a Faſt, and for our better fitting whereunto, a Faſt is vndertaken. The moſt principall duty of all is *ſupplication*: whereunto as ſubordinate to prayer, may be added *Examination, humiliation, mortification, &c.* Because extraordinary prayer is the moſt eſpecial end of faſting, I haue annexed faſting as an helpe thereunto: for which I haue good warrant by the vſual tenour of the Scripture, which ioyneth *Faſting* and *Prayer* together. When the Prophets ſaw cauſe to vſe extraordinary Prayer, they were wont to call vpon the people to faſt. *Sandriſie a faſt* (ſaith *Iſaiah*) when vpon an extraordin-

nary occaſion hee preſcribed a forme of prayer for them to vſe. In like manner ſaith *EXRA*, *I proclaimed a Faſt, that we might ſeek of God a right way, &c.* And accordingly they obſcured his direction, and ioyned faſting and prayer together: for ſaith he, *We faſted and beſought our God, &c.* So ſaith *Nehemiah* of himſelfe, *I faſted & prayed.* And of the Church in the new Teſtament, it is ſaid when they ſent forth *Paul* and *Barnabas*, they *faſted and prayed*: and when they ordained Elders, they *Prayed and faſted.*

Great reaſon there is to adde Faſting to extraordinary Prayer: for when there is an extraordinary occaſion of Prayer, extraordinary arden- cy and continuance in prayer muſt be vſed, as was before ſhewed. Now faſting doth quicken our ſpirits, and rowle vp our dull hearts, and ſo it doth both ſharpen our prayers, adding life and efficacy vnto them, and alſo make vs able to hold out, and continue the longer in Prayer. For as ſulneſſe maketh a man drowſie in body, and heauy in ſpirit, (ſo as hee can neither pray ardently, nor continue long in prayer) ſo faſting maketh him freſh and cheerefull both in body and ſpirit. Note the moſt ardent and long continued ſupplications in Scripture, and you ſhall find them ſupported by faſting. Beſides, as faſting is an helpe to prayer, ſo it is a teſtification of our vehement and ernest deſire of obtaining that which we pray for: for by our voluntary abſtaining from ordinary food, and other delights of our body, we ſhew that we prefer the thing which wee pray for, before them.

The other duties which were reckoned vp among the ends of a Religious Faſt, as *Examination, humiliation, and mortification*; are (as was before noted) ſubordinate vnto Prayer; and helpfull thereunto. In that faſting therefore is vſed for the better performance of them, in the vſe of them it proueth to be a further helpe for prayer; which will the better appeare, if diſtinctly

Ezr. 8. 21.

Verſe 23.

Nch. 1. 4.

A. 8. 13. 3.

A. 8. 14. 23.

Why Faſting is added to Prayer.

* §. 95.
† Faſting is an helpe to Prayer.

Faſting is a ſigne of our earnest deſire.

A. 27. 13.

In what ſence Paul & his company are ſaid to faſt 14 dayes.

Lk. 4. 15.

distinctly we consider how fasting maketh vs more fit to performe these duties.

§. 108. *Of Examination, another end of Fasting.*

Concerning Examination of our selues, we cannot be ignorant, but that when any needfull extraordinary blessing is to be obtained, or any iudgement to be prevented or removed, it is very requisite to search whether there be not any sinne in vs which may make our prayers to be reiected and not regarded. That which the Lord said of the Army of Israel in *Iosuahs* time, may be applied to particular persons, namely, that if they did not search, and find out, and take away the execrable, and excommunicate from among them, the Lord would not bee with them any more: wherefore the Prophet exhorteth first to search and try our waies and sworne to the Lord; and then to lift up our hearts, with our hands unto God in the Heauens.

Now by fasting, we both gaine more time for examination, (euen that time which otherwise would be spent in sleeping, eating, drinking, and other like things, which in the day of a Fast are forborne) and also make our selues more fit thereto, in that our spirits are cheered, and our hearts rowled vp thereby, as was noted before. This the Saints well knew, and therefore were wont in the dayes of their Fast to enter into a serious and solcmne examination of their owne, and of others sinnes. Reade the Prayer that *Ezra* made in the day of his Fast, and in it you may obserue how he searcheth out the sins of the Jewes in his time, which had prouoked the wrath of God, and setteth them in order before God. So did the Leuites in that Fast which was kept in *Nehemiabs* time.

§. 109. *Of Humiliation, a third end of Fasting.*

Concerning Humiliation, it is well knowne, that they which hope to preuaile by Praice with God, must

come before him with an humbled heart. To him (saith the Lord) will I looke that is poore, and of a contrite spirit. Now by fasting we manifest our vnworthinesse of the least of Gods blessings, and so testifie great humiliation, yea, the very rites of a Fast are a meanes to humble the soule somewhat the more. By laying aside our best apparell, by our voluntary abstinence from Gods Creatures, by forbearing some of our ordinary sleepe, and by refusing in other respects to refresh our bodies, we shew that we thinke our selues vnworthy of any outward delights, yea of the least crumme of bread, and drop of water. In old time they were wont to weare sack-cloth in the time of a Fast, to shew that the worst cloathing was good enough: and to lay dust vpon their heds, to shew that they thought themselves more worthy to be vnder the ground, then to tread vpon it. Again, when we fast, because God is displeas'd for our sinne, and as a token of his displeasure, inflicteth some iudgement vpon vs,) we do not only manifest our great grieffe for displeasing God, but also after an holy manner take vengeance of our selues, which is an especial point of humiliation, commended in the Corinthians.

§. 110. *Of Mortification, a fourth end of fasting.*

Concerning Mortification, It hath been before shewed, that the lusts of the flesh, and the wanton affections thereof, are a great hinderance to seruent prayer: being as birdlime to the feathers of a fowle, which keep it from mounting high: Yea it is more cleere then needs bee proued, that they continually fight against the spirit, and are a meanes to quench it; so as the spirit is kept from making requests for vs, so long as lust boyleth and domineereth in vs. Necessary it is therefore, that in this respect the body be beaten downe, and brought into subiection. But fasting is an especial meanes to subdue our wanton flesh, and corrupt lusts: for as

Ha. 66.
How fasting is
an help to humi-
liation.

Examination
needfull for
Prayer.

2. 7. 11. 12.

Lam. 3. 40. 41.

How fasting is an
help to exami-
nation.

* §. 107.

Ezra 9. 6. &c.

Neh. 9. 16. &c.

Humiliation
needfull for
Prayer.

1 Ion. 3. 5.
Dan. 9. 3.

6 Neh. 9. 1.
Ios. 7. 6.
2 Corin. 7. 11.

Mortification
needfull for
prayer.
§. 40.

paupring our bodies, addeth strength to the old man; so fasting mortifieth it, and keepeth it down. The Apostle, where he implicth, that while man and wife giue themselves to fasting and prayer, they may the better abstaine, intimateth that by fasting and prayer, lust is subdued.

§. III. *Of fasting now vnder the New Testament.*

By that which hath hitherto been deliuered in explication of a religious Fast, wee may well conclude, that it is a warrantable, commendable and needfull exercise: *Warrantable*, because commanded: *Commendable*, because the practice thereof is commended: *Needfull*, because of the ends * before Propounded. It is therefore an exercise carefully and conscientiously to be obserued of vs.

Obiect. It is no where commanded in the new Testament.

Ans. I. The Apostles and Churches practice thereof in the time of the Gospell, sheweth that the Commandements of the old Testament concerning fasting, were not, as other ceremoniall ordinances, of force only for the time of the Law, but of perpetuall vse so long as a Church should remaine on earth.

2 The answer which Christ gaue to the Pharises in defence of his Disciples not fasting, in these words, *The dayes will come when the Bridegroom shall be taken from them, and then shall they fast*, hath the force of a precept.

3 The same occasions, and the same ends of fasting which were vnder the Law, still remaine vnder the Gospell (what these occasions and ends are, hath bene shewed * before) wherefore, as we make conscience of other duties, so let vs make conscience of this also: As God doth manifest his iust indignation against vs, by threatening or inflicting any iudgement, or by withholding, or taking away any blessing, so let vs manifest our true humiliation by fasting. Fasting added to prayer, maketh it ex-

traordinarily powerfull, as appeareth by these three euidences.

1 By the great and wonderfull things which the Saints haue obtained thereby. *Annah*, though the Lord had made her barren, obtained a child. The Iewes in *Iehosaphats* time obtained an extraordinary victory. And in *Esthers* time a memorable preferuation. Many like examples are noted in the Scripture.

2 By that respect which God hath had to the fasting of Hypocrits, as is noted in the example of *Ahab*.

The best that can bee thought of *Ahabs* fast was, that he being strucke with feare of that iudgement which was denounced against him, in meeke respect to himselfe humbled himselfe, to try if God might any whit be moued thereby to withhold that iudgement. Now the Scripture noteth that God thereby was moued to put off the iudgement. If God were moued to stay a temporall iudgement threatned against a wicked man vpon his temporary humiliation by fasting, what will he not do vpon the true humiliation of his faithfull children by fasting?

3 By that instance which Christ giueth of casting out such a kinde of Diuell by fasting and prayer, as by no other meanes can be cast out. If an extraordinary Diuell may be cast out by fasting and prayer, when hee hath gotten possession in a man, how much more may diabolicall passions and corruptions bee cast out of a man by this meanes? No maruell that the Diuell so much prouaileth euery where, seeing this soueraigne meanes of weakening his power is so much neglected. Wee in this Land haue done our selues much wrong by neglect of this duty.

That which * afterwards shall bee spoken of motiues to extraordinary prayer, and of our negligence therein, may in particular bee applied to this helpe of prayer.

§. IIII. *Of Vowes.*

The other helpe to extraordinary praier is making of vowes, which

1 Cor. 7.

1 Sam. 1. 5, &c.

2 Chron. 20. 3, 22.

Esther. 4. 16.

1 King. 21. 29.

* § 107, &c.

The commandment of fasting is of perpetuall force.

Mat. 9. 15.

Mat. 17. 21.

* 104, 107, &c.

Motiues to fast.

is both expressly commanded. *(Psalms 76. 11.)* and also hath been by Gods children much practised. *(Iacob vowed a vow to God as hee was going to his vntle Laban; Gen. 28. 20, 21.)* So did *Cannah* (*Gen. 31. 11.*) *David* (*Psal. 132. 2.*) and many other Saints.

Vowing is proper to praying that the Greeke word which in the new Testament most vsually signifieth prayer, seemeth to be drawne from a vow.

1 To vow in praying doth much sharpen our prayers, and make vs more eagerly call vpon God.

2 It doth manifest a very earnest desire of obtaining the thing wee desire: it argueth that we are willing to doe any thing, or part with any thing to obtaine it.

3 It doth as it were set a tutor ouer vs, to call vpon vs to performe our duty, to check vs when we are slacke therein, and to keepe vs within that compass that wee haue set vnto our selues.

Obiect. This was a thing belonging rather to the pedagogy of the Iewes, then to the ripenage of Christians vnder the Gospell.

Answer. Indeed because the Church before Christs time was but in her non-age; in comparison of that man-age wherunto since Christs time it is growne, vowes were then more vsuall, then they are now. Yea at that time their voluntary vowes were parts of Gods worship, as other rites and ceremonies which were inioyned them of God were, wherunto we are not now so strictly bound. So as there is some difference betwixt the time of the Law, and of the Gospell in this respect. Yet notwithstanding are not all vowes, and the vse of them vtterly abolished: they still remaine lawfull and helpfull vnto vs.

For though we are attained to a riper age then that of the Iewes, yet are we not come to a perfect age: we are but children in regard of that measure of the age of the fulnesse of Christ,

wher vnto the spirits of iust and perfect men in Heauen attaine. So as still we haue need of helpe, and among other helps, this of vowes is needfull, and may bee profitable vnto vs.

¶ 13. Of the things which concurre to the making of a lawfull Vow.

VV Herefore for our direction in this thing this help, we must obserue what things concur to the making of a good and lawfull vowe: euen those foure things wherby euery thing is made good, the foure euils, which are, 1. The make of the vow. 2. The matter of it. 3. The manner thereof. 4. The end.

1 The person who maketh a vow, must be both of understanding, and also of power to make it. In vowing we haue to doe with God, who must not be dallied withall, nor mocked. They who deale with him, must well conceiue what they doe; (wherefore Ideots, children, frensic persons, and such like, are not fit to vow) they must also haue an ability to performe what they vow (wherefore such as are vnder the authority and command of others may not vow, in such cases wherein their Governours may c. offe their vow.)

2 The thing vowed, must bee both lawfull and possible. To vow to commit sinne (as the Iewes vowed to kill *Paul*) is a double iniquity. To vow that which wee are not able to doe (as many who vow perpetuall continency) is a plaine mockery.

3 In regard of the manner, a vow must be made freely and maturely. A vow is a kinde of spirituall offering, it must therefore be a free-will offering, or else can it not bee acceptable to God. It is not meete for Parents to force their children, or any man to force another to make a vow.

A vow is also a matter of weight, it must bee made in iudgement vpon due consideration and deliberation, not rashly or vnadvisedly. ^b Herein

Directions for making vowes.

1 Who may make a vow.

2 What may be vowed. *A. 13. 2a.*

3 How a vow is to be made.

^a *Psalms 119. 108*

^b *Iudge. 11. 30, 31.*

Vowes an helpe to extraordinary prayer.

¶ 13. Of the things which concurre to the making of a lawfull Vow.

Reasons.

did *Iepha* (though otherwise a good man) offend. Rath vowes cause either much mischief, or much repentance.

4 There be two maine ends of a vow. One to prevent or redresse some sinne (as for a man which is of a flexible disposition, and much drawn away by vaine company to vow against such and such company: or for a man that hath a light braine, and is soone made drunken with strong beere & wine, to vow against these.) The other to hold a man close to some duty; as to vow every day to reade so much, or so much of the Scripture, morning and evening to pray, to sanctifie the Sabbath &c.

Obiect. We are bound to performe all these things, though they bee not vowed.

Ans. Wee vow those things which wee are otherwise bound to doe, in regard of our owne dulnesse and backwardnes, that so we may by a double bond (one of Gods Law, the other of our vow) bee the more prouoked to doe them. *Iakobs* vow made to God in these words: (*The Lord shall bee my God:*) was a duty commanded.

A vow being thus made, wee are bound in conscience to performe it. *Pay therefore that which thou hast vowed. It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.*

§. 114. *Of publike and private Fasts and Vowes.*

As the occasions of fasting and vowing are publike or private, so must they be done publickly or privately. Because there was a publike iudgement on the land, *Isa* the Prophet called the people to a publike fast. So likewise *Exra* caused a publike vow to bee made of all the people. *Annab*s occasion was private and particular, accordingly was her fast and vow.

A publike fast or vow must bee appointed by publike authority (as were all the publike fasts and vowes

recorded and commended in the Scripture) and performed by all that are vnder their authority, and in the dominion who command it. When *Iehosaphat* proclaimed a publike fast, it is noted that *they came out of all the Cities of Iudab:* and when *Iosab* made a publike vow and Couenant with the Lord: *He caused all that were found in Iudab, and Benjamin to stand to it.*

The Ministers of the word ought to put the Magistrates in minde of these extraordinary exercises, when there is occasion (as *Isa* did.) The Magistrate ought to appoint them: and Magistrates, Ministers, People, and all obserue them: and for the better obseruing thereof, assemble together in publike places, and vse the publike Ministry of the word: for which we have a notable patterne of the *Jewes* in the time of *Nehemiab*: for when the people were all assembled together with fasting to make a solemn vow: the *Leuites* read in the booke of the Law of the Lord their God, one fourth part of the day, and another fourth part of the day they confessed, and worshipped the Lord their God. These two fourth parts, were all the time that passed betwixt the morning and evening Sacrifice, namely from nine to three.

As for private fasts and vowes, if they bee performed in a family, the Master thereof who is a King, Priest, and Prophet in his owne house, hath the ordering thereof. But every particular Christian hath liberty in secret by himselfe, to vse these extraordinary exercises as he seeth iust cause if at least he be not vnder the power and command of another, to whom his time and seruice is due. When Magistrates are negligent in appointing those publike exercises in their seasons, private Christians may for their parts make some supply thereof in their families, or at least in secret by themselves.

Why a vow
is to be made.

Why a vow
is to be made.

Gen. 28. 21.

Eccle. 4. 5, 6.

Isa. 1. 13, &c.

Exra. 10. 3.

1 Sam. 1. 11.

1 Chron. 20. 34.

1 Chron. 24. 31, 32.

Neh. 9. 3.

§. 115. *Of Motiues to extraordinary Prayer.*

VV Eighty motiues there bee to stirre vs vp to extraordinary Prayer:

1 It sheweth that wee goe along with Gods good guiding prouidence: that wee obserue Gods iudgements, and are moued with them, and take notice of his blessings, and are accordingly affected: that as the iudgements of God are greater, so our supplication and humiliation more extraordinary: as his blessings more needfull and scanty, so our petitions more earnest and feruent: and as they are more excellent and plentiful, so our thanksgiuing more solemne. They who content themselues with their ordinary manner of praying, (like mil horses going round in their vsuall tracke) and neuer take any occasion of extraordinary prayer, but thinke all is well, because they are not *Atheists*, which neuer call vpon God, plainly discouer how little they regard Gods dealing with them. If they did, as God dealt extraordinarily with them, so would they extraordinarily carry themselues towards God.

2 Extraordinary prayer is extraordinarily powerfull and effectuall, either for preventing and removing great iudgements, or for obtaining and recovering singular blessings, as we haue⁵⁹⁹ before shewed.

3 It is an extraordinary honour done vnto God: the more wee stoope vnder his iudgements, and the more highly wee account his blessings and fauours, the more we glorifie God.

§. 116. *Of the neglect of extraordinary Prayer.*

IF wee well obserue Gods dealing with vs, and the severall occasions

of extraordinary prayer from time to time afforded vnto vs, wee cannot but condemne our selues for neglect of this duty, and extraordinarily humble our selues, euen because wee haue not extraordinarily prayed, as iust occasion hath oftentimes beene giuen vnto vs. How many iudgements hath God laid vpon vs yeere after yeere? strange sicknesses, extraordinary fiers, frosts, inundations of waters, droughts when raine was needfull, tempestuous and rainy weather, when calme and faire weather would haue beene very acceptable, with the like. Among other publike iudgements, I cannot let passe that sore, heauy, grieuous stroke, whereby the life of that worthy admirable Prince was taken away, vpon the sixt of *November 1612*. Had extraordinary prayer in time beene vsed, no doubt but many of these iudgements might haue been prevented. Would there be so many insufficient, idle, carelesse, corrupt Ministers, as are in many places? or would the diligence and paines of many learned and faithfull Ministers be so fruitlesse as they are, if extraordinary prayer were more vsed? What may be the reason that many marriages, offices, callings, and the like matters of moment are so vnprosperous? that many Christians long lie vnder sore and grieuous temptations and crosses, that other iudgements are inflicted vpon their families, their children, yea, and their owne persons, and many needfull blessings denied? Surely this duty is not vsed as it ought to bee. Let it therefore more frequently and conscionably be vsed.

Hitherto of the severall kindes of Prayer.



THE THIRD PART.

The time of Prayer.

§.117. *Of praying alwaies.*



The next branch is concerning the *time*, which by the Apostle is limited with no distinct time, but indefinitely set down vnder this generall particle *Alwaies*.

If this circumstance be simply taken without any limitation, it implieth not onely great inconuenience, but also a plaine impossibility. For is it not inconuenient that wee should attend wholly and onely on prayer; and so neglect the Word, Sacraments, and other duties of piety? yea, also all duties of iustice, and charity to our neighbours? Is it possible that *alwaies* we should pray, and not eate, drinke, sleepe, and doe such other things as nature necessarily requirerh?

