

# HVV TO LIVE, AND THAT VVELL: IN ALL ESTATES AND TIMES.

SPECIALLY,

VVhen helpes and comforts faile.



To the Reader.



**G**OOD Reader, if thou wouldest bee eased by faith in Christ after death, thou must here liue by it before death: and faith for the time of this life, hath two great uses. The first is to cut off worldly sorrowes and cares. It is the common fashion of men, to multiply their cares out of measure, and thereby to make their liues most miserable. For first of all, besides necessarie labours, they take vpon them many needlesse and superfluous busineses. Secondly, their manner is, to care not only for the labours to be done, but also for the euent and successe of their labours, that they may alwayes prosper, and neuer be crossed: but this care belongs to God alone. Thirdly, they content not themselves with their lot and condition, but seeke by all meanes to increase their estate, and to make themselves rich. Lastly, they exercise themselves not only in disposing of things present, but they forecast many matters in their heads and plot the successe of things to come. Now faith, when we haue done the workes of our callings, according to the prescript of the word of God, faith (I say) maketh vs commend to God the blessing, successe, and euent thereof by prayer and assiance in his promises, not doubting but he will giue vs all things necessarie. And if we want the blessing and successe we looke for, yet faith makes vs to renounce our owne desires, and in silence to quiet our hearts in the good pleasure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits end, knowes not what in the world to doe, being as it were plunged into a sea of miseries, faith giues direction and staies the minde. For when all temporall things faile vs, euen to the very skinne and life, faith preserues within vs an assiance of the grace and mercie of God, and the hope of life euerlasting. Faith shewes vs hidden things not to be discerned by sense and reason. Life euerlasting is promised to vs, but we die for all that: we heare of the resurrection, but in the meane season we rot in our graues; we are pronounced blessed, but yet we are ouerwhelmed with infinite miseries: abundance of all things is promised, but for all this we often hunger and thirst: God promiseth to heare vs, and to be present with vs, but he seemes oftentimes to be deaf (as it were) at our cries. Now then comes faith, which is the substance of things hoped for, and makes vs lift our minds aboue the whole world, to apprehend the inuisible and unspeakeable things of God which he hath reuealed and promised vnto vs. These things I shew more at large in this small Treatise following; reade it at thy leisure, use it for thy good, and see thou be a doer of them.

WILLIAM PERKINS.



## Hab. 2. 4.

## The iust man shall liue by his faith.



**I**N the former chapter the Prophet complaines and expostulates the matter with God, why the Iewes the people of God, should be oppressed by the Chaldeans, the enemies of God. In the beginning of the second chapter the Lord makes answer to the Prophet, and the effect of the answer is this: they shall certainly be deliuered in the time appointed, but they shall not yet be deliuered. Vpon this answer the Prophet might haply obiekt on this manner: How then shall the afflicted Iewes be able to liue in the meane season? the Lord answers by a distinction thus; The vniust man puffes vp himselfe with vaine confidence, but the iust man shall liue by his faith.

For the better vnderstanding of the words, five things are in order to bee explained. The first, what is meant by the iust man. *Iustice* mentioned in the word is two-folde: the iustice of the law