Ans. If the true meaning of the Apostles phrase be obserued, no such incongruity or impossibility will follow vpon it. In the original it is thus set downe word for word, *in euery season.*

The Greeks make a difference betwixt *Time*, and *season*: and^o in the Scripture they are also distinguished, *Time* is more generall, *Season* implieth that part of time which is fit for

doing a thing. This phrase then being translated *in euery season*, implieth that as any iust occasion is offered, we must pray.

Obiect. The Euangelist vseth the word which properly signifieth *Alwaies*, and so doth the Apostle in laying down the point of thanksgiuing, and another phrase of the like extent, saying, *Pray without ceasing.*

Ans. 1. Generall phrases must be expounded by particular and distinct phrases.

2. Those Generals doe sometime signifie no more then very often: so are *Salomons* seruants said to stand *euery*, or continually before him. So we say of a Student that is much in his study, *hee is alwaies* or continually there: so of a woman that tarrrieth much at home, *shee is euery* in her house. But more distinctly to shew the meaning of this circumstance,

1. It is to be taken inclusiuely, including euery part of time, and excluding none, neither day nor night, whether wee are alone or in company, in the midst of busines, or free from businesse; at what time soeuer occasion is giuen, we must pray.

2. It signifieth a daily and constant performing of this holy exercise: thus

Praying
Luke 18.1.
Eph. 5.20.

1 Thel. 5.17.
adumittit.

1 King. 10.8.

Hee we may
pray alwaies.

in euery season.

in euery season.

in euery season.

in euery season.

thus that sacrifice which under the Law was constantly offered vpon euery day, morning and euening, is to be offered vpon continually, and called a continual burnt offering. Thus *Cornelius prayed alwaies.*

3 It implieth, that besides our ordinary and set times of prayer, wee must take extraordinary occasions to call vpon God.

4 It intimateth a continuall preparation of the heart alwaies; when euery moment ready to bee lifted vnto God in prayer. As the ayre with the least blast of winde is moued, and a feather with the least motion of ayre is lited vp, so must our hearts in petition and thanksgiving.

Thus this phrase beeing rightly taken, afforded no iust ground to those heretiks called **Enchiriz*, who would sceme to spend so much time in prayer, as they neglected all other duties: like to whom were the Hereticks called **Neofalsians*. But it affordeth vnto vs many good instructions for prayer.

§. 118. *Of praying every day.*

Christians ought to haue set times of prayer every day. This is implied in the fourth Petition, where this day, is expressed, to shew that the next day we must pray againe, and euery day say, *this day*. This is also prefigured by that continuall burnt offering, whereof I spake before. *Dauid* exhorteth herunto saying, *Sing vnto the Lord, praise his name from day to day* and promisseth to performe as much him selfe, saying, *I will blesse thee daily, and praise thy name for euer and euer.*

1 We daily stand in need of Gods blessings, both of the continuance of his old blessings; and also of bestowing new blessings. Needfull it is therefore, that euery day wee should pray for them.

2 The graces of God in vs are subiect euery day to decay: now prayer is a food, whereby those graces are preserved, reuiued and increa-

sed. Daily wee take bodily food: Daily wee use this spirituall food.

3 Every day we are subiect to assaults of our spirituall enemies, who are steeet wearied: and vnto many dangers of soule and body. But prayer is the most principall meanes to keepe vs safe from all.

§. 119. *Of the fittest times for daily prayer.*

Quest. How often a day is it meete wee should pray, and at what times?

Ans. Not to speake of sudden ejaculations, which we shall touch by and by, it is meete that solemne prayers be made at least twice a day. The fittest time for which is the morning and the euening. In the morning to praise God for our rest the night before, and to craue his protection ouer vs, and his blessing vpon vs the day following. In the euening, to praise him for the blessings received that day, and to craue his protection in the night when we sleepe. Thus shall this spirituall sacrifice of the *Catholikes* of our lippes be answerable to that daily outward sacrifice of lambes, vnder the Law, whereof one was to be offered in the morning, the other in the euening. This time *Dauid* prescribeth saying to God, *It is a good thing to declare thy loving kindeesse in the morning, and thy iruth at night: yea ^h Dauid went further, and saith; Evening and morning, and at noone will I pray.* Which times it is likely that *Daniel* obserued, for he prayed *three times a day.* *Dauid* yet further saith, *Seven times a day doe I praise thee.* But that I take to be meant of some extraordinary occasions; because his ordinary course was set downe before: or else a set number for an vncertaine, *seven times*; that is; oftentimes, and so meant of sudden prayets.

Against this doe they offend, who neuer pray but at Church vpon Sabbath dayes, or some other solemne dayes; or if euer at home, only then

Sinulis dicitur qui amplius non gateff, saltem dicitur vltibus ore: uane sed, & vspere. Concil. constantinop. 6 ca. 7. Vide Chrysostom. ad maluit. 2. et vlt. orationes. Rom. 14. in Rom. 8

1 Cor. 14. 3. Num. 13. 3.

2 Psalme 92. 3.

Hand 55. 17.

1 Daniel 6. 10.

2 Psalme 119. 164.

Exod. 19. 38. 23.

Act. 10. 2.

Eti Xristi ab o- rando sic appellati, qsi stantim orant, ut hinc indicentur inter hereticos ueniamandi. Aug. her. 57.

Legit Theoderet. in 8. lib. 4. c. 11 de Neofalsianis.

Every day pray.

5. 117.

2 Psalme 96. 2.

and 145. 2.

Reasons.

When some extraordinary occasion is offered, as if they, or some of theirs be sicke, if they feare some iudgement, or want some great blessing. What hope can such haue to bee heard in their great needs, who otherwise would not call vpon God.

§. 120. *Of constant keeping our set times of prayer.*

Such set times as are appointed for daily prayer, would commonly be kept. Else we doe not praye continually alwaies without intermission. The Lord saith of the fore-ordained daily sacrifice vnder the Law; *Thou shalt obserue to offer vnto mee in their due season mine offering,* &c. implying thereby, that they should not faile nor misse of their due season and accustomed time. Feare of death could not turne *Daniel* from his course; he prayed (notwithstanding the Kings contrary decree) *three times a day, as he did aforetime.* This phrase, *as aforetime,* implieth a constant course.

Great reason there is that wee should be constant, for

1 There is vs a naturall pronesse to waxe cold and faint in prayer. Water is not more prone to bee cold, nor an heauy weight to fall downeward, then we to waxe dull in this heauenly exercise. Wherefore as fire must constantly bee put vnder water to keepe it hot, and a weight must constantly be wound vp to keepe it from the ground, so must wee by constant prayer quicken vp our soules, and keepe them aloft.

2 The Diuell will take great advantage by once omitting it, and moue vs to omit it againe and againe, and so by degrees bring vs to an utter diuise of it. Assuredly they which once omit their course of praying, shall find the next time they come to pray, a more then vsuall dullnesse thereto: which is partly thorrow Gods iust iudgement, who thus punisheth our neglect of this duty, partly thorrow our naturall indisposition thereto, and partly thorrow the

subtily and malice of the Diuell, who thus seeketh to diuert vs cleane from our course.

§. 121. *Of Canonically houres.*

Quest. **V** What difference is there betwixt this constant obseruing set times, and Popish canonically houres of prayers?

Ans. 1 Their canonically houres are grounded on superstition, as the reasons which they themselves acknowledge doe shew: for they appoint heauen houres of prayer for euery day. The first before day, because *Christ* was then taken. The second at the first houre, because then he was led to *Pilas*. The third at the third houre, because then he was mocked. The fourth at the sixth houre, because then he was crucified. The fifth at the ninth houre, because then he gaue vp the Ghost. The sixth in the euening, because then hee was taken from the Crosse. The seventh in the complectory, because then hee was buried. These reasons are superstitious, no good grounds. In other houres wee may find other things done to *Christ* as his bringing to *Anna*, to *Caiphas*, to *Herod*, his accusations, scourging, &c. and so make euery houre a canonically houre for prayer. We haue better reasons, as I shewed* before.

2 They place Religion in the very obseruing of set times. We do not so: for wee set not the same continuance for all, some may hold out an houre, some halfe, some but a quarter, some longer, some shorter. Neither doe we tye all to the same houre. A strong able person that vseth to rise betimes, may pray at three or foure, or five of the clocke in the morning, as soone as he riseth. Another that is weake, and not able to rise so soone, may when he can rise.

3 They content themselves with saying ouer so many prayers as may bee in such a set time, though their hearts goe not with one word: for their prayers being in Latine, many cannot vnderstand what they pray.

We

* Be constant in keeping set times.

† Num. 25. 1.

Reasons.

Reasons why Canonically houres unlawfull.
1 They are grounded on superstition.

* §. 120.

† Religion is placed in them.

‡ They are stinced with time.

We account such prayers meere lip-labour. Neither doe wee measure our prayers by a set time, but we measure our time by our deuotion and affection in prayer.

4 They appropriate their canonical houres to ecclesiasticall persons onely, as Priests, Monks, Nuns, &c. Wee make our daily times of prayer common to all Christians: because prayer is a duty belonging to all.

5 Some of their houres, namely, at mid-night, are very vnseasonable to bee ordinarily and daily performed: they are neither meet for the health of man (that being the most seasonable time to rest in) nor for the worship of God, which must needs at that time be drowsily performed. Our times are the most seasonable that may be.

6 Their houres are so many, that other necessary businessse must needs be omitted: thy afford not time enough for Ministers to study, and performe other ministeriall functions belonging to their place. Our times are such as may well be afforded to prayer, by those that haue the most and greatest employments.

7 They are so superstitious on the one side in keeping their number and stinted houres, and on the other side so careless in the due time, that they giue tollerations to obserue all the seuen houres in one part of the day, and none in the other part. Wee afford no such tollerations. Euening prayer would not be performed in the morning, though a double taske of the Word may bee read at once.

§. 122. *Of neglecting times of Prayer.*

Let vs be carefull and conscionable as in setting vnto our selues fit times of prayer, so also in keeping of them. Many suffer every small occasion, the least business, a matter of little gaine, yea, a matter of pleasure and sport to interrupt their course: They are farre from *Daniels* minde. If they could truly seele and discern the sweetnesse and comfort of prayer,

they would bee otherwise minded then they are. For our parts let vs prefer it to all things, & let all things what soeuer giue place to it. Thus shall wee manifest our reuerend and high account of God, of his worship, and of his blessing. If in the morning necessary businessse be to be performed, let vs rise so much the sooner to pray, rather lose of our sleepe then omit that exercise: so at night, if extraordinary businessse hold thee vp late, sit vp a little the longer for prayer sake. They who conscionably and constantly vse it, think not themselves safe in a morning, till they haue commended themselves by prayer to God; they are much disquieted, if by any occasion it bee omitted. Some dare not eate, nor drinke in a morning till they haue prayed, nor at euen goe to bed till they haue prayed againe. A good religious minde.

§. 123. *Of praying in all affaires.*

3 **V** Has soeuer we goe about, or where soeuer we are, we must pray. If wee goe about any religious exercise; any worke of our calling, any duty of loue, any honest and lawfull recreation, we must pray: when we goe to meat, to sleepe, to walke abroad, to ride a iourney, pray, at home, in the field, in our Inne, in prison, on the sea, in a forraigne country, in time of prosperity, in time of aduersity; in season, at our times appointed, out of season, at other times, night and day, pray. So much implieth the Apostle, *where he willett men to pray in every place*, and these phrases, *alwaies, at all times, continually, without ceasing*, imply as much.

* 1 Prayer sanctifieth every thing, euery place, as we shewed in the sixth branch of the profit of prayer.

2 We cannot expect a blessing in anything, except by prayer we craue it. *It is in vaine to rise early, and to lye downe late without prayer.* Therefore *Moses* prayeth that God would establish the works of their hands.

3 What soeuer ye doe, or whether soeuer ye goe, pray.

1 Tim. 2. 8.

Reasons.
* §. 10.

* Psalm. 127. 2.

cand 90. 17.

4 They are appropriated to certain persons.

5 They are vnseasonable.

6 Too much time is spent in them.

7 Too great strictnes in fulfilling the time.

¶ §.

4 Dan. 6. 10.

No maruell we prosper so little in the holy and ciuill things wee take in hand, and that euery where in euery thing we meet with many crosses and vexations. The means of making things prosper, and of preventing crosses is rarely vsed: No maruell also that God oft with-holdeth many good things from vs; due praise is not giuen for such good things as hee giueth.

§. 124. *Of continuall Eiaculations.*

Our hearts ought euery moment to be ready, and prepared to be lift vp to God: euen when wee haue not op-

portunity of time and place to utter any prayer with our mouthes, in heart we must pray, as * *Moses* and *Nehemiah*. This is that *mentall* and *sudden* prayer whereof I spake before. Concerning this kind, if any shall as *c* (as *Peter* in another case did) how oft shall I pray in a day, seuen times, as *Dauid* did: I answer (as *Christ* did to *Peter*) *I say not to thee who seauen times, but unto seuentie times seauen times*: euen euery moment, as the least occasion is offered, and so often as the Spirit of God moueth. If wee obserue our selues or others to stand in need of any blessing, instantly let our hearts be lift vp to God.

* Exod. 14. 15.
Nehc. 2. 4.

Psalme 119. 64.
Mat. 18. 22.

our hearts alwaies
ready to pray.



THE



THE FOURTH PART.

The Ground of Prayer:

§. 125. *Of the meaning of this phrase in the Spirit.*



THe third general branch concerning prayer, is the ground from whence it ariseth, and that is the Spirit. Pray in the Spirit, saith the Apostle. Some heere vnderstand the spirit of man, which is the soule and heart of a man: and so is this phrase vsed, ⁴ where the Apostle saith, *I will pray with the spirit, or in the Spirit.* Others vnderstand the Spirit of God, which is the holy Ghost, and so is this phrase vsed, ⁵ where the Apostle *Iude* saith, *Pray in the holy Ghost,* ⁶ and where *Saint Paul* saith, *The Spirit maketh request for vs.* I take it, that they which exclude eyther of these, come short of the Apostles meaning: for I doubt not but he heere intendeth both the Spirit of God and also the spirit of man. Sure I am that both may stand together, yea that both doe alwaies concurre together and cannot be seuered: for without the holy Spirit of God, man cannot pray in his spirit and heart: and whensoever the Spirit of God helpeth vs to pray, he stirreth vp our spirits and hearts to pray. The spirit of man is that especial place where the Spirit of God hath

his residency.

This clause then affordeth vnto vs these two instructions.

1 True prayer is a worke of the holy Spirit of God, and commeth from his motion.

2 Prayer framed by the Spirit of God, floweth out of the very spirit and heart of a man.

§. 126. *Of the worke of the Spirit in prayer.*

FOR the first, note what the Prophet saith in Gods name to *Jerusalem*, ^h *I will poure vpon them the spirit of supplications.* Hee calleth the gift of prayer the Spirit of supplications, because it is Gods Spirit which worketh in vs this gift, and inableth vs to call vpon God: in a like respect, *Saint Paul* vseth this phrase, ⁱ *The Spirit of Faith.* More plainly is this point proued, by that phrase which *Saint Iude* vseth, ^k *Praying in the holy Ghost:* but most evidently, by ^l *Saint Paul*, who layeth it downe, first affirmatiuely, saying, *The spirit helpeth our infirmities, and maketh intercession for vs:* then negatiuely, saying, *We know not what to pray,* &c. What may the Apostle meane by this

d 1 Cor. 14. 15.
p̄ πνευματι.

Iude 7. 30.
ἐν πνευματι ἁγίῳ
g Rom. 8. 26.

Doff. I.
Prayer a worke of
the holy Ghost.
h Zach. 12. 10.

i 1 Cor 4. 13.

k Iude 7. 20.

l Rom 8. 26,
27, expounded.

this

this phrase, *The Spirit it selfe maketh intercession?* Doth the holy Ghost truly and properly pray for vs, as Christ our High Priest and Mediator, or as one of vs for another? No verily: for then should the holy Ghost be our Mediatour (which was one of *Arrius* his heresies) an office which is neuer attributed to him, but appropriated to Christ: *For there is one God, and one Mediatour betwixt God and man, the man Christ Iesus.* Besides, then also should God make request to God, for the holy Ghost is God, but not man also, as Christ was. The meaning then of the Apostle must needs be this, that the Spirit of God stirreth vs vp to pray, quickning, and putting life into our dead and dull spirits, yea inwardly, as it were, suggesteth vnto vs, and infuseth into vs such desires, such sighes, and groanes, yea and such words, as are acceptable to God, which for the truth and sincerity of them, for the vehemency and ardency of them, for the power and efficacy of them are *unutterable*: they pierce thorow the very heavens, and enter vnto the glorious Throne of Gods grace, and there make a loud cry in the eares of the Almighty. Therefore^d in the next verse the Apostle addeth, *he that searcheth the hearts*, that is, God the searcher of all hearts) *knoweth what is the minde of the Spirit* (that is, what desires, what sighes and groanes, what prayers proceed from the worke of his Spirit, being stirred vp thereby in our spirits:) for Gods Spirit informeth, and instructeth our spirits to make prayers to God, according to the will of God, which otherwise were most impossible for vs to doe: we neither could tell what to aske, nor how to aske. Thus plainly and clearly we see, that true prayer commeth from the motion and worke of Gods Spirit: which may yet further be confirmed by comparing *Gal. 4. 6.* with *Rom. 8. 15.* in that place it is said, *the Spirit in our hearts crieth Abba Father*: in this, *by the Spirit we cry Abba Father.*

§.127. *Of the reasons why it is needfull that the holy Ghost helpe vs to pray.*

THE reasons why thus the Spirit praicth, yea why it is needfull that the Spirit should pray, and so wee pray in the Spirit, are these.

1 In regard of our naturall estate we haue no ability at all to pray: a dead man can as well craue helpe of another man, as a natural man in faith craue succour of God. *We are not sufficient of our selues, to thinke any thing as of our selues.* Can we then bee sufficient of our selues to pray aright?

2 In our regenerate estate wee are no longer able to doe any good thing then the Spirit helpeth and assisteth vs. Though once we bee inabled by the Spirit to pray aright, yet if the Spirit leaue vs and continue not in vs his powerfull worke, all our ability is gone (as a wheele which is turned about with an hand, if the hand be taken away, the wheele will soone stand still.) It is needfull that vnto the first grace, following grace be added: for man after hee is regenerate, still needeth the present, effectually, continually worke of Gods holy Spirit. It is therefore said, *He that hath begunne a good worke in you, will performe it vntill the day of Iesus Christ.*

3 Though wee knew how to pray, yet would not our prayer bee acceptable to God, except it came from his Spirit: it is attributed as a proper worke to the Spirit, that hee maketh intercession according to the will of God (that is, so as is pleasing and acceptable to God) for as God knoweth the meaning of the Spirit, so the Spirit knoweth the will of God.

1 Heere note how the whole Trinity hath a worke in this holy exercise of prayer. The holy Ghost firmerth our requests: The Son offereth them vp vnto his Father. The Father accepteth them thus framed, and offered vp.

2 Note the reason, why the prayers of the Saints are so acceptable, and

61 Titus.

1 Cor. 12.

1 Rom. 8.

e 2 Cor. 3. 5.

f Phillip. 1. 6.

g Rom. 8. 27.
xaiē 1. 6.h Rom. 8. 2. 6.
i Reu. 8. 3.

k Rom. 8. 17.

and auailable, why they pierce thorow the clouds, and haue access to Gods throne: they are the groanes of Gods Spirit: not that the Spirit groaneth, but that our spirits are made to groane by Gods Spirit.

3 Note what an admirable gift the gift of prayer is, a singular gift, peculiar and proper to the Saints, who haue the Spirit of God: if *no man can say that Iesus is the Lord, but by the holy Ghost, surely no man can call vpon God, as his Father, but by the Spirit of God.* *We haue therefore receiued the Spirit of adoption, whereby wee cry Abba Father.*

4 Note how we may know whether Gods Spirit be in vs, and whether we be Gods sons or no: euen by the Spirit of prayer: I meane not an outward formall vttering of words, but true paier comming frō the heart.

§. 128. *Of the meanes to pray aright in the spirit.*

They who desire to pray aright, so as their prayer should be acceptable to God, must,

1 Labour for Gods sanctifying spirit, which is gotten by the ministry of the word, as was set forth by those extraordinary gifts which God bestowed on Christiāns while they were hearing the word preached: and as *Saint Paul with great emphasis affirmeth, saying, receiued ye the spirit by the workes of the law, or by hearing of faith?* that is, assuredly by hearing the Gospell (which is the word of faith) preached, ye receiued the spirit: in which respect the preaching of the Gospell is called, *the ministracion of the spirit.*

2 Hauing the spirit we must goe along with him, and follow his good motions: powring forth those desires which he suggesteth vnto vs. *The fire which God would continually to burne vpon his Altar, came out from the Lord.* If sacrifices were offered vp with any other fire, that fire was counted strange, and the sacrifices no whit acceptable, but abominable to

the Lord. The heavenly fire whereby our spirituall sacrifices of prayer must be offered vp, is that holy spirit which commeth out from God: hee carrieth the very image of God: wee must therefore *Giue vnto God that which is Gods.*

We must take heed we *griene not the holy spirit of God,* which is done by *quenching the good motions thereof thorow our carelesnes, or by resisting the spirit, thorow our rebellion:* hence is it that many of the Saints are so dull, and vntoward to this exercise: by their security and carnality they haue griued Gods spirit, and he hath with-drawne his helpe and assistance.

Many hearing that the spirit maketh request for vs, will bee ready wholly to giue ouer this duty vnto the worke of the spirit, and so neuer rowse vp themselves, but say, when the spirit please it will make request for me. These griue the spirit, because they stir not vp the gift thereof.

§. 129. *Of prayer comming from the spirit of a Man.*

For the second doctrine, that *Praier framed by the spirit of God, floweth out of the very spirit and heart of a man;* it is also cleare by *the fore-named place, The spirit maketh intercession with groanes, &c.* Now groanes proceed from the heart, and spirit, not from the tongue and lips: but more expressly the Apostle saith, that the spirit which crieth *Abba Father,* is sent into our hearts. Hence it is that they which pray in the spirit, are said *to powre out their soule and their heart to God.* The Virgin *Mary* (who without all question praised God in the spirit) saith, *My soule magnifieth the Lord, my spirit reioyceth in God.*

1 The heart of man is, as it were, Gods chaire of state, whereunto no creature can come: it is proper to God alone; it is his Pallace wherein hee most delighteth: wherefore Gods Spirit maketh his abode there, and stirreth that vp to pray.

1 Mat. 22. 21.

1 Ephel. 4. 30.

1 1 The 5. 19.

1 Act. 7. 51.

Doct. 2.

Prayer wrought by Gods Spirit, commeth out of mans spirit, 1 Rom. 8. 26.

1 Gal. 4. 6.

1 1 Sam. 1. 15.
1 Psal. 62. 8.

1 Luke 1. 45, 47.

Reasons;

1 1 Cor. 12. 3.

1 Rom. 8. 15.

1 Acts 10. 44.

1 Gal. 3. 1.

1 1 Cor. 3. 8.

1 Leu. 9. 24.

1 1 Sam. 10. 7, &c.

2 The heart is a fountaine whence cometh euery thing, good or euill: wherefore the Spirit doth especially purifie and sanctifie it. Yea, the heart is as a Queene, she hath a command of all the powers of the soule, and parts of the body; and therefore the Spirit giueth this gift of prayer to her.

§. 130. *Of discerning when wee pray in the Spirit.*

Hereby may wee iudge whether the Spirit of God be in vs, and moue vs to pray or no. If our prayer come but from the teeth, though it be neuer so well framed in regard of the forme of words, and though our gesture be neuer so seemly, fauouring of much reuerence and humility, yet all is nothing: the Spirit of God hath no part in this worke, if thy spirit pray not. Herein lieth a maine difference betwixt the manner of perswading God and man. Man may be moued with faire speeches, inticing words, eloquent phrases, (*as the people of *Tyrus* and *Sydon* were rauid with *Herods* eloquent Oration)

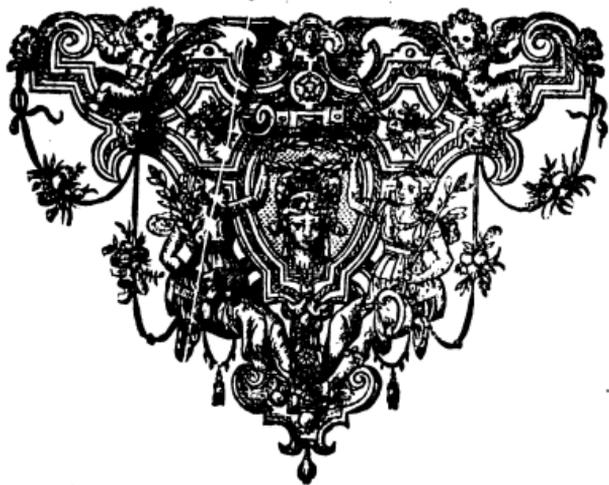
but all the eloquence in the World is no more to God then the lowing of an Oxe, or the howling of a dogge, if it come not from the Spirit. Hearty and vpright prayer is the best rhetoricke to moue God withall.

What matter of humiliation is ministred vnto most, euen of them that are accounted the best? how often do such as heare other pray, fall downe on their knees, and so seeme to pray, and yet know not what hath bene prayed? Their thoughts haue bene vpon other matters. Some manifest as much in that, when the prayer is ended, they testifie no assent thereunto by saying, *Amen*. Yea, how often do they who vtter the prayer (Ministers in the Church, other persons in other places) tumble ouer words with their mouthes, when their hearts are wandering, so as little assent of spirit, if any at all, hath been giuen to their owne words? Can such sacrifices be acceptable to God? let vs be humbled for that which is past; and be more watchfull ouer our hearts for the time to come.

vj. 1.

vj. 1.

v. 130. 1. 1.





THE FIFTH PART.

The helpe of Prayer.

§. 131. Of watching vnto Prayer.



THE Fourth generall branch, is concerning the helpe of Prayer, *Which is watchfulnesse,* noted in this clause, *Watch thereunto.]*

The original word according to the proper notation of it, signifieth to awake and abstaine from sleepe: it is properly attributed to the body, metaphorically and by way of resemblance vnto the soule. *Sleep* of the body, is such a binding of outward senses, as they cannot exercise their feuerall functions: as the eye cannot see, the eare cannot heare, and so in the rest. *Watchfulnesse* is contrary hereunto, a keeping of the senses free and loose, so as readily they are able to performe their functions. Thus by way of resemblance when the soule is so possessed and ouercome with security and spirituall fencelesnesse, as it cannot performe the duties of holinesse and righteousnesse, it is said to be *asleepe*: when it rowseth vp it selfe and casteth away security, it is said to watch; in this sense saith the Apostle, *Let vs not sleep as do other, but watch.*

Most restraine this *watching vnto prayer*, to the inward spirituall watch-

fulnesse of the soule: which I will not deny to be here especially meant. But yet I cannot thinke that the watchfulnesse of the body is excluded: for if the body be drowzy, the mind cannot be watchfull. The Apostle by this clause would rowse vp both body and soule vnto praier. The watchfulnesse of the body alonoe is nothing: It is the spirit, the vprightnesse, arden- cy, and cheerefulnesse of it which maketh prayer to be acceptable to God, as we heard before.

§. 131. Of Popish Night-vigils.

Right watching vnto Prayer, is to be noted against the *Night-vigils* of Papiests, who place an extraordinary great point of Religion & deuotion in the obseruing of them. Vsuall- ly they make three *vigils*, one at the closing vp of the day, and beginning of the night. Another at mid-night. The third at the closing vp of the night, & beginning of the day. In some places they haue more *vigils*, as some are more superstitious then others. These *vigils* they ground on this and other like places, where wee are commanded to *watch vnto Prayer*,

*Bellarmine de bonis
operibus. cap. 11.*

e 1 Thef. 5. 6.
What watchful-
nesse is here
meant,

as if they who waked to mumble o-
uer and ouer a few set prayers, whilst
others slept, obserued this precept.
For in the outward babbling of a few
prayers, standeth the greatest part of
their Religion. I wot well those night
prayers are oft performed so drowsily,
and sleepily, that it were better they
were fast asleepe in their beds, then
betwixt sleeping and waking so to
mocke God.

d Psalme 119, 62.

Obiect. ^d *Dauid* saith, that at *mid-*
night hee would rise to giue thanks
vnto God.

Answ. He did not make it a Law e-
uery mid-night to rise, but occasion
being offered, hee would euen then
rise. And so ought euery Christian
to doe: for this is comprized vnder
that particle *alwaies*, or *in euery season*.
Thus *Paul* and *Silas* being in prison,
prayed at midnight, and *Paul* after-
ward preached *vntill mid-nights*: Yet
did they not ordinarily vse this, nor
appoint it a Law vnto themselues,
or others. Extraordinary actions are
not to bee enioyned as ordinary
things: then should wee spend euery
day in fasting.

e Acts 16, 25.
f & 20, 7.

I might further shew many differ-
ences betwixt *Dauid*, *Paul*, *Silas*,
their praying at midnight, and pa-
pists prayers, but of this I spake * be-
fore in the point of Canonically
hours.

* §. 117.

§. 133. *Of superstitious watching for
Christs comming.*

Right watching vnto prayer is
to be noted against a supersti-
tious practise of many, whom I haue
knowne to vse to sit vp all night at
certaine times of the yeere, keeping
themselues awake with talking one
with another, playing on instrumets,
singing, and the like exercises, vpon a
conceit that Christ will come in
iudgement on some of those nights of
the yeere, and they would not then
be found asleepe, but awake, because
Christ said, *WAKE, for you know not
what houre your Master will come.*

A Superstitious
waking for
Christs comming.

g Mat. 24, 42.

These are many waies.
1 In that they prescribe certaine
set times for Christs comming,
^b *Whereat no man knoweth it.*

b Mat. 24, 36.

2 In that they conceit hee shall
come in the night, which is vncer-
taine, for he may come as well in the
day time for ought any man know-
eth. Indeed Christ speaking of his
comming to iudgement, saith, *in that
night*: this word *Night* is taken syn-
nedochically for day or night, a part
for the whole: ^k a little before he cal-
leth it the *day*, when the son of man
shall be reuealed, and implyeth, that
when he commeth, men shall bee ea-
ting, drinking, buying, selling, plan-
ting, building, which are works of the
day time. Yet I will not deny but that
he may come in the night time.

i Luke 17, 34.

k and vciij 30.

3 In that they imagine that they
which are asleepe when Christ com-
meth, cannot bee well prepared to
meet him. Whereas in truth a man
that hath repented him of his finnes,
and with faithfull prayer commen-
deth himselfe to God, and so goeth
to sleepe, is as fit in his sleepe to be a-
waked and taken vp to iudgement,
as if he were in the act of prayer.

a Mat. 24, 42.

4 In that they interpret that pre-
cept of Christ, *awake*, of bodily wa-
king: and *watching* heare in this text
of bodily watching. But waking and
watching in these & such like places
imply not only a keeping of the eyes,
but of the heart also awake and atten-
tiue vpon that which is done.

§. 133. *Of watching both in body and in
Spirit.*

TO let all there and other like er-
ronious conceits pass, and to re-
turne to our matter. As outward
watchfulness of the body is nothing
acceptable to God, vnlesse the soule
also be watchfull, so the soule cannot
possibly be watchfull, vnlesse it haue
the helpe of the bedies watchful-
nesse: for the parts of the body are
those * instruments whereby the
powers of the soule are exer-
cised. Wherefore both must be
ioynd

* Organa.

b Mat. 26. 41.

ioyned together, as easily may be gathered out of Christs charge to his Disciples, *Watch and pray.* That hee speaketh of *bodily watchfulnesse* is cleare, for he found them asleepe, and therefore said, *Watch.* As cleare also it is that he speaketh of *spirituall watchfulnesse*, because hee inferreth this clause, *that yee enter not into temptation*: it is not bodily watchfulnesse alone that can keepe vs from temptation. Yet further this metaphor of watching hath a large extent: for it is a military word, and the Apostle still holdeth on like a wise Captaine to instruct Christian souldiers what to doc. In time of warre there are certaine appointed continually to watch in some sconce, watch-towre, or other like eminent place, where they must rowle vp themselues thorowly that they sleepe not, and not onely remaine awake, but prie and view vp and downe euery where and discry what may be hurtfull, or helpfull to the Army. So as watching vnto prayer implieth a diligent obseruing of all such things as may helpe vs or hinder vs therein. In this sence the Apostle saith of Ministers, that they *watch for the soules* of their people, that is, carefully obserue what may make to the good, or what tend to the hurt of their soules.

I might out of the full meaning of this metaphor collect many particular duties, and distinctly handle them all, but for breuity sake I will draw all to one doctrine, which is this,

For the better performance of prayer, both body and spirit of him who prayeth is to be rowled vp, and kept from inward and outward drowsinesse, and due obseruance is to be made of all things helpful or hurtfull thereunto. To this purpose tend those many exhortations which by Christ and his Disciples are made to watch. When Christ warned his Disciples of his last comming, and when hee was in his agony, he bid them watch. So^e Paul, so^e Peter. To this purpose also tendeth that patheticall speech of David, *Awake my glory, awake Viol and Harpe, I will awake early.*

§. 154. *Of the causes of drowzinesse.*

Both body and spirit are carefully to be rowled vp, because of our naturall pronenesse to drowzinesse, and heauinesse in body and spirit. Two causes there bee which cause bodily slumbring. 1 debility & weaknesse of senses, whence it is that young children and old folkes, are more prone to slumbring then lusty strong persons. 2 abundance of vapours which stupifie the senses: for fulnesse of meat and drinke, whence those vapors arise, make men sluggish and sleepey. Answerably there be two causes which procure spirituall sleepinesse and slumbring.

1 Weaknesse of the flesh (as Christ implieth when he checketh his Disciples for their sluggishnesse, saying: *The flesh is weak:*) whereby it cometh to passe, that by nature we are exceeding drowzy and dull, as to all good and godly exercises, so especially to Prayer, which is the best of all. I need not further prouethis then by appealing to the conscience of euery one that vse this holy exercise. Many are loath to goe about it: many when they are at it, fall fast asleepe, as *Eutichus.* I haue heard this direction prescribed; when one cannot sleepe; *Say thy prayers, and thou shalt sleepe*: it is commonly the direction of prophane persons, spoken of sluggish prayers, (for if a man pray in the spirit with that earnestnes which he ought, it will rather keepe him the longer from sleepe) but yet it sheweth, that men are commonly dull and drowzy in Prayer. O spirituall sluggishnes maketh our hearts heauy, and our eyes sleepey: Againe, our bodily sluggishnesse maketh our spirits more dull.

2 Abundance of byc, wandering, vain, earthly, wicked thoughts, cares, lusts, & such other things, which like vapors arise in our soules, and while the Diuell also is very busie to cast in to our hearts in time of praier. These ad much vnto our naturall dulnes and drowlines, so as in these two respects

Reason.
Causes of bodily drowzinesse.

Causes of spirituall drowzinesse.

1 Weaknesse of the flesh.

2 Mat. 26. 41.

3 Act. 20. 9.

2 Abundance of by-thoughts.

c Heb. 13. 17.

Doff.
Both body and soule to be rowled vp to Prayer.d Marke 13. 37.
e Mar. 26. 41.
f Col. 4. 2.
g 1 Peter 4. 7.

h Psal. 57. 8.

to great need of watchfulnesse.

§. 135. *Of going drowsily to Prayer.*

Little doe they consider the need thereof, who goit g to prayer, are so farre from rowling vp their spirits and bodies, that they doe, as it may seeme, purposely set themselves to sleepe: some compose themselves to such gestures as make them sleepe, they hang downe their heads, and leane the vpon their armes or hands: they sit vpon seates, or vpon the ground, they close their eyes, &c. Some neuer pray till they goe to bed, and so sleepe preuenteth them: some againe come immediately from their pots & platters, or from their worldly affaires and businesses, and presently goe to prayers, without any premeditation or cogitation of what business they haue in hand. With what deuotion can such prayers be performed? Is this to watch vnto prayer? The truth is, that such doe but mocke God.

§. 136. *Directions for Watchfulnesse.*

For auoiding of this and such like aberrations, and for a better performance of this duty of watchfulnesse, obserue these few directions following.

1 In regard of the body; first choose such times are freest from drowlines; these are mornings: for our bodies hauing rested all the night, and by rest being refreshed, are the more free, ready, and cheerefull to prayer. Schollers find it the fittest times for their studies: and so may Christians if they obserue a difference of times, find it fittest for their prayer. If for prayer sake wee rise the sooner, wee watch vnto prayer.

2 Considering that it is so needfull that we pray at euening, which is a drowsie time, rowse vp thy selfe before prayer; goe not to it halfe sleeping, halfe waking: Learne of the watchfull Bird, the Cocks, who when he is about to crow, especially

in the night time, flappeth his wings, and so beatech his body, and rowseth vp himselfe to crow. Doe thou something to drue away drowlinesse, stir thy body, walke, meditate, sing a Psalm before prayer at euening. Vse such gestures as will keepe thee from drowlines, kneele vp right, or to helpe thy weaknesse, stand. Hasten to prayer, goe not to it too late. Who doe these things for prayers sake, Watch vnto prayer.

3 Moderate thine appetite, and vse a temperate diet, if after meat thou art to pray: sobriety is often ioyned to watchfulnesse, as an especiall helpe thereof. Christ hauing giuen a warning to take heed of *surfeiting, drunkennesse, and cares of this World*, inferreth this exhortation, *Watch and pray*: otherwise we cannot well watch and pray. Wherefore saith Saint Paul, *Let vs watch and be sober*. And Saint Peter, *Be sober and watching in prayer*. Who for prayers sake cate somewhat the more sparingly, doe watch vnto prayer.

In regard of the soule,

1 Take heed it be not too much distracted with worldly thoughts, *Cares of this World choake the Words*, much more will they choake the spirit of Prayer. He that remembering the time of prayer, disburdeneth his soule hereof, *Watchesh vnto prayer*.

2 Most especially bee watchfull against sinne, which (as hath bene shewed before) like birdlime will so cling the feathers of the soule, that it cannot flie vp to Heauen. Nothing more dulleth the heart of man then sin. He that yeeldeth thereto, can hardly recouer himself, & reuiue his spirit againe in a long time. * It was three quarters of a yeere before *Dauid* was thoroughly recouered after his great fall; for his child was borne before, and an extraordinary meanes was vsed to recouer him, the Prophet *Nathan* was sent vnto him.

It was an admirable and extraordinary thing that *Peter* was so soone recouered Sins doe grieue the spirit, and quench his good gift in vs: the Spirit

Vse 1.
Such as go drowsily to prayers, taxed.

Vse 2.

1 Choose fit times

Aurora musti amica.

2 Rowse vp thy selfe.

Prignt ales Ouid. Simile.

3 Moderate thine appetite.

4 Luke. 21. 34, 36.

5 1 The. 5. 6. 6. 1. et. 4. 7.

6 Auoid distractions. d Mar. 13. 22.

7 Take heed of sinne. * § 20.

8 2 Sam. 12. 1. Sc.

Spirit being grieved and prouoked to withdraw his presence, will not returne againe with a wet finger. Especially be watchfull against such sins as by nature thou art most proune vnto: for in them especially will Satan most attempt thee when thou art going to prayer. If thou beeſt giuen to lust, make a couenant with thine eye not to cast it vpon a strange woman: auoid wanton company, garish attire, fulnesse of bread, and whatsoever may prouoke lust: so in anger, voluptuousnesse, couetousnesse, &c. This is an excellent point of wiidome, and

argueth great watchfulnesse vnto prayer, if for prayer sake it be done.

3 Take notice of Gods mercies and iudgements, of his blessings bestowed on thee, and of thy wants, of the estate of others, and of other points concerning the matter of prayer. Read also some part of Gods Word before Prayer: Thus shalt thou come furnished to prayer. This is also to watch vnto Prayer.

Many complain of their vnward performãce of this heauily duty, but obserue not the reason thereof, which is this, *They watch not vnto Prayer.*

6 Obferue Gods dealing with thee.





THE SIXTH PART.

The meanes of preuailling by Prayer.

§.137. Of perseuerance.

IN the last place is added an especiall means of obtaining our desire by Prayer, which is *Perseuerance*. *Pray* (saith the Apostle) *watching thereunto with all perseuerance*.

Perseuerance is an holding out to doe a thing till it be accomplished. The vniuersall particle *All*, addeth emphasis thereunto, and sheweth that it must be a patient, constant, vnwearied, continued holding out. * The original word is by the learned of that tong, attributed to hunting dogges, which will not cease following the game till they haue got it. A fit resemblance, if the rule of a similitude bee obserued, which is to hold close to the point in hand. To perseuere then in prayer is, with long patience to continue constantly in calling vpon God, and not wax weary, or giue ouer till he heare vs. This is manifested two waies,

1 By often praying for one and the same thing. As *Paul* prayed thrice against a temptatiō, that is, oftentimes.

2 By a long holding out at one time, as *Yaakob* wrestled a whole night with the Angell, and would not let him go

till he had blessed him.

§.138. Of the things which wee are to aske with all perseuerance.

Quest. I. **H**ow oft or how long must wee perseuere in prayer, before we giue ouer?

Ans. No certaine & stint time can be limited. Some things are continually to bee prayed for as long as wee liue, namely those things which we stand in need of all the daies of our life, whether they respect soule or body, and those things which shall not bee accomplished so long as we liue, as a ioyfull resurrection and eternall saluation. These are to be praied for in our ordinary praiers continually. Other things for which especially perseuerance in prayer is needfull, require a more particular and present answer of God, as a temptation, sickness, or any distresse which hangeth ouer our heads, or lieth vpon vs, or such blessings as we stand in present need of: these are to be praied for till wee obtaine our desire, (as *Yaakob* would not let the Angell goe till he had blessed him) or till wee haue some better thing in

How long we must perseuere.

What perseuerance is.

* *ἰσχυρῶς ἰταῖ.*
The meane de canibus venat.

2 Cor. 12. 8.

3 Gen. 32. 24.

Gen. 32. 24. 26.

liue

2 Cor. 12. 31.

liew thereof, as Paul prayed against the temptation, till he had grace sufficient giuen to him against it, or till there bee no hope of obtaining our desire; that is, till God doth evidently declare that it is his will not to grant it, as David continued to pray for his child while it liued, but when it was departed, hee ceased to pray for him saying, *The child being now dead, wherefore should I now fast, can I bring him againe any more?*

1 Sam. 12. 16, 20, 23.

§. 139. *Of the difference betwixt praying alwaies, and with all perseverance.*

Quest. 2. **V**As not thus much implied vnder the forenamed circumstance of time, *alwaies, or in euery season.*

Ans. Seeing the Apostle doth here set down the Doctrine of Prayer so distinctly and succinctly, wee may not imagin that he would twice set downe in one and the same verse, one and the same thing, and that in two differing phrases. There is certainly a difference betwixt these two branches, which I take to be especially in these two respects.

1 *That* is more general, having respect to the whole course of a Christians life, that hee haue his set times, constantly obserue them, and be euer ready on all occasions to pray.

This is more particular, having respect to some especiall occasion, that in crauing them we should be instant and vrgent.

2 *That* respecteth the duty and worke of prayer, that we be constant in performing it.

This the issue and euent of prayer, or the blessing which floweth from it: for it is the effect and issue of our prayer that maketh vs more, or lesse importunate, longer or shorter to continue in prayer. If it be long before wee receiue that which wee desire, the longer we perseuere and continue in prayer.

* §. 117. &c.

§. 140. *Of the difference betwixt persevering and much babbling in prayer.*

Quest. 3. **V**What difference is there betwixt these many, and long prayers implied vnder perseverance, and those vain repetitions, much babbling and long prayers condemned by Christ in the Scribes and Pharisees.

Ans. Very much and great: euen as great as betwixt white and black, light and darkness, sincerity and hypocrisy.

1 *These* many and long prayers here intimated, are proportioned according to Gods particular dealing with vs: if it be long before he grant our request, we goe the ofner vnto him, and we hold out the longer in prayer.

Those vaine repetitions and babblings are stinted by set & certaine periods of time appointed before hand, without any respect of Gods dealing.

2 *These* come from the vehemency of desire, and ardency of affection.

Those onely from the tongue and lips: wherein lieth a great difference. For if the intention of Spirit continue feruent, much prayer may be vsed without much babbling.

The Papists are like to Pharisees in both these. For first they measure the number and continuance of their prayers by their set times: for which purpose they haue both set formes of prayer, and also chaines of Beades to put them in mind when their stint is ended, yea they set downe so great a number of repetitions, as cannot be freed from *vaine repetitions*. This name *Iesu* is aboue siue hundred times set downe to be repeated at one time in their *Iesu Psalter*. Again, their prayers being in Latine (as I haue shewed * before) which tongue all that say their prayers vnderstand nor, they cannot come from the heart, but onely from the tongue.

m Mat. 6. 7
n & 23. 14.Abste ab oratione
multa loquutio sed
non desit multa
precatio si feruens
perseuerat intentio.
Aug. Epist. 221.
cap. 10.

The much babbling of Papists in prayer.

§. 88.

¶ Proh. 13. 12.

craved, long expected, are more welcome when they are obtained, and we moued to be more thankfull for them. Things soone obtained are little regarded; easily got, soone forgotten. Though ^a *Hope deferred maketh the heart sickes, yet when the desire cometh, namely after long expectation, it is a tree of life: it reuiucth the spirits.*

§. 143. *Of the damage of not persevering, and aduantage of persevering.*

Vsc. 1.
Reproofoe.

¶ 2 King. 6. 33.

WHat a vaine conceit is it to think, that it is in vaine long or oft to call vpon God, if at first he heare not. Such was the conceit of him who said, ^a *Behold this euill cometh of the Lord: should I ascend on the Lord any longer?* This conceit cannot be free from pride and arrogancy, yea it is a disdainfull and presumptuous conceit. Yet by nature we are all too prone vnto it: for we are ready to prescribe a time vnto God, and to say,

So long will I continue to depend vpon him, and pray vnto him; if by that time hee heare not, hee will neuer heare. This is the cause that oft we faile of the fruits of our prayers, and fall into many temptations, giuing our spirituall enemies great aduantage against vs.

For our parts, let vs learne how to carry our selues when God seemeth to reiect our praiers, euen^o as the woman of *Canaan*, when Christ at first would not seeme to heare, and after told her plainly hee was not sent to her, and the third time compared her vnto a whelp, yet she continued praying: and what was the issue? her faith was commended, her request was granted. Neuer any that persevered lost their labour.

As for them who haue lyen long vnder a crosse, let them not thinke their prayers are not regarded, or themselves not respected, because at first they were not heard: wee heere see that God expecteth perseverance.

Vsc. 2.
Exhortation.
¶ Mar. 15. 23, &c.

Vsc. 3.
Consolation.





THE SEVENTH PART.

The persons for whom Prayer is to be made.

EPHES. 6. 19, 20. *And for me, that utterance may bee ginen vnto me, that I may open my mouth boldly to make knowne the mystery of the Gospell.*

For which I am an Ambassadour in bonds, that therein I may speake boldly as I ought to speake.

§. 144. *Of desiring the helpe of others prayers.*

Coherence.



L Rom his direction vnto prayer, the Apostle proceedeth vnto an especiall request, that they whom he had instructed, and incited to pray for others, would in particular pray for him : whence obserue, that

As Christians ought to pray for others, so to desire the mutuell prayers of others for themselves. Seldome did Saint Paul write to any, of whom he requested not their prayers, whether they were whole Churches, as in this and many other Epistles, or particular persons, as *Philemon*. This hath bene the ancient practise of Gods children : *h* *Hezekiah* desired the prayers of *Isaiab*, *Hester* of the *Jewes*, *d* *Daniel* of his three companions : *c* God intimateth thus much vnto *Abimelech*, that it would be good for him to craue the prayers of *Abrams*,

and *v* vnto *Eliphaz*, *Bildad* and *Zophar*, that it would bee good for them to seeke the prayers of *Iob*. Did not Saint *James* exhort hereunto, when hee saith, *h* *Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him.*

g Iob 42. 8.

h Iam. 5. 14.

§. 145. *Of motiues to desire others prayers.*

THe motiues which were alledged to inforce the duty of prayer in generall, might fitly be heere againe applied, for prayer being a duty wherby God is much honoured, and a thing very powerful with God, and profitable to those for whom it is made, we ought to take all occasions to stir vp others therunto. But there are many more particular reasons to vrge this doctrine : for by desiring the prayers of others,

Obser. 1.

Prayers of others to be desired.

1 Thil. vers 12.

1 King. 17. 4.

1 Hest. 4. 16.

1 Dan. 3. 18.

Gen. 12. 7.

Reasons.

1 Testification of the earnestness of our desire.

2 Acknowledgement of the communion of Saints

3 Sense of our own weakness.

4 Maintaining of mutuall loue.

1. Wee testifie our great desire of Gods blessing, and thereupon wee thinke it not enough to pray for it our selues, but also seeke the helpe of others prayers to obtaine it.

2 We shew that we acknowledge a communion of Saints, which performe mutuall duties one to another.

3 We manifest a sense of our own weakness, for the supporting whereof we craue the helpe of others, yea we manifest much humility.

4 Wee maintaine mutuall loue, which consisteth not only in offering and doing kindnesse, but also crauing and accepting the like: if a man doe not sometimes desire, and receiue good turnes at his friends hands, hee will make his friend vnwilling, and ashamed to seeke and receiue any at his hands, and so will enuicousie of loue be soone broken off.

§. 146. *Of the difference betwixt desiring other mens prayers, and making them mediators.*

Obiect. Thus are many Mediators made.

Ans. Nothing so, for our desire is not that other men should present our persons, and our prayers to God, and so make them acceptable, which is the office of a Mediator, but onely we vse them as companions, and fellow-members in this office.

§. 147. *Of those who vse, or refuse to aske the helpe of others prayers.*

THIS iustificth the commendable and vsuall practice of the Saints at this day, who when they depart one from another, or write one to another, or being in any distresse, are visited one of another, desire prayers one of another. The thing is good and warrantable: Ye that haue vsed it bee not ashamed of it, neither cease to vse it still; onely as the thing is in it selfe good, so vse it well: not complementally for custome sake, but from the heart, and that in regard of the fore-

named reasons.

As for those who are ashamed to desire the prayers of others, vnworthy they are to partake of the benefit of others prayers.

And for those who mock and scoffe at it in others, what do they but strike the Prophets and Apostles thorow their loins, whom they scoffe at. The time may come when they would be glad of their prayers, whom in their prosperity they mocked, euen as *Pharao* was glad of the prayers of *Moses* and *Aaron*,^k *Saul* of the prayers of *Samuel*, and *Simon Magus* of *Simon Peters*.

§. 148. *That none too good to seeke the helpe of anothers prayer.*

BUT for the better clearing of this point, I will more distinctly declare, the persons both who are to desire this duty, and also of whom it is to be desired.

For the first, *All of all sorts, none excepted, must desire the prayers of others*, not only the yonger, meaner, inferiour sort, as children, schollers, auditors and the like: but euen the best and greatest, and that of such as are much inferiour vnto them. Note the * forenamed examples, which shew that Kings, Queenes, Prophets, Apostles, desired this kindnesse: what persons more eminent for place, or more excellent for grace? If it be seeme them, whom may it not be seeme?

On the one side, the greatest and best, while here they liue are subiect to many infirmities, many temptations, and though they may haue some excellent gifts aboue others, yet they want many other, which meaner then they haue: besides, they are proane to decay in the graces which they haue. On the other side, the prayers of the least and meanest Saint are of force with God: "God is no acceptor of persons: it is the heart the honesty, sincerity and ardency of it, which he most respecteth, and not the greatnesse and dignity of the person

vse 2.

i Exo 8 8.

* 1 Sam. 15. 25.
1 Act. 8. 24.

Who are to desire others prayers.

* §. 144

Reasons.

* Job 34. 19.

Simile.

vse 1.

person who prayeth. In this regard therefore, as the foot may be helpfull to the head, and as a little mouse may be helpfull to a Lyon caught and entangled with cords, by gnawing a cord asunder, so may the least Christian be helpfull to the greatest, by praying for them.

Let none therefore thinke themselves so compleate and well furnished, as they need not the helpe of others prayers: or so great, that it should not becomme them to seeke this helpe. God in wisdom hath fo ordered the body of Christ, that the members thereof should need one anothers prayers: and that both to maintaine mutuall loue among them (for mutuall prayers doe euen knit the soules of the Saints together) and also to suppress arrogancy, that one should not scorne and disdain another. If any be otherwise minded, it is to be feared that ambition hath blinded their mindes.

It the greater are to desire the prayers of the meener, much more the meener of greater, as children of parents, people of the Ministers, &c.

§. 149. *Of praying to the lining onely.*

For the second, the benefit and kindnesse of prayer is to be desired of such as wee know may know our desire. These are onely the lining, who conuerse among vs vpon the face of the earth: to these, whether present or absent, we may make knowne our desire: if present, by words or outward signes: if absent, by letter or message.

To desire the prayers of such as are departed out of this world, is both in vaine, and also without warrant.

1. *In vaine*, because we can neither make signe, speake, write, nor send to them: nor can they without some such means, know the desire of our heart; it is Gods property to search the heart.

2. *Without warrant*, because the whole Scripture affordeth neither

precept, promise, nor good example tending to that purpose; had it bene needfull, questionlesse Christ would haue comprised it in his perfect form of prayer.

§. 150. *Of the Papists arguments for praying to the dead.*

Our aduersaries make shew of sundry places, but such as make nothing to the purpose, but are wrested cleane contrary to the scope of the Holy Ghost. Their great champion who vseth to gather together what hath been, or may be alleaded for defence of their superstition, idolatry, and heresie, quoteth only these distinct places out of the old Testament: "The tust is where *Jacob* saith to *Ioseph*, *The Angell which deliuered me from all euill, blesse the children, &c.*

Ans. The Angell there meant, is the same with whom *Jacob* wrestled, which was Christ Iesus, *The Angell of the Couenant.*

The second is that speech of *Eliphaz*, *To which of the Saints wilt thou turne.*

Ans. 1. Question may be made whether euery speech of *Eliphaz* recorded in that Booke be of sufficient authority, to iustifie a point in controuersie: "The Author who alleadgeth this argument, denieth not but doubt may be made herof.

2. The place is meant of Saints lining on earth: neither doth it imply any prayer to them, but speaketh of a due consideration of their estate, whether any were like to *Iob*.

3. The third is the prayer of *Moses*, *Remember Abraham, Isaac, and Iacob.*

Ans. *Moses* meaneth not any intercession, which *Abraham, Isaac, and Iacob* made vnto God for their posterity, but the couenant which God made with them in the behalfe of their posterity.

Further he heapeth vp sundry places both out of the old, and out of the new Testament, wherein prayers

Arguments for praying to the dead answered. *Nicolas de Sander*. *1. cas. lib. 1. ca. 19.*

4. *Gen. 43. 16.*

6. *Gen. 32. 24.*
11. *Gen. 11. 4.*
6. *Mal. 3. 1.*

1. *Iob. 5. 1.*
Expounded;

"Quoniam hoc verbum non videtur conuincere, quia non sunt scripturae libri, sed Eliphaz amicus Iob. Iam enim conuincunt, quia indubitanter sancti iustis consuetudinem, &c.

6. *Exod. 32. 13.*

¶ 1. *Cor. 12. 18, &c.*

Of whom prayer is to be desired.

Not of the dead.

* *Legimus viuum
in a uiuentibus
in uocato: ergo li-
cebit etiam nunc
in uocare eosdam
sanctos cum Chri-
stocorruptis.*

* of the Saints living are desired, and inferreth, that if it be meete and lawfull to call vpon the Saints while they are vpon earth, it must needs be lawfull to call vpon the same Saints when they raigne with Christ.

Ans. 1. There is difference betwixt *desiring Saints to pray for vs*, (which this Text, and other like places warrant) and *calling vpon Saints* (which no place of Scripture doth warrant,) whether they be dead, or living.

2 The argument from the living to the dead followeth not: because we haue warrant for the one, not for the other; and because wee can make knowne our desires to *them*, not to *these*.

Let vs goe along with God, and vse such means of obtaining the blessings as he hath appointed, and then in faith may we depend vpon him, and expect his blessing.

Thus much for this generall point of requesting the prayers of others.

§. 151. Of praying for Ministers.

OF the persons in generall for whom prayer is to be made, we haue spoken * before. Now we will more distinctly consider the particular person mentioned in this place, for whom prayers are most especially to be made: this is set downe vnder the Apostles person. *For mee*, saith hee. Saint *Paul* was by vertue of his calling, a Minister of the Gospell, euen a publike Minister vnto the whole world, by reason of his Apostleship: yet more particularly in those places where he planted Churches, and where his Ministry was powerfull and effectuell, he was a peculiar Minister, as 'himselfe saith to the *Corinthians*, *If I be not an Apostle to other, yet doubtlesse I am to you: for yee are the seale of mine Apostleship in the Lord.* Among other Churches, that at *Ephesus*, tow hom he wrote this Epistle, was planted by him: he was the spirituall father of that people, and an especiall Minister vnto them. As a Minister of the Gospell (yea and as their

Minister he requesteth this duty, to pray for him: and so much is cleere by that which hee would haue them pray for in his behalfe, namely vterance, and liberty to preach the Gospell.

From this particular I may raise this generall doctrine.

People are especially to be mindfull of their Ministers in their prayers to God. As *Paul* and other Ministers haue desired this of their people: so we read that when *Peter* was in prison, *Euronest* prayer was made of the Church for him: and when *Paul* and *Sylas* went forth to preach, they were commended of the brethren to the grace of God; namely, by prayer. This did Christ giue in charge, saying, *Pray the Lord of the harvest that he would send forth labourers into his harvest.*

§. 152. Of motiues to pray for Ministers.

VV Eighty motiues there be to presse this duty for Ministers especially.

1 Of all callings, the Ministers is the most excellent, necessary, and profitable: for it respecteth the soule, *for which Ministers watch*; yea, the spirituall, heavenly, and eternall good of body and soule.

2 It is of all the most difficult: whereupon the Apostle with great emphasis saith; *Who is sufficient for these things?* difficult it is in two respects:

1 Of the worke it selfe.

2 Of the persons who are deputed to that worke.

The function of a Minister is to quicken such as are dead in sinne: to raise vp and restore such as are fallen backe againe; to comfort those that are troubled in conscience; to strengthen the weak; to encourage the faint hearted; to confound the obstinate; to stand against all aduerse power, together with many other like things, all which are aboue humane strain, more then flesh and blood can do: yet the persons to whose ministry these

Ministers are especially to be prayed for.

g Acts 12. 5.

h 2 Tim 1. 13. 40.

i Mat. 9. 38.

Reasons.

1 A Ministers calling most excellent.
k Heb. 1. 3. 17.

2 Most difficult.

l 2 Corinth. 2. 16.

* §. 45, &c.
V Who are especially to be prayed for.

f 1 Cor. 1.

great works are deputed, are flesh and blood, ^bsonnes of men, *Men subiect to the like common passions* that all other men are; in consideration whereof, many being called to this function, haue sought to decline it, as ^d*Atofes*, ^e*Ieremias*, ^f*Ionah*, and others; and ^g*Elijah*, when he was to succeed *Eliab*, desired that the spirit of *Eliab* might be doubled vpon him.

3 Of all sorts of men, faithfull Ministers are most opposed by Satan and his instruments. ^h So soone as Christ was publickly set apart to performe his ministeriall function, Satan set vpon him in the wilderness; and euer after the Scribes, Pharisees, Saduces, Herodians, and other lims of the Diuell, persecuted him from time to time. ⁱ When *Iehoshua* stood before the Angell of the Lord to receiue his commission, *Satan stood at his right hand to resist him*. When the Apostles were to be set forth to preach, ^k then *Satan desired to winnow them as wheat*. The history of the Acts of the Apostles, sheweth what storms haue continually beene raised against the Apostles, while they were diligently occupied in their ministeriall function: one trouble came vpon the neck of another, as waue vpon waue. Other histories testify as much of other Ministers. Our times are not without too euident demonstrations of this point. As Christ while he liued a private life, so others liue quietly in comparison of the following times, but when they beginne faithfully to exercise their ministry, then arise the stormes: for Satan well knoweth that if the ^lshepherd bee smitten, the sheepe will soone be scattered; therefore he vseth ^m the King of *Arams* policy: he bendeth all his forces against the Captaines of the Lords army.

4 Their failing in their duty is most dangerous. If they perish, many perish with them. For they are like the Admirall ship which carrieth the lantern, whereby the whole flecte is guided: if in a stormy and darke night that sinke, whether will the

rest of the nauy? When ⁿ *Peter* stept out of the way, many Iewes, and *Barnabas* also went astay with them. ^o That very Apostle prophesying of false teachers that should bring in damnable heresies, saith, *Many shall follow their damnable wayes*. How did *Arrius* in his time seduce the greatest part of Christendome? Neuer were there any Ministers corrupt in life, or doctrine, but many were drawne into perdition with them.

Are not now prayers, hearty and earnest prayers to bee made for Ministers especially. Oh pray that the Lord would send forth faithfull Labourers: and pray for a blessing on them which are sent forth. Doe this in publick, doe it in priuate; let vs your Ministers neuer bee forgotten. Wee well know the power of faithfull prayer, and the need wee haue thereof. You know the benefit of faithfull preaching, and the need you haue thereof. We to our poore power are mindfull of you. ^p *Our mouth is opened vnto you; our heart is enlarged: Now for recompence in the same, be yee also enlarged*. You reape the fruit and benefit of that blessing which God bestoweth on our labours: Pray therefore for vs.

Hitherto of the person who is to bee prayed for.

§ 153. *Of the things which are to bee prayed for in the behalfe of Ministers.*

IT remaineth to shew both *what* is to be prayed for in the behalfe of Ministers, and *why*.

That which is to be prayed for, is in one word *Visitation*: which is amplified, first by the *manner*; secondly, by the *end*.

The *manner* is declared in two branches. First, *Opening the mouth*: Secondly, *Liberty of speech*.

The *end* is to make knowne the *mystery of the Gospell*.

The *reasons* why the Apostle would haue those things prayed for in his behalfe, are two: *One* taken from

n Gal. 2, 13.

o 2 Pet. 2, 1, 2.

v/c.
Exhortation to pray for Ministers.

p 2 Cor. 6, 11, 13.

2 Pet. 2, 1, 2.
2 Act. 14, 15.

d Exod. 3, and 4.
e Ier. 1, 6.
f Ion. 1, 3.
g 2 King. 2, 9.

Ministers are most opposed by Satan and his instruments.
h Mat. 4, 1, &c.

i Zac. 3, 1.

k Luke 11, 31.

l Zach. 13, 7.

m 1 Kin. 22, 31.

4 The fall of Ministers is most dangerous.
5 Pet. 2, 1, 2.
6 Job. 1, 16.

from his Office: hee was an *Ambassador* for the Gospell. The other from his present condition: hee was in *bonds*. Hereupon he repeateth againe the thing to be prayed for, (in these words, *I haue therein I may speake boldly*) and the manner (in these) *as I ought to speake.*

§. 154. *Of Ministers inability in themselves.*

ALL the things which are here set downe, the Apostle desireth to be giuen vnto him, because he well knew he had them not of himselfe: Here then first note,

Ministers haue no ability to performe their Ministeriall function, except it be giuen them. * For wee are not sufficient of our selues to thinke any thing as of our selues. Our sufficiency is of God, who hath made vs able Ministers. Note what Christ saith to his Apostles; *Without me yee can doe nothing.* Great were the paines which Saint Paul tooke in the execution of his Ministry: *He laboured more abundantly then all the rest* whereby is manifested that he had a great ability therunto, yet he saith; *It is not I, but the graco of God which is with mee.* In this respect hee saith more indefinitely of all Ministers, *That neither he which planteth is any thing, nor he which watereth.*

I shewed * before that the worke of the Ministry is a diuine work, and that Ministers are but men. Now what is man to that which is diuine?

Is not this a strong motiue to incite all to pray for their Ministers. *Without Gods assistance and blessing they are nothing.* Yet *through God they are mighty.*

Let not such as haue some ability hereunto bee insolent therein, no, though they haue gifts eminent aboue others: *For who maketh thee to differ from another? and hast thou that thou didst not receiue? Now if thou didst receiue it, why dost thou glory as if thou hadst not receiued it?* Let

such as are insolent, take heed that God take not away their ability from them. God hath so dealt with many.

§. 155. *Of praying for ability in Ministers.*

ALL the particulars here set downe for which the Apostle would haue the *Ephesians* pray in his behalf, may be drawne to these two heads: *Ability and liberty* to exercise his ministry. Hence ariseth a double instruction: one for *Ministers*, the other for *People.*

That which Ministers ought most of all to seeke for, is; that they may well performe the worke of their Ministry.

* This also is it which people ought to beg of God for their Ministers.

Obserue the several places wherein the Apostles desire people to pray for them, and yee shall find this to be the matter of their requests. When the Apostles were assembled to pray together, thus they prayed, *O Lord grant vnto thy seruants that wish all boldnes nesse they may speake thy word.*

For *Ministers*, their Ministeriall function, is that particular worke which God hath appointed to them, their proper Talent whereof they are to giue a particular account vnto the great shepheard of the sheepe: and the meanes whereby they may best manifest their loue to Christ,

For *People*, the office of Ministers was appointed to gather them together, till they all meete in the vinity of faith, and knowledge of the Sonne of God, vnto a perfect man. In a word, Ministers by well performing their ministeriall function, doe most good both to themselves, and their people. Marke what *Saint Paul* saith to *Timothy*, *In doing this, thou shalt both saue thy selfe, and them that heare thee.*

How contrary are the desires of many Ministers to *Pauls*? If God should appeare to them as he did to *Salomon*, and say, *Aske what I shall giue thee*, I am afraid that too few would desire ability to do their work, but rather some great liuings; others, places

3. Obseru.
Ministers haue
no ability of
themselues.
1 Cor. 3. 5, 6.

John 15. 5.

1 Cor. 12. 10.

1 Cor. 3. 7.

Reasons.
* §. 154.

Vse 1.

1 Cor. 10. 4.

Vse 2.

1 Cor. 4. 7.

4. Obseru.

5. Obseru.

1 Act. 4. 29.

Reasons.

John 11. 15, &c.

Ephes. 1. 12, 13.

1 Tim. 4. 16.

Vse 1.

1 King 3. 5.

places of dignity: others, applause and praise of people, with the like. For these are the things which men hunt after.

But are people otherwise minded? do they desire that their Ministers should be able, faithfull, and painfull? Surely very few in comparison of the multitude, who rather desire such as are quiet men, content with any thing, friendly, and familiar with them, not inquisitive into them, nor examining what knowledge, faith, repentance, and such like graces they have: not busie in prying into their faults, but rather winking at them; suffering euery one to follow their owne delights, which are profitable neither to people, nor Minister. For by such remissness and negligence, *People die in their inquiry, and their blood shall be required at the Ministers hand.*

Let such as respect Gods glory, the edification of his Church, or saluation of their own soules, here learn what to pray for in their Ministers behalfe: and if they haue Ministers endowed with such gifts, blesse God for them. For what wee are to pray for, we must also be thankfull for, when it is bestowed; as ¹ the Apostle implieth, saying, *Labour by prayer for vs, that for the gift bestowed vpon vs for many, shankes may be giuen by many persons for vs.* Yea, let them most esteeme, and account of such Ministers, ² *hauing them in singular loue for their workes sake.* Not like the common sort, who best esteeme good fellows and boone companions (as they speake,) such were those Israelites of whom the Prophet thus speaketh; *if a man prophesie of wine, and strong drinke, he shall euen bee the Prophet of this people.*

§. 156. Of Vtterance, what is here meant thereby.

Now come we more distinctly to handle the particular points here laid downe.

The first is, *utterance.*

The word translated *utterance*, v-

ually signifieth *speech.* It is taken either *passiuely* for that which is spoken and vttered; or *actiuely* for the very vttering of that which is conceiued. In the former respect, speech and vtterance is giuen when God ministrereth vnto his seruants matter to speake: according to that which Christ saith to his Disciples, ³ *It shall be giuen you what you shall speak.* In the latter respect, it hath reference both to the speakers inability, (and so implieth an ability and faculty well to vtter that which he is to speake) and also to the opposition which by others is made against him (and so it signifieth leaue and liberty to speake). I take the middlemost of these significations to bee especially meant, which is an ability and faculty to vtter that which is to be spoken, yet so as the other two may not simply be excluded: for fit matter to be vttered, and a good faculty to vtter it may not be seuered; abundance of good matter without ability to vtter it, is without profit, it cannot edifie another. Ability to speake well without good and sound matter, is meere vanity: it can but tickle the eare. Again, if a Minister haue both these, and want liberty, his knowledge & gift of vtterance are but as candles put vnder bushels.

§. 157. Of a Ministers ability to vtter what he conceiveth.

Here then I collect, that, *It is needfull for a Minister as to haue matter worthy to be vttered, so also a faculty well to vtter it.* He must be apt to teach. It should seeme that Moses felt the want of this, when hee said, ⁴ *I am not eloquent, but slow of speech, and I of a slow tongue.* And Ieremiah when he said, ⁵ *I cannot speake.* Therefore the Lord gaue them vtterance.

The matter which a Minister conceiveth is onely profitable to himselfe, the vtterance of it is that which profiteth others: for ⁶ *saith commeth by hearing.*

o Mar. 10. 19.

p 1 Cor. 1. 5.

q Col. 4. 3.

r Mat. 5. 15.

6. Obseru. A faculty of speaking is needfull for Ministers.

s 1 Tim. 3. 2.

t Exod. 4. 10.

u Jer. 1. 6.

Reason.

v Rom. 10. 17.

§ Exe. 3. 18.

f 2.

1. Cor. 11.

w 1 The. 5. 13.

x Mic. 2. 11.

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Little regard haue they to the good of Gods Church, who spend all their dayes in the Vniuersity, or in some such like place of learning, to gather more & more knowledge and vnderstanding of diuinity, but neuer exercise themselues in vtterance: neuer pray, nor vse any meanes to attaine thereto: no though they be admitted Ministers, inducted into liuings, and haue taken vpon them the cure of souls. Though they may know much, yet their people are not edified thereby.

But what may we say of such as want both knowledge and speeche: such as the Prophet complaineth of, saying; *Their watchmen are blind, they are dumbe dogs, they cannot barked, they lie and sleepe, &c.* These are the very bane of our Church, and the dishonour thereof; they take vp the places of better then themselues: they take the fleece of the flocke, but feed it not; they driue away many from our Churches, and offend more that tarry in it: good they doe to none, but much hurt, and heauy is that account which another day they are to make vnto the Lord of the Haruest; it had been better both for the Church, and also for themselues that they had been made carters, then Ministers of the Word.

§. 158. Of Pauls gift of vtterance.

TO returne to our Apostle, had not he the gift of vtterance? if he had, why doth he make this request? Doe men pray for that they haue?

Ans. No doubt but he had an excellent and admirable vtterance: for when they preached at *Lystra*, the Gentiles called him *Mercurius*, whom they accounted the God of eloquence. The many Sermons of his and Orations, and apologies, which are recorded in the *Acts*, are euident demonstrations of his elegant and powerfull vtterance, as also of his boldnesse and freedome of speeche.

Obiect. Hee himselfe confesseth that hee was rude in speeche.

Ans. That was said not simply, but partly by way of supposition, (as if he had said, many may, and doe take me to be rude in speeche; well, grant it to be so, yet none can imagine that I am so in knowledge) and partly by way of comparison, in regard of the foolish, vaine, rhetoricall flourish, and shew of eloquence, which other false Teachers, and many heathen Orators made (as if he had said; In regard of that curious verball eloquence which many vse, I denie not but I am rude in speeche.) In this respect he plainly saith, *That he came not with excellency of speeche: and that his preaching was not with enticing words.* But for good and true vtterance, none went beyond him. Wanted he vtterance when he made *Felix and Drusilla tremble as hee reasoned of righteousness and temperance, and of the iudgement to come?* Or when he caused King *Agrippa* to breake out in the midst of his speeche and say, *Almost thou perswadest me to become a Christian.*

§. 159. Of praying for gifts bestowed.

YET he desired that vtterance should be prayed for in his behalfe, not without good reason: for well hee knew, that

1 That which he had was not so perfect, but it might be bettered.

2 God could take it away whensoever it pleased him.

3 Hee could no longer vse it, then God continued to enable him.

4 No blessing could be expected by it, vnlesse God made it powerfull.

From the praefise of the Apostle, & from these weighty reasons thereof I gather,

Such gifts as God hath once bestowed, are still to be prayed for. Compare the eighth and seuenteenth verses of the first Chapter of this Epistle together, and you shall finde how the Apostle saith, that *God had bene abundant toward them in all wisdome* & yet praiesh

(r)

God

e 1 Cor. 1.
d Verse 4.

e Acts. 24, 25, 26.

f 26. 28.

Why Paul desired vtterance

Obseru. 7.
Gifts bestowed
still to be prayed
ed for.

Ha. 57. 16

5. Paul had excellent vtterance

6 Acts 24. 26

2 1 Cor. 1. 6.
expounded.

God to give them the Spirit of wisdom. Compare the 3. and 9. verses of Colos. 1. and yee may gather as much.

Haue not those that are best furnished need to pray themselves, and haue the helpe of others prayers? Suppose they should bee destitute of needfull gift, yet we see prayer is needfull for the gifts we haue.

1st. 2.

They are too insolent, who hauing received some gifts, trust to themselves, and looke not to God who gaue them. Thus many ventring to swim alone, are drowned. Many that haue good gifts, perish themselves, and are a cause that others perill with them. For some fall into grosse heresies, some into a vaine kind of afflictation, some forget that which once they had; some grow very fops and dolts. By these, and many other wayes doth God iustly punish the pride of Ministers.

Simile.

§. 160. Of opening the mouth.

THe next point concerneth the manner of viterance: the first branch wherof is opening the mouth; the second boldnesse, which according to the originall may thus be set downe; *Pray for me, that viterance may be giuen me in opening my mouth boldly to publish, &c.* Or thus, *Wish opening my mouth in boldnesse.* This opening of the mouth is not to be taken as a meeke pleonasm or redundancy of speech, (as when we say, I saw with mine eyes opened, or heard with mine eares open) but as a speciall emphasis, implying a plaine, distinct, audible deliery, and that according to the literall meaning of the phrase. This phrase is sometimes taken figuratiuely for a free and bold deliery of a mans mind, but that is more plainly expressed in the next clause: sometimes againe for freedome and liberty to speak, but that is set downe in the next verse. Wherefore I take it in the literall sence, opposed to an euil, vnbecoming shamefastnes, which maketh men speake whisperingly betwixt the teeth and lips, as if they were leth to be heard.

§. 161. Of deliuering the Word distinctly and audibly.

FROM the meaning of this phrase I gather that,

Ministers ought to utter the Word distinctly & audibly, so as it may be heard and vnderstood. The Prophets were commanded to cry, yea ^b to cry aloud, and lift up their voice. ¹ to cry in the eares of the people. Thus did Wisdom, ^k Shee cried without, and uttered her voice in the streets.

This manifesteth an holy zeale in Ministers, and sheweth that they are not ashamed of their function, but desirous of the good of the people. In this respect doth the Apostle vlc this phrase, where he saith, ¹ O Corinthians, our mouth is open vnto you. Besides, by this manner of deliuering the Word, is the eare more pierced, and the heart more affected.

Heere then may such parents iustly bee censured, as hauing children whose speech is so weake, as well it cannot be heard of many, or so stuttering, as well it cannot be vnderstood, doe yet traine them vp to be Preachers. Vnder which censure come they also, who hauing such speech, doe notwithstanding thrust themselves into the Ministry; and not so onely, but also affect and seeke to preach in spacious and populous places: it cannot be, but that many which come to heare, must needs bee deprivied of the benefit of their preaching. The voice is an especiall thing to be respected, in such as are set apart vnto the Ministry. If one that cannot be heard, or vnderstood, should come vpon a stage, he would be hissed off againe. why then should such come into a Pulpit? It is not more requisite that a Preachers voice should be heard, & vnderstood, then a stage-players voice?

As for those to whom God hath giuen ability to open their mouthes, who can speake audibly and distinctly, so as all that are present might heare and vnderstand them, yet through a misconceiued shamefastnesse, or (I know not what) feare of straining their voices

Obseru. 8.
Ministers must
preach distinctly
and audibly.
glla. 40. 9.
hlla. 58. 1.
ilec. 2.
k Pro. 1. 20 & 29. 3.

Reason.

1st Cor. 6. 11.

Vlc.

1 By an equal and impartiall preaching of the Word, without respect of persons : Christ spared none : not Rulers, Priests, Lawyers, nor any other sort : but told all of them their duty.

2 By a declaration of the whole truth of God, as occasion requireth, concealing no part thereof for any by-respects of fauour, feare, reward, or danger. Herein did the Apostle shew his boldnesse, for he saith to the Elders of Ephesus; *I have not shunned to declare vnto you all the counsell of God.*

3 By a graue, plainc, free deliuey of Gods word, without affectation of popular applause : seeking more to approue ones selfe to him of whom he is sent, then to please them to who he is sent. With great emphasis doth the Apostle set forth his boldnesse in this respect, saying, ** Doe I now perswade men or God? or do I seeke to please men?* that is, I am farre from seeking to please men.

4 By reprobuing sinne, and that with authority, so as transgressors may be brought to shame (if it be possible) and made to tremble. Thus did the *Papists* reprove *Herod*, and *Christ* the *Pharisees*.

5 By despising all shame, feare, reproach, and disgrace, which by prophane and wicked persons shal be brought vpon vs, for performing our calling as we ought: it is expressly said of Christ; ** He despised the shame;* and the Apostle saith of him selfe, *^h I am not ashamed of the Gospell of Christ;* and exhorte *Timothy* not to be ashamed of the testimony of our Lord : God commandeth his Prophets *⁴ not to feare.*

§. 164. *Of ioyning courage and wisdom together.*

IN these, and such respects is this gift (a most needfull gift) to be praised for : and Ministers must labour in these respects, to shew their holy boldnes. Let vs therefore rouse vp our dull spirits, and cast off the cloakes of feare and shame; that in truth wee

may say, as the Apostle did of himselfe and his fellow-labourers: ** Wee use great boldnes of speech,* provided that it be guided with wisdom: wisdom and courage must be ioyned each to other.

Wisdom, that vnneccessarily, without the limits of our calling, as busie-bodies, we thrust not our selues into such dangers, as wee can haue no comfort in bearing : in which respect saith *Saint Peter*, ** Let none suffer as a busie-body in other mens matters.*

Courage, that we shrinke not from that duety whereunto God hath called vs, to auoid imminent danger: lest by seeking to prevent mans rage, wee pull vpon our heads Gods wrath. God is able to deliuer vs from the rage of all men: but all the world cannot shelter vs from the wrath of God.

§. 165. *Of Ministers seeking to edifie the Church.*

THE end why the Apostle desireth the forenamed gifts, is in the last words of this verse, *To make known the mystery of the Gospell.* Euery word almost affordeth a forcible reason to vrge them to pray for those gifts in his behalte.

1 *To make knowne* (so asthey shall thereby attaine to knowledge.)

2 *The mystery* (a thing that is not easily knowne)

3 *Of the Gospell* (the best thing that can be learned.)

In generall, we may note that the end which the Apostle aymed at, in desiring viterance, was for the edification of others : for to make a thing known, is to instruct and edifie others. Heere obserue,

That which Ministers aime at in fitting themselves to the Ministry, must be the edification of the Church: they may, and must desire and seeke the best gifts: yea they may ^h seeke to excell, but to the edifying of the Church: expressly the Apostle chargeth, that all things

2 Corin. 3. 12.

* 1 Pet. 4. 13.

f Dan. 3. 57.

Obseru. 10.
The end to be aymed at by Ministers, is to edifie others.
1 Cor. 12. 31.
& 14. 12.

See more of this point, § 162.

1 Act 10. 17.

See more of this point, § 183.

* Gal. 1. 10.

1 Titus 1. 15.

1 Mat. 4. 4.
2 Cor. 2. 13, &c.

a Heb. 1. 2.
b Rom. 1. 16.

c 1 Tim. 1. 8.

d 1 Cor. 1. 17.
Ezeck. 6.

things

Reason.

things be done to edifying.

For this end Christ ordained Ministers, euen for the edifying of the Body of Christ. Eph. 4. 12.

Let them consider this, whose end is onely their maintenance: who study hard and read much, and preach often, and all for their own profit and preferment, as is euident by their maner of preaching, which is as plausible as they can frame it to the liking of those whom they seeke to please, and by whom they hope to attaine vnto their ends: whereunto when they haue once attained, they can bid adue to all pains; and say, it belongeth to them which follow them, to take the paines which they haue done. But let those, who seeke to approoue themselves to the highest Master, follow this Apostle, *Who sought not his owne profits, but the profit of many, that they might bee saved.* Herein hee followed Christ, who pleased not himselfe.

bear in the eare, then preach ye upon the house tops. And Saint Paul to Timoth, saying, *What things thou hast heard of me, the same deliuer to faithfull men, which shall be able to teach other also.*

2 Tim. 2.

Reason.

All the vnderstanding of the Gospell, which God giueth to his Ministers, is a talent giuen them to occupy and imploy: by making known what they know; they improve their talent, they approoue themselves to their Master, they profit their brethren.

Take heed, O Ministers, that ye be not like coactous worldlings, who are euer gathering, but neuer spend: though ye haue neuer so much learning, if ye make it not known, it is but as the talent hidde in the ground: now remember the censure that was giuen of him who hid his talent (hee was counted *an unprofitable seruant*) & the sentence which passed against him, which was this, *Cast him into utter darknes, &c.* Let not vs through negligence conceale our knowledge, like that seruant, nor through enuy think much others should partake thereof, like *Iouahs*, but rather be of *Moses* and *Pauls* minde, who were willing all should know as much as themselves.

vs.

Mat. 25. 30.

P Num. 11. 28, 29.
Act. 16. 29.

1 Cor. 10. 33.

1 Rom. 15. 3.

§. 166. Of making knowne what wee know.

More particularly in this end we may note.

- 1 The action (to make knowne.)
- 2 The object (the Gospell.)
- 3 A quality thereof (the mystery.)

The first sheweth that, *it is the duty of a Minister to make knowne what he himselfe knoweth.* In the fourth verse of the third Chapter of this Epistle, the Apostle implieth that hee had great vnderstanding in the mystery of Christ (which is the mystery of the Gospell here spoken of.) Here wee see that his desire is to make it knowne. Thus much he affirmeth of himselfe, saying, *When is pleased God to reueale his Son in me, immediately I went to Arabia, namely, to preach Christ.* And Christ of himselfe, saying, *All things that I haue heard of my Father, haue I made knowne to you.* As Christ put this in practise himselfe, so also he commanded it to his Disciples, saying, *What I tell you in darkness, that speak ye in the light: and what ye*

§. 167. Of preaching the Gospell.

The second point sheweth, that *The Gospell is the proper object of preaching.*

What the Gospell is, I shewed before: for further prooffe of the Doctrine, note the commission which Christ gaue to his Apostles, when he sent them out to preach, *Go & preach the Gospell*: in this respect *are the feete of Preachers said to be beautiful, because they preach the Gospell.*

The end of preaching is the saluation of mens soules: for *it pleased God by preaching to save those that beleeue.* But *the Gospell is the power of God vnto saluation*: if the Gospell then be not the object of preaching, preaching must needs faile of the maine and principall end.

Ob. The Law also is to be preached.

Obseru. 11. Things knowne to be made knowne.

Gal. 2. 15, 16.

Iohn 15. 19

1 Mat. 10. 27.

Obseru. 12. The Gospell is the proper object of preaching.
* Treat. 2. Part. 5.
§ 4 pag. 165.
d Maik. 16. 15.
b Romans 10. 15.

Reason.
c 1 Cor. 1. 21.

d Rom. 1. 16.

Ans. It is so, but as a preparatiue vnto the Gospell, in which respect, very fitly saith the Apostle of the Law, that *it was our Schoole-master to bring vs vnto Christ*: thus is the Law preached for the Gospels sake, so as it remaineth firme, that the Gospell is the proper and principall obiekt of preaching.

Let our studies and meditations be exercised in it, so as our selues may first learne it, know it, beleue it, obey it: thus shall we better instruct others therein, and make it knowne vnto them. That which was before deliuered of the excellency and benefit of the Gospell, maketh much to the vrging and pressing of this point.

§. 168. *Of the Mystery of the Gospell.*

THE third point evidently declareth, that *The Gospell is a Mystery*: very oft is this title and attribute v- sed: in other places it is called *The mystery of God: the mystery of Christ: the mystery of the will of God: the mystery of the Kingdome of God: the mystery of faith: the mystery of godlinesse.*

For God is the Author, Christ the matter of it: it declareth the will of God, & directeth man vnto the kingdome of God. Faith beleueeth it: and godlinesse issueth from it: so as all these mysteries are but one and the same: euen the Gospell here spoken of: which is fitly called a mystery: for a *Mystery is a diuine secretes.*

Now the Gospell is a *secret*: for none of the Princes of this world knew it: it containeth the things which eye hath not seene, nor care heard, neither came into mans heart.

It is also a *Diuine secret*: for first it could not be knowne, but by *diuine reuelation*: the Apostle expressly saith, that *God by reuelation shewed this mystery vnto him*, and that *it was opened vnto the sons of men by the Spirit*, and thus came it to be made knowne by the Church vnto principallities and powers in heauenly places: so as it was about the conceit, not of men onely, but also of Angels.

2. Being opened, it seemed incredible vnto all, whose hearts the Spirit of reuelation did not perswade of the truth thereof: therefore the Apostle prayeth for the Ephesians, that *God would giue them the spirit of reuelation in the knowledge of Christ, that the eyes of their vnderstanding might be lightened, &c.*

In a word, of all other things it is the most abstruse: no humane inuention like it: none of the Liberrall Arts and Sciences comparable to it in profundity. The Law is not such a mystery as the Gospell, for the Law was ingratiued in mans heart and man doth still by nature, receiue some glimpse and sparkles thereof; for the Apostle saith, that *the Gentiles doe by nature the things contained in the Law, and shew the worke of the Law written in their hearts.* But the Gospell was neuer written in mans nature: it was extraordinarily reuealed, and is about nature: wherefore the Apostle contenteth not himself to call it a *mystery*, but also termeth it a *great mystery*: intimating thereby, that it is a mystery both of great weight & moment (the knowledge of nothing else can bee more excellent, necessary and profitable) & also of other things most abstruse, admirable and incredible: so as it is *without controuersie a great mystery*: a most certaine, sure, vnfallible, vnderstandable truth.

§. 169. *Of searching into the depth of the Gospell.*

THE Gospell being a *mystery*, such a mystery as we haue heard, it is not lightly, & slightly to be passed ouer: it requireth our best study and meditation, and it is worth the best paines that we can take: men naturally are desirous to haue knowledge of deepe and profound matters: this maketh some schollers to spend much time, and take great paines in reading the *Schoole-men*, because they account them profound Authors, in regard of the many deepe questions which they discusse: others in studying Astrology, Astronomy,

c. G. 13. 24.

vse.

* Treat. 2 part 5. §. 13. 15.

Observ. 13. The Gospell is a mystery.

f. Cor. 4. 1. Ephel. 3. 4.

b & t. o. i Marke 4. 11. i Tim. 1. 9. i Tim. 3. 16.

μυστήριον αὐτοῦ τῶ θεοῦ καὶ πατρὸς ἰνικρυφῶν. τῆς χάριτος ἡμετέρας ἡ χάρις τοῦ θεοῦ καὶ τοῦ πατρὸς καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Mysteria ergo sunt arcana facta. m 1 Cor. 2. 8. 9.

u Ephel. 3. 3.

o Ephel. 3. 5.

p Ephel. 3. 10.

q Eph. 1. 17. 18.

Rom. 1. 14. 15.

r 1 Tim. 3. 16.

σπουδαίως

vse 1. It requireth study and prayer.

vnwritten traditions, Decrees of Councils, Edicts of Popes, all which they equall, if not preferre vnto the Scriptures. Anabaptists also, Familists, and such like Enthusiasts, say that the Scripture is but as milke for young nouices, but the reuelations which they receiue (as they pretend) from God, are strong meate. I would this meane and base esteeme of holy Scripture remained only among such Infidels and Heretiques as are Iewes, Turkes, Papiſts, Familists, &c. But too true it is that it hath too great place in the opinions of many both Schollers and others. Some who pre-

ferre the study and learning of Postil- lers and quaint writers, before the wisdom of God contained in his written word. Thus great mysteries are of many accounted sleight matters, and meere toies are accounted mysteries. *The things of the Spirit of God are foolishnesse to man.* Let vs take notice of this egregious folly (*For the wisdom of this world is foolishnesse with God*) and know that no learning can be like the learning contained in the holy Scripture, which declareth *the wisdom of God in a mystery, euen the hidden wisdom which God ordained before the world vnto our glory.*

1 Cor. 14.

g and 3. 17.

b and 2. 7.

E PH. 6. 20. *For which I am an Ambassadour in bonds, that therein I may speake boldly, as I ought to speake.*

6. 173. *Of well discharging a mans office.*

Here reasons which the Apostle vseth to enforce his request now follow. The first is taken from his office, he was an *Ambassadour* of the Gospell, or *for* the Gospell, namely to declare and make knowne the Gospell. This his office sheweth that he was after an especiall manner deputed, and appointed by God to preach the Gospell. This charge being laid vpon him, very needfull it was that hee should haue utterance *with open mouth boldly to make knowne the mystery of the Gospell*: and because it was so needfull he craueth the help of their prayers to obtaine as much. From the force of this first reason I collect.

That charge which God is pleased to commit to any ones charge, ought to make him carefull in seeking, and vsing all good meanes whereby he may be enabled well to discharge it. Thus God hauing made *Salomon a King*, he was

moued thereby about all other things to desire *an understanding heart to iudge Gods people.* To which purpose tendeth that prayer of the Psalmist, *Give thy iudgements to the King O God, and thy righteousness to the Kings Sonne.* But more particularly to the prooffe of this point maketh *that practise of the Church, in fasting praying, and laying hands on Paul and Barnabas,* when God had commanded that they should bee *separate for the worke whereunto hee had called them.* For why did they then fast and pray, but that those Apostles might be enabled to doe that worke whereunto God had set them apart? To this end *the Apostle exhorteth the Elders at Ephesus to take heed of all the flocks.* Why? because *the Holy Ghost had made them ouerscers thereof:* and *Archippus, to take heed to the Ministry which he had receiued in the Lord:* and *Timothy, to keepe that which was committed to him.*

a 1 Kings 3. 7. 9.

b Psalme 72. 1.

c Acts 13. 3. 3.

d Acts 20. 28.

e Col 4. 17.

f 1 Tim 6. 20.

God

* v. 173.

Obseru. 14.
Euery one leete
to discharge his
charge.

Gospell were spread all abroad among the Gentiles, but also *Pastors* and *Teachers*, who were by succession one after another to continue till his glorious comming vnto iudgement: and these also are his *Ambassadors*: so as this title appertaineth to all Ministers of the Word, and all are comprised vnder that speech of the Apostle, *we are Ambassadors for Christ*. which is further evident by this title *Angell* (which signifieth a *messenger*) giuen to ordinary Ministers.

§. 175. *Of the dignity of the Ministry.*

THis metaphor and title, *Ambassador*, being applied to the Ministeriall function, letteth forth these three things.

- 1 The dignity of the Ministry.
- 2 The duties of Ministers.
- 3 The mercy of God in ordaining them to their function.

The dignity of Ministers function, is in a spirituall respect so great, as no calling in the world can be comparable vnto it.

The dignity of an *Ambassadors* place, is greater or lesse, according to the excellency of his Master that sendeth him. An *Emperours Ambassador* is preferred before a Kings, a Kings before a Dukes, and so in others.

Now Ministers being appointed of Christ, sent by him, declaring his will, in his name and his seed, they which know the excellency of Christ may well know what is the excellency of a Ministers calling. Many other titles in Scripture are attributed to Ministers, to set forth the dignity of their function, as *Elders*, *Rulers*, *Overseers*, *Fathers*, *Planters*, *Builders*, *Angels*, *Light*, &c. Many excellent things are spoken of you, O Ministers of the Lord.

§. 176. *Of the respect due to Ministers.*

LEt people hereby learne how to respect Ministers: wee see how *Ambassadors* of earthly Kings are esteemed and entertained, namely with all the respect and kindnes that may be, euen as their Master should be. Thus should Christs Ministers be accounted of. I would not be vnderstood to speake only of outward respect, for our master is heavenly, our calling spirituall, our message spirituall and heavenly: accordingly must the respect be which is giuen vnto vs, which is diligently to attend vnto our message, willingly to follow our directions, to account our comming welcome, our feete bewtiful, in heart to esteeme vs as Gods Angels, yea as Christ himselfe. For this end men must looke not on our persons (for so we are not better then others) but on our Ministry and message (for therein we excell all others.) The honour and good which in this respect is done vnto vs, ° Christ accounteth as done vnto himselfe.

§. 177. *Of despising Ministers.*

AS for those who reproach or disgrace our calling, or abuse our persons for our office sake, they reproach & abuse our Master, for saith our Master *He that despiseth you despiseth mee*. In this respect God saith of the Israelites, *they haue cast me away*, because they reiected his Prophets: & againe, *they haue spoiled me*, because they depriued his Priests of their Tithes. Can such despisers of Gods Ministers think they shal escape iust vengeance? Kings will not passe by any disgraces and wrongs done vnto their *Ambassadors* vnrueged, if at least they can take reuenge. But Christ is able to execute vengeance on all that shall despise him and his, and assuredly he will so doe: for hee hath threatned as much. His Ministers are especially in the ranke of those concerning whom he hath said, *Touch not mine*

Instruction for people how to esteeme their Ministers.

Gal. 14.
Mat. 10. 40.

John 13. 20.

vs 2.
Roproofe of such as disgrace Ministers.
p Luke 10. 16.

q 1 Sam. 8. 7.

r Mal. 3. 8.

f Mat. 10. 14, 15.

a Psal. 105. 15.

e Reu. 1. 20.

Obseru. 16.
The dignity of the Ministry.

f 1 Pet. 5. 1.
g Heb. 13. 17.
h Act. 20. 28.
i 1 King. 13. 14.
k 1 Cor. 3. 8, 10.
l Reu. 1. 20.
m Mat. 5. 14.

6 Mar. 23. 37.

Anointed, for he addeth, and do my Prophets no harme. Remember the wofull desolation of *Ierusalem*, and note the cause thereof, ^b *Shee killed the Prophets, and stoned them which were sent vnto her.*

1 Cor. 4. 13.

This Land, and the greater sort of people therein, haue in these dayes highly prouoked the Lord by disgracing and abusing his Ambassadors: ^a *For we are made as the filth of the world, the off-scouring of all things.*

§. 178. *Of the encouragements of Ministers against their despisers.*

vs 3.
Comfort and encouragement to Gods Ambassadors.

But let the world iudge as it list, according to the corrupt censure thereof, let our eyes bee fixed on our Master that sent vs, and on our office deputed vnto vs: let the excellency of the one, and the dignity of the other, swallow vp all the ignominy which the world can lay vpō vs, and iniury which it can doe vnto vs; therewith wee may comfort our selues against that base esteeme which the world hath of vs, euen for our calling sake, and against the wrong which in regard of our Ministry it doth vnto vs. If the dignity of our calling were duly weighed, so many would not shun it as doe; but more would desire it, and labour to fit themselves for it.

§. 179. *Of Ministers walking worthy their place.*

Obser. 17.
Duties of Ministers.

2 **T**he duties which are required of Ministers by vertue of their ambassage, committed vnto them, are two: one generall, the other particular: that respecteth their conuersation; this their Ministration. The generall is, to carry themselves worthy of the dignity and excellency of their place: we see that Ambassadors of earthly Kings are very circumspect ouer their carriage, behauing themselves grauely, soberly, honourably, shewing themselves

1 Worthy walking.

to bee men of wisdom; able to discharge so mighty a function; and that in a double respect, namely in regard of their own credit, and of their Masters honour. So ought Ministers of the word to behaue themselves as becommeth; the Ambassadors of the great Lord of Heauen: all Christians are commanded to walke ^a *worship of the Lord*, who hath called them ^a *worship of the Gospell*, whereby they are called, ^b *worthy of the vocation* whereunto they are called: if all Christians, how much more Ministers whose particular calling hath an eminency aboue all? To this purpose tendeth that exhortation of Saint Paul to Timothy, ^c *Be thou an example of becomers in word, in conuersation, &c.* Otherwise as they disgrace themselves, and make themselves to be thought vnworthy of their place, yea to be despised, so also they dishonour their Master, as *Hophni & Phineas* did; whereupon God said, ^b *they that despise me shall be despised.*

§. 180. *Of Ministers faithfulness.*

The particular is to be faithfull in deliuering their message. *Salomon* implieth that an Ambassador ought to be faithful, where he saith, ^a *a faithfull Ambassador is health*, that is, procureth and preferueth safety to his Master, himselfe, and those to whom he is sent. ¹ Thus was the greatest Ambassador that God euer did, or could send forth, the Apostle and high Priest of our profession *Christ Iesus*, *faithfull to him that appointed him*; and his testimony God himselfe gaue of his seruant *Moses*, ^a *he is faithfull in all mine house*: so haue all good Ambassadors bene: but not to insist on particulars, note what Saint Paul saith of the duty of all Ambassadors whom he tearmed Stewards, ^a *It is required in Stewards that every one be found faithfull.*

§. 181. *Of holding close to Gods message.*

This faithfulness consisteth in three especial points.

d Col. 1. 10.

e Phil. 1. 17.
f Eph. 4. 1.

g 1 Tim. 4. 12.

h 1 Sam. 2. 30.

Obser. 18.
a Faithfulness.

† Pro. 12. 17.

ill. 3. 12.

m Num. 12. 7.

n 1 Cor. 4. 2.

Wherein a Ministers faithfulness consisteth.

1 N^o thing to be deliuered but what is receiued.

1 Iohn 7.16.17.

1 Cor.11.33.

1 Ier.13.1.

1 Mal.1.1.

1 Isa.50.1.

1 Ezech 3.17.

1 Mat.18.10.

1 Ier.23.16.21.

1 Gods whole message to be deliuered. See §.163.

1 Ier.1.17.

1 Mat.18.10.

1 Kings 22.14.

1 Ier.41.4.

Gods VWord to be deliuered as Gods word.

1 In deliuering nothing but what he hath receiued of his Master, and is agreeable to his will : in this respect Christ said of that which hee deliuered, *My doctrine is not mine, but his that sent me;* and further proueth that hee spaken of himselfe: So the Apostle, *I haue receiued of the Lord that which I deliuered vnto you* : The Prophets to manifest as much to those vnto whom they spake, vsed to prefix before their messages these and such like prefaces; *The word of the Lord,* *The burden of the word of the Lord,* *Thus saith the Lord, &c.* And that it may appeare that this is a duty, God giueth this expresse charge to his Prophet, *Hear the word at my mouth, and giue them warning from mee* : and Christ this vnto his Apostle, *Teach them to obserue all things whatsoever I haue commanded you*. The Scripture noteth it as a property of false Prophets, *to speake the vision of their own heart, and not out of the mouth of the Lord: I haue not spoken vnto them, saith the Lord, and yet they prophesied.*

§. 182. Of declaring Gods whole will.

3 THE faithfulness of a Minister consisteth in deliuering his whole message, euen all that the Lord deliuereth vnto him. Thus much God commanded to his Prophet, *Speake vnto them all that I command thee* : and Christ to his Apostles, *Teach them to obserue all things whatsoever I haue commanded you*. Nothing must be concealed for feare or fauor. Of this mind was *Michaiab*, who being desired to speake good to the King, as the other Prophets had done, answered, *Whatsoeuer the Lord saith vnto me, that will I speake*; and *Ieremiab*; *Whatsoeuer thing the Lord shall answer you, I wil declare vnto you; I will keepe nothing backe.*

§. 183. Of the manner of deliuering Gods Word.

3 A Ministers faithfulness consisteth in deliuering his mes-

sage as the word of God : This direction in generall is laid downe by Saint Peter, who said, *If any man speake, let him speake as the Oracles of God.*

That Gods Word may thus be deliuered, there is required in the dispencer thereof,

1 *Gravity*, opposed to lightnesse, and vaine affectation : A wise Ambassadour will not deliuer his message like a stage-player. The respect of him from whom he is sent, the presence of them to whom he is sent, will keepe him from lightnesse, and childishnesse. Can lightnes then becom Gods Ambassadors? Gods word is in it selfe full of grauity, no lightnes, no vanity in it. Saint Paul expressly requireth grauity in *Titus*, and not without good reason, for this will breed reuerence and due respect to their message in the hearts of their hearers.

2 *Authority* opposed to fearefulness, and shamefastnesse. Gods word hath in it a diuine power, and an admirable maiesty; and therefore must accordingly be deliuered. This is it wherunto the Apostle exhortheth *Titus*, saying; *Speake with all authority* : We haue an excellent patterne hereof in Christ Iesus, who taught with such authority, as made his hearers astonished. That thus wee may deliuer Gods Word, we must in the name of our Master, and by that authority which hee hath committed vnto vs, vrge and presse that which we deliuer. This will smite the consciences of our hearers, and make them *Receiue the word, not as the word of men, but as the Word of God*; and thus will it worke obedience in them that heare it.

3 *Sincerity*, opposed to falsifying and adulterating the Word of God, which is to mixe it with our own, or others conceits, or to fashion it to mans humour, so as it may most please man. This was the fault which the Apostle discovered in false Teachers and whereof hee cleareth himselfe and his fellow Apostles, shewing withall that they were carefull to vse

1 1 Pet. 4.11.

1 With grauity See §. 163.

Tit 2.7.

1 With authority

1 Tit 2.15.

1 Mar. 1.22.

1 1 The. 2.13.

1 With sincerity

all

d 2 Cor. 2. 7.
Expounded.

* *corruptio*.
Pseudopietatis tā-
git humanum sen-
sus divinae prae-
dicationi miscentes;
unde H. S. ym ait
Caupous tui mis-
erere vinoa quam
Hieron.

e Pet. 2. 2.
ἀδύνατον γὰρ

f 6.

f 1 Tim. 3. 1.

g 2 Tim. 2. 15.
h 1 Cor. 3. 9.
i Eze. 3. 17.
k 1 Cor. 2. 4.
l 2 Cor. 4. 5.
m 1 Cor. 3. 5.
n Tit. 2. 7.

all sincerity: for thus he saith, *Wee are not as many which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God, speake wee in Christ. The word translated * Corrupt or deale deceitfully wisb, is a metaphoricall word, taken from deceitfull Vintners, who for gaine mixe water with wine: whereby is shewed that Gods Word ought not to be deliuered so deceitfully, but purely, and sincerely: this is that *incorruptnesse and sincerity* which the Apostle requireth (1 Tim. 2. 7.) For the word is in it selfe pure and sincere without any mixture: whereupon Saint Peter termeth it, * *Sincere milk*: if accordingly it bee deliuered, it will nourish; if it be mixed, it may poyson.*

§. 184. Of the end of a Ministers high calling.

THUS then we see that this excellent and high calling is not committed to Ministers for their owne sakes only, for their honour and renowne, to exalt them, to puffe them vp, and make them insolent, but to prouoke them to doe their duty. Whereupon the Apostle saith, *If a man desire the office of a Bishop, he desireth a good work. A worke it is, and requireth paines and diligence: for which end they are called* *Workmen, Labourers, Watchmen, Shepherds, Seruants, Ministers, Stewards, &c.* They who neglect the duties of an Ambassadour, can receiue small comfort in the dignity of their ambassage: and yet many there be who seeke to bee Ministers, onely as men seeke to bee ciuill Officers, for profit and promotion sake, as is too euident by their carriage in their Ministry: they neither care to frame their liues worthy of their place, neither are faithfull in performing the work of their Ministry, whereby they cause this honourable calling to be vilely and basely esteemed.

§. 185. How Mans weaknesse is succoured by the Ministry of Man.

BUT howsoever some abuse this excellent calling, yet God hath manifested his great mercy to his Church, in appointing men to be his Ambassadours vpon earth: for thus hath God done both to succour our weaknes, & to support our faith. In regard of our weaknes, we are not able to indure the glorious preience of Gods glorious Majesty. The very Angels are not able to endure it; whereupon they are said to haue wings to couer their faces when they appeare before God. How then should mortall man endure it? Note the behauiour of the Israelites when they heard God deliuer his Law, *They fled and stood a farre off: They said, If we heare the voice of God any more, we shall die.* Hereupon they made this suit vnto Moses, *Goe thou neere, and heare all that the Lord our God saith, and doe thou declare all that the Lord our God saith vnto thee, and we will heare it and doe it.* This motion God well liked, and accordingly appointed sonnes of men to be his Ambassadours, and to declare his will vnto his people. Thus in regard of mans weaknesse, are men (like to all others, *subiect to the same passions that other are*) ordained Ministers of Gods Word.

§. 189. How Faith is supported by the ministry of Man.

AND that greater credence might be giuen to their message, they are after a solempne and peculiar manner (set in *Christs steed*, in his name, euen as if he himselfe did it) to preach peace, and to offer reconciliation. The Gospell is the message of Gods Ambassadation: for the Apostle hauing relation to the Gospell, saith, *Whereof (or for which) I am an Ambassadour.* So that in respect of this function and place appointed to Ministers, Gods people may with as strong con-

Obseru. 19.
3 Gods mercy in appointing Ambassadours.

1 Mans weaknesse succoured.

o Isa. 6. 2.

p Exod. 20. 18.
q Deut. 5. 25.

r Ver. 27.

r Act. 14. 15.

2 Mans faith supported.
2 2 Cor. 5. 20.

confidence embrace and receiue the glad tidings of saluation thus brought vnto them, as if God himselfe with his owne voice did make offer of it. Herein lieth a maine difference betwixt a Minister and a private man. A private man may haue great knowledge of the mystery of the Gospell, and be able to open and declare the sence and meaning of it: but a Minister by vertue of his office hath this prerogative and preheminece about others, that *in Gods steede* he declareth reconciliation: so that when a Minister preacheth and applieth the promises of the Gospell, he doth not onely declare and make knowne Gods mercy and goodnesse to poore sinners, but also is an especiall meane to moue sinners to belieue those Promises, and to embrace reconciliation with God. Is not this a strong proppe vnto our faith? doth it not bring great comfort and peace to distressed soules?

§. 187. *Of receiuing Gods message by the ministry of man.*

Reiect not the offer of peace made vnto you by Gods Ambassadors, because they are sonnes of men; yeeld not to Satans suggestions, whereby he laboureth to perswade men that whatsoeuer Ministers say of peace and reconciliation, God meaneth no such thing: but rather, seeing God hath sent them forth, and set them in his stead, *Receiue them as Gods Angels, ye see as Christ Iesus*: and *receiue the Word preached by them, as it is indeed the Word of God, which also worketh in you that beleeue*: *Beleeue Gods Prophets, so shall you prosper*. Whosoeuer lightly esteeme their Ministry, and beleeue not their message, they put from them the very Word of God, and iudge themselves vnworthy of euerlasting life.

§. 188. *Of the manner of Pauls being chained.*

The second reason, whereby the Apostleinforceth his request for

the helpe of their prayer, is taken from his present condition. He was *in bonds*, or word for word, *in a chaine*. This phrase implicth that he had not free liberty, but was restrained: restrained, I say, so as he could not goe from Country to Country, and from Church to Church, as he had done before times; yet not so as those which are close held within the walls of a dungeon, or close prisons: for then could he not haue performed his ambassage, as here he expressly saith he did, *(I doe my ambassage in a chaine)* then would he rather haue desired the helpe of their prayers for his deliuerance out of prison. It is likely that he hath reference to that time (whereof *Saint Luke* maketh mention) when *he dwelt by himselfe with a souldier that kept him, and preached the Kingdome of GOD*.

Obiect. But there is no mention made of manicing, fettering, or binding with chaines, which seemeth here to be implied.

Ans. At Rome (where Paul was a prisoner) such prisoners as were not closed vp in prisons, but had liberty to goe abroad, had a long chaine, the one end whereof was fastenea to their right hand, and the other end was tied to a souldiers left hand, so as the prisoner could goe no whether without that souldier, who was a keeper to him. And thus it is likely that *Saint Paul* was chained: for he mentioneth here but one chaine in the singular number: and it is said that *Paul was with a Souldier that kept him*.

Here note these distinct points.

- 1 The Apostles condition; he was in a chaine.
- 2 The declaration of it: He himselfe makes it knowne.
- 3 The cause of his condition; for the Gospell.
- 4 The connexion of his office and condition together.
- 5 The reason why here he maketh mention of it.

§. 189. *Of*

1/c.
Reiect not the
Gospell because
it is preached by
man.

Gal. 4. 4.
1 Thim. 2. 13.

1 Chron. 12. 10

ARs 13. 46.

in d. 1000.

apoc. 1. 10.

ARs 28. 16. 31.

*How Paul was
chained.*

*Lipsius in lib.
Tactici 3.*

ARs 28. 16.

§. 189. Of the hard usage of Ministers.

FOR the first: Notorious malefactors were wont to be chained: Here then note how

An holy Apostle is used as a thiefe. In which respect hee saith, I suffer trouble as an evill doer, even unto bonds. Thus was Peter dealt withall, he was put in prison, and deliuered to foure quarters of Souldiers, hee was bound with two chaines, and lay betwene two souldiers, and the Keepers before the doore kept the prison. Yea thus was Christ himselfe dealt withall: for a great multitude came as against a thiefe, with swords and staves to take him. The like might be exemplied in many other prophets, Apostles, Ministers, and faithfull seruants of Christ: for it hath bene the common condition of all, in times of persecution especially.

What might be the reason heicof? any notorious crimes which they committed, or any iust cause that they gaue to their persecutors? No verily: No Christian can imagine any such thing of Christ, *who to a dno six, neither was guile found in his mouth.* Saint Paul was ready to doe what good hee could to all: for he held himselfe debtor to all, namely, in loue, but hurt he did to none. The like may be said of others, who haue bene so handled. They haue bene as sheepe, very profitable and harmlesse: for the Spirit which commeth from above was in them, which is, *First pure, then peaceable, gentle, easie to be intreated, full of mercy, and good fruits, &c.* It is therefore an euill iealous suspition which the World hath of them, together with an inward inuenerate enuy and malice which it hath against them, which maketh it so handle them, and that because they are not of the World. Reade *Iohn 15. 19.*

Let vs not censure men according to the Worlds dealing with them. Let vs not iudge such (as we haue iust cause to account Christs faithfull ser-

uants) malefactors, because by persecutors they are handled as malefactors: so might we condemne those worthy Martyrs which suffered in Queene *Maries* daies, and many that are most vilely vsed by the Spanish inquisition, and other persecuing Papists in other places.

§. 190. Of Pauls holy glorying in his Chaine.

FOR the second, the Apostle himselfe declareth & maketh knowne this condition wherein he was at Rome, and that vnder his hand by a publike letter sent to an whole Church, which was also to remaine vnto all Churches, to be read of all: so that it appeareth he was no whit ashamed of his chaine.

Persecution simply in it selfe is no matter of shame. Expressly the Apostle saith, that he was not ashamed of his suffering. And he exhorteth *Timothy*, not to be ashamed of him, because he was Christs prisoner: *If any suffer as a Christian (saith Saint Peter) Let him not be ashamed, but glorifie God in this behalfe.*

Nothing ought to make vs ashamed but onely sinne, which maketh vs odious before God, because it is a voluntary euill proceeding from our selues. Now to suffer, in it selfe is no such matter.

If for the finnes of this Land God should (which God forbid) deprive vs of the light of his Gospell, and of our Christian Magistrates, and giue vs ouer to the power of such aduersaries, as should chaine, imprison, or any other way deale hardly and ignominiously with vs; let vs not thereupon thinke our selues, our brethren, or the Gospell disgraced, and thereupon bee ashamed of our profession. The Apostle doth here rather boast and glory in it, as some do in a chaine of gold: and the Scripture maketh persecution a matter of gladnesse, reioycing, and honour. If wee should bee ashamed, it would make vs start backe from our profession, it would

Obseru 20. Christs Ministers vied as malefact. ors. d 2 Tim 1.9. e Act 12.4,6.

Mat 16.47,55.

Reason.

2 Pet 1.12.

Rom 1.14.

Iam 3.17.

vse.

Obser. 2 I. Persecution no matter of shame. d 2 Tim 1.8,12. e 1 Pet 4.6.

Reason.

vse.

Mat 5.12. e Phil 1.19.

discourage our brethren, and very much hearten our enemies.

§. 191. Of the cause that maketh persecution a matter of reioycing.

Quest. HOW can persecution bee a matter of honour and ioy? can any such thing bee in suffering? Why then should malefactors be ashamed?

Answer. As suffering in it selfe is no matter of shame, so neither of honour: it is the cause for which one suffreth which altereth the case this way, or that way.

The theeues betwix whom Christ was crucified, suffered one and the same kind of punishment, yet could one of them say: * We receive things worthy of that we have done, but this man hath done nothing amisse.

3 The third thing therefore to be considered, is the cause of S. Pauls suffering, implied vnder this clause; For which, namely, for the Gospell. For both the function, and also the condition of the Apostle hath reference thereunto, as hee was an Ambassadour for the Gospell, so for the Gospell he was in a chaine.

It is the cause which maketh persecution a matter of honour and reioycing. Note the Scriptures wherein persecution is commended, and yee shall finde the cause either expressed, or necessarily implied: Note Mat. 5. 11. phil. 1. 29. 1 Pet. 3. 14. & 4. 16.

Persecution in it selfe seperated from a good cause, is a punishment and a curse: a thing grieuous to the flesh, and to be grieued for.

§. 192. Of the things for which Men may suffer with comfort.

Quest. WHAT may bee the cause of that persecution which causeth blessednesse?

Answer. In generall * Rightconnesse; and that either in abstaining from euill, or in performing of our bounden duty. b Ioseph suffered imprisonment

for refusing to commit folly with his Mistresse: c Moses chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinnes. On the other side, d Daniel was cast into the Lyons den, for praying vnto God. And e Christ was persecuted for doing workes of mercy.

More particularly the Gospell which is here set downe. The f Apostles were persecuted for preaching the Gospell: g Others for beleeuing the Gospell. Now because the Gospell is the doctrine of Christ, they which suffer for preaching or professing it, are said to suffer for Christs sake, and for the name of h Christ: they which renounce it, are said to i deny Christ Iesus.

They which looke to haue true comfort in their suffering, must especially looke vnto the cause, and thorowly examine it, whether it be indeed of that kinde that by Gods Word wee may warrantable, yea, and ought necessarily to suffer for. l Saint Peter implieth that there bee many causes for which many doe suffer, wherein he would not haue Christians to suffer, Let none of you (saith he) suffer as a murtherer, or as a sheefe, or as a busie-body in other mens matters. Note how he maketh not onely open notorious sinnes, but also meddling with other bodys matters, to be an unwarrantable and vnjust ground of suffering. This therefore isto be obserued, not only against traitors, murtherers, theeues, adulterers, idolaters, and such like: but also against Separatists, Schismatickes, and all such contentious spirits, as by raising troubles in the Church, bring trouble vpon their owne pates.

If the cause be iust and good, with courage stand vnto it; let not reuiling and disgracfull speeches, let not losse of goods, of friends, imprisonment, businesse, racke, strapadoe, sword, halter, fire, or any thing else, make thee start from thy Saviour, to deny him. But for thy comfort and encouragement looke to the end, n if we suffer, we shall also raigene with Christ.

c Hob. 11. 25.

d Daniel 6. 10.

e Marke 3. 6. Ioh. 5. 16.

f Acts 4. 1. 3.

g Acts 9. 2.

h Mat. 5. 11. i 1 Pet. 4. 14. k Mat. 10. 33.

l Ps. 118.

Try the cause in all persecution. m 1 Pet. 4. 15.

n Ps. 22.

o 2 Tim. 3. 12.

This is Christ, who is the true King, the true King of the world, the true King of the world, the true King of the world.

Obfer. 22. The cause of persecution is that which honoureth it. Cause non pars facti martyrii. Aug. epist. 61.

Reason.

What is it that causeth comfort in persecution.

a Math. 5. 10.

b Genes. 39. 12.

§. 193. *Of the Worlds vile handling of Christs Ambassadors.*

THE fourth point noted, is the connexion of the Apostles function & condition together, though hee were an Ambassador, yet was he chained; and though he were chained, yet performed he his function: for he saith; *I doe my Ambassage in a chains.*

Hence ariseth two points to be noted. The first, that

The Ambassadors of the King of Heavens are more hardly dealt withall then the Ambassadors of mortall Kings. We see by experience that all sorts of Ambassadors are kindly vsed. The most savage and barbarous people that be, will not wrong an Ambassador. It is against the law of Nations to imprison an Ambassador. Though Ambassadors be free in deliuering their message, and though their message be distastfull, yet at least they are let goe free, if not rewarded. But Christs Ambassadors haue in all ages bin very hardly dealt withall. This was it whereof Christ complained against *Ierusalem*, saying; *O Ierusalem, Ierusalem, which killeth the Prophets, and stonest them which are sent unto thee.* And whereof Saint Stephen also complained, saying, *Which of the Prophets haue not your Fathers persecuted, &c.*

Obie. They are not in all places, and at all times to dealt withall,

Ans. When and where it pleaseth God to raise vp Christiā Magistrates who loue the Gospell, and defend the Gospell, then, and there the Ambassadors thereof are kept from publike persecution: but yet the greater sort of people will priuately scorne them, and wrong them. And though there be alwaies some, who knowing and beleeuing the excellency, necessity, and benefit of their function, highly account of them, euen as of Angels of God, yet those some are but few in comparison of the many which oppose against them. All that are of the world will doe what they can against them: And that in regard of their message, and of their Master.

§. 194. *Of the causes why Christs Ambassadors are hardly vsed.*

THEIR message is as contrary to the disposition of the world as can be: *This* is darknes, *That* is light. Darknesse cannot endure light; nothing can be so much against the haire (as we speake) against the heart of a carnall man, as the Gospell: it pierceth to the quicke, and so maketh him to fret and tume, rage and raue against it, and the messenger thereof. For the world haue a peace of it owne, wherein it is fast lulled asleep: when it is rowled vp by any messengers of the Gospell, like a Beare or a Lyon it bestirreth it selfe against him that disturbeth it, and forgetteth all modesty and humanity. If it were a Father that brought this light of the Gospell to a carnall son, the son would hate and persecute the father for it: to the father the sonne, and one friend another: hence it is that Christ I. sus the Author of this Gospel is said *to set a man at variance against his father, and the daughter against her mother, &c.* which is not said, to note out the proper end of Christs coming, but to shew what followeth vpon the sending of the light of the Gospell to carnall men, by reason of their wicked and obdurate hearts.

Their Master is indeed a great King, *but his kingdome is not of this world, if it were, his seruants would surely fight.* Now because he causeth none to rise vp in armes to execute speedy reuenge, but suffereth the wicked till the great day of reckoning, the world feares him nor, nor careth to abuse his Ambassadors.

How great is the blindness, wilfulness, wretchedness, malitiousnes, vngratefulness of the world?

How are Ministers to prepare themselves against all the hard dealing that may be? let them not look for such respect at the worlds hands, as earthly Ambassadors find: if they find such, they haue cause to suspect themselves. It is to bee feared, that they seeke too much to please the world. If they haue not the resolution which this Apostle had, they may bee as loth to deliuer their ambassage, as *Ionah* was.

(f) §. 195. Of

Reason 1.
Their message
irkome.
q Eph 5. 2.
r Mat 5. 14.

f Mat. 10. 35.

Reason. 2.
Their Master of
another world.
a Iohn 18. 36.

vse 1.

vse 2.

b Acts. 20. 14.

c Iona 1. 2, 3.

n n p e s c o u e r e d
d a u e s s.

Obser. 23.
Christs Ambassadors worse dealt withall then others Ambassadors.

o Mat. 23. 37.

p Act. 7. 54.

§. 195. *Of Ministers using their liberty.*

THe other point is, that *Ministers must take and use what liberty they can have.* Saint Paul went as farre as his chaine would let him: In his chaine he preached. So likewise in prison he^d preached. Thus did Christ and his Apostles, though they were persecuted, continue to preach; when they could not in one place, they went to another.

There is a necessity laid vpon the Ambassadors of God; and woe to them if they preach not the Gospell when they may. But if notwithstanding some restraint, they doe what lawfully they may, and possibly they can, as they manifest thereby a great zeale of Gods glory, in preferring it before their owne ease, so great shall that reward be, which their Master will giue them.

§. 196. *Of Ministers forbearing to preach, being inhibited.*

Quest. **VV**hat if ministers bee inhibited by Magistrates to preach, may they notwithstanding that inhibition preach?

Ans. Difference must be made betwixt times of persecution (when infidell or idolatrous, or any such Magistrates as are open enemies to Christ beare rule, who seeke vterly to suppress the truth of the Gospell, and roote out the professors thereof) and times of peace (when Christian Magistrates, who defend the Gospell, and seeke the progresse thereof, gouerne the Church.) The inhibition of infidels and idolaters, made simply against preaching of the Gospell, because they would haue it vterly suppressed, is in this case no sufficient inhibition to bind the conscience; it is directly and apparently contrary to Gods word. But when Christian Magistrates inhibit Ministers to preach, it is because they thinke them vnfit and vnmeet, either for some notori-

ous crimes, or for some erroneous opinions, to exercise their ministeriall functions. In these cases, such as are so inhibited, so farre forth as they are inhibited, ought not to preach. Neither are particular and priuate men to iudge of the cause of the inhibition, whether it bee iust or vniust: but as they who are appointed by the present government to ordain Ministers, are to iudge of their fitness therunto, so likewise of their vnfitness.

Again, difference must be made betwixt the kinds of Ministers which are inhibited to preach. Some were ordained immediately by Christ Iesus, and particularly commanded by him to preach. All the world could not silence such. Though they were inhibited, yet ought they not to be silent, if at least they were not forcibly restrained. Wherefore, wee reade that the Apostles notwithstanding they were commanded by the Priests and Rulers of the Iews to preach no more, yet continued to preach: the like maybe said of the Prophets, who were extraordinarily appointed by God. Other are ordained by the hands of men, euen of the Governours of the Church. Now as they haue power to ordaine Ministers, when they iudge them fit for that place, so they haue power to depriue Ministers, when they iudge them vnfit for that place, and therefore obedience must be yeilded to their inhibition.

§. 197. *Of Ministers needlesse forbearing to preach.*

But to return to the point: Persecution is no sufficient cause to make a Minister cease preaching; rather then not preach, hee ought, as Paul did, preach in a chaine, if he may haue such liberty as Paul had:

How will they answer it vnto their Master, who vpon meere surmises and needlesse feares abstaine from preaching: not much vnlike to a slothfull man, that being to goe about his businesse, saith, *A Lyon is without; I shall be slain in the streete?* such ought to bee Ministers forwardnesse in performing

Other, 24.
Ministers must
use what liberty
they can.

2 A Cor 11: 32.

R. 1 Jon.
c 1 Cor 9: 12.

Whether Mini-
sters inhibited,
may preach.

f Aa. 5: 40, 42.

g Amos 7: 12, &c.

v/c 1.

b Prou. 1: 13.

vse 2.

forming his ambassage, that he do his vttermost endeavour, till he bee directly and necessarily hindered.

Heavy is that reckoning which they must make, who haue all the liberty, fauour and encouragement that they can desire, and yet preach not.

§. 198. *Of praying for Ministers restrained.*

FOR the last point, the reason why the Apostle here mentioneth his chaine, is the rather to stirre them vp to helpe him with their prayers, that hee might both bee assisted by God, in doing what hee did, and also, if it pleased the Lord, haue greater liberty to doe more good. The word in the former verse, and in this verse also translated *bold speaking*, signifieth also *liberty to speake*.

From the force of this reason, I obserue,

The more Ministers are restrained, the rather ought prayer to bee made for them.

It should seeme that the Apostle, when he wrote to the Hebrewes, was some way or other hindered, so as he could not then come to them, whereupon hauing desired them to pray for him, againe he desireth them *as if he had thus said, I am as if I were chained, so that he might be restored to them more quickly*: but most cleare is this by the practise of the Church, when Saint Peter was clapt vp close in prison, *earnest prayer was made of the Church vnto God for him.*

Prayer is the best meanes that can be vsed in this case: the most powerful with God, the least offensive to men. Note the issue of the Churches prayer for Peter.

There is also greatest need of the best meanes in this case: and that in regard of the losse which the Church sustaineth by the restraint of faithfull Ministers.

The vse which wee are to make of this point, is, that we put it in daily practise, as occasion is offered.

§. 199. *Of the need of boldnes.*

THE Apostle hauing vsed those two forcible reasons to moue them to pray for him, returneth againe to the matter, and repeateth the thing which hee would haue them pray for in his behalfe, namely, that he may *speake boldly*, which he amplifieth by the manner, *as he ought to speake*.

The word which the Apostle vseth in this latter place somewhat differeth from the former, that is a *ἄρρητος*, this a *ἄρρητος*: yet in effect they imply one and the same thing. This repetition of this point sheweth, that

Boldnes and freedom of speeche is ver needfull for a Minister: The Holy Ghost repeateth not things in vaine: wherefore that which hath been deliuered concerning this point, is the rather to be regarded. That which the Scripture againe and againe vrgeth, we must not lightly passe ouer, but giue the more diligent heed thereunto.

§. 200. *Of Pauls sealonie ouer himself.*

IN that vpon the mention of his chaine, Saint Paul vereweth his desire of this point, namey, that he may speake boldly, as if he had thus said, *Because I am chained, I doe the rather desire boldnesse of speeche*. In our four commendable vertues in him.

1 An holy ieaousie which hee had of his owne weaknesse.

2 An earnest desire of well performing his function.

3 An inuincible resolution to hold out to the end,

4 A strong affiance in the power of God.

1 For the first, he was not ignorant that an iron chain, a keeper continually by one, restraint of liberty, and feare of greater danger, were grievous to the flesh, (*For no chastening for the present seemeth to bee ioyous, but grieuous*) that they might bee meanes to dunt the freest spirit, and to make the most courageous fearefull,

(13) that

αἰς τὴν ἀρρητίαν, ἢ τὴν ἀρρητίαν.

Obser. 26.
Boldnesse needfull.

Obser. 25.
Ministers restrained, so be prayed for.

1 Heb. 13. 19.

2 Act. 12. 5.

Reason 1.

Act. 12. 7. 8.

Reason 2.

vse.

Obser. 27.
Four commendable vertues in the Apostle.

1 His ieaousie of his owne weaknesse.

c Heb. 12. 12.

that he himselfe was flesh and blood, that there needed more then flesh, euen Gods Spirit to vphold a man, to make him bold to performe his duty in a chaine: wherefore though yet he were not danted, yet hee desireth Gods help in regard of his present affliction to support his spirit, and keep him from fainting.

§. 201. *Of Pauls desire well to performe his function.*

2 FOR the second, such was his desire of courage and boldnesse to perform his function as he ought, that being in a chaine, he desireth rather still in his chaine so to doe; then to be freed from his chaine. For one would haue thought that being afflicted, he should most of all haue desired the remouall of the affliction: but he preferred *that before this*. as is more cleare and euident by that which he said to the Elders of *Ephesus*, when hee tooke his farewell of them; *I count not my life deare vnto my selfe, so that I may finish my course with ioy, and the ministry which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.*

§. 202. *Of Pauls constant resolution.*

3 FOR the third, though he had suffered much, yet as yet hee had not *resisted vnto blood*: though his liberty were restrained, yet his blood and life were preserued; therefore hee still continueth to fight the Lords battaile, and to maintaine his quarrell: In a chaine he preached, and still desireth boldly to preach, yea, though it were in a chain. Doth he not herein manifest a braue spirit, an vndanted mind, an inuincible courage?

§. 203. *Of Pauls stedfast Faith.*

4 FOR the fourth, assuredly hee beleued that God was able to giue him courage and boldnesse, notwithstanding his chaine, and mauger the fury and rage of all his enemies, or

else would he not haue desired boldnesse, now that hee was in the power of his aduersaries: but well he knew that they which chained him, were chained by his Master *Christ Iesus, who led captivity captiue*: so as they could no further retrain him then his Master permitted them; and hee was not ignorant (for himselfe said it) that *though he himselfe suffered vnto bonds, yet the Word of God was not bound*: they chained his body, but they could not chaine Gods Word.

§. 204. *Of the excellency of the foure forenamed Vertues.*

BEhold here a rare example: rare for the excellency, & rare for the scarcity of it. Admirable vertues were these, worthy our imitation.

1 They who maintain in them such an holy ieiouisie, fearing lest through the weaknesse of the flesh they may be danted with affliction, will be the more watchful ouer themselves, more earnest with the Lord in prayer to assist and vphold them, and more desirous of the help of others prayers, as Saint Paul here was: such haue been found to stand out to the last cast stedfastly, when proud crakers haue been quailed.

2 To desire while a man is vnder the crosse, rather to preach boldly, then to haue the crosse remoued, argueth a great zeale of Gods glory, and a true desire of the progresse of the Gospell, & edification of the Church: for thus hee preferreth these before his own ease, liberty, yea, and life too.

3 Constancy is that which setteth the crown vpon a mans head. They who after they haue endured some trials, shrinke in their heads, and giue ouer the fight before their life bee ended, lose the glory of their former valour.

4 But to be perswaded, that God is able to enable his seruants in all distresses and difficulties to doe that worke whereunto he sendeth them, notwithstanding their owne weaknesse, & their aduersaries power, will make men not feare what can be done against

² His earnest desire of well performing his function.

² Acts 20.24.

³ His inuincible resolution.
² Heb. 11.4.

⁴ His strong assistance.

f Ephes 4.8.

g 2 Tim 1.9.

vse.

against them, but still hold on vnto the end.

§. 205. *How most mens disposition is contrary to Pauls.*

THUS wee see what rare and excellent vertues these bee. But alas they are too rare and scarce among men: as appeareth by their contrary disposition: For

1 Many after they haue endured some small trials, grow so insolent thereupon, that they thinke they can neuer be moued, and so forget God, and care not to seeke helpe and assurance from him.

2 If they call vpon him, it is rather for deliuerance from that present crosse; in regard of their owne ease, then for any ability to honour God, or doe good vnto his Church: when men are any way afflicted, they account deliuerance from it a great happinesse, and therefore aboue all desire it: Oh that I were at liberty, saith the prisoner: Oh that I were in my Country, saith the captiue. Oh that I had health, saith the sicke man: and I wealth, saith the poore man.

3 So faire they are from resisting vnto blood, and induring till death, and so soone as^a persecution ariseth for the Gospell, they are presently so offended and affrighted, that they^b forsake their profession:

4 They so dread their aduersaries power, and so doubt of Gods almighty power and good prouidence, that they thinke it in vain to call vpon God.

The want of the forenamed graces in most men, maketh them to bee the more admirable in them who hate them; and it ought to moue vs to seeke the more carefully after them.

§. 206. *Of the necessity of preaching boldly.*

THE last clause is this, *as I ought to speake*: which some take to bee set downe by the Apostle, as a further motiue to stirre them vp to pray for vtterance and boldnes of speech in

this behalfe, because it was his bounden duty, necessity was laid vpon him; hee ought so to speake: whence may be obserued that,

It is not a matter arbitrary for a Minister to preach the Gospell, & that boldly, but a necessary thing. Necessity is laid vpon mee (saith the Apostle) and woe vnto me if I preach not the Gospell.

As much may be said of al Ministers: Their offices require as much, the charge is committed vnto them. They who do it not, omit their bounden duty: wherefore euery sleight occasion should not be an hinderance to them.

§. 207. *Of preaching after a right manner.*

BUT I take this clause rather to declare the *manner* of preaching, the a motiue to preach: and to haue reference both to his function, and also to his condition: that hee may so speake as becommeth an *Ambassador*, and so also as becommeth one which was in *bonds*. Hence first note that,

It is not sufficient for a Minister to preach, vnlesse it bee done after a right manner: What is required vnto the manner of preaching, I shewed before: the point in generall is againe vrged by this Apostle, *Col. 4. 4.* And by Saint Peter saying, *1 Pet. 4. 11.* If any speake, let him speake as the oracles of God. Thus in other functions doth the Apostle require a right manner of performing them *Rom. 12. 8.*

The same Lord who requireth the duty it selfe, hath prescribed the right manner of performing it, so as our obedience and faithfulness is declared by the one, as well as by the other.

In the duties which we performe, let vs carefully obserue how they ought to be performed; if at least in the performance of them wee desire to be accepted. Little is this in regard by many: for to insist in the point in hand, how loosely, how coldly, how rudely doe many preach the Word: as if it were enough onely to preach. Again, others fall into an other

Obser. 28.
To preach the Gospell boldly a necessary thing
1 Cor. 16.

Obser. 29.
The Word to bee preached after a right manner.

1 Pet. 4. 11.

Reason.

^a Mat. 13. 21.

^b 2 Tim. 4. 16.

extreame; they preach the Word too curiously, too conceitedly, too vainly, with too great affectation and ostentation. Little doth God regard such paines: little comfort can Ministers reape thereby.

§. 208. *Of a Ministers carrying of himselfe according to his present estate.*

Again, the Apostle implieth that,

A Minister in bonds must haue respect to his present condition, accordingly to carry himselfe: as he may not by his timorousnes betray Gods truth: so neither by his indiscreete and ouer-great boldnesse indanger the same. This doth Christ imply vnder that generall precept, ^d Be wise as serpents, and innocent as doves. Doue-like innocency will keepe vs from all fraudulent dealing, so as we shall not deceiue our Master, and abuse that trust which hee putteth in vs. Serpent-like wisdom will make vs prevent many mischeefes, which otherwise through rashnesse we might fall into. Such wisdom vsed, the Counsell at Ierusalem, when they did forbear to be too violent against all the rites of Moses Law, because of the multitude of Iewes which beleued, and permitted ^e Abstinence from blood, and from that which was strangled: yea it may be probably collected that Saint Paul ^f while he continued, by the space of two yeares disputing in the schoole of Tyrannus which was at Ephesus, preached not particularly against Diana, though in generall

he perswaded the people that ^g They are no gods which are made with hands, and also, ^h perswaded the things which concerne the kingdome of God. For certainly there would haue bene many tumults raised against him, and the Church (as ⁱ through the malice of Demetrius a siluer-smith there was afterwards) if by name hee had inueighed against Diana.

That thus we may, when we are in our enemies power, speake as we ought to speake, we are to ^k pray for the spirit of wisdom, that we may ^l discern things that differ, and that we may rightly iudge of all circumstances (as are Time, Place, Persons, with the like) and accordingly behaue our selues. That promise which Christ made to his Disciples (saying, ^m When they deliuer you up, it shall be given you in that houre, what yee shall speake: for it is not yee that speake, but the Spirit of your father which speaketh in you) and that which more generally hee made to all that call vpon him aright (namely, that ⁿ God will giue the Holy Ghost to them which desire him.) These and such like promises may assure Gods faithfull Ambassadors, that the Lord their Master will giue them vnderstanding how to deliuer their ambassage, if at least they seeke to ^o vnderstand according to sobriety, and bee not too preposterous, following the apprehension of their owne conceit, rather then the direction of Gods word. ^p O Lord grant vnto thy seruants that with all boldnesse they may speake thy Word, that so thy name may be the more glorified, and thy Church edified.

g Verse 26.

h Verse 8.

i Verse 24, 24, &c.

k Verse.

l Pray for the spirit of wisdom. k Ephes. 1. 17.

m Phil 1. 10.

n Mat. 10. 19, 20.

o Luke 11. 13.

p Rom. 12. 3.

q Act. 4. 29.

Obser. 39. Ministers must carry their selues according to their present condition.

d Mat. 10. 16.

e Act. 15. 29.

f Act. 19. 9, 10.

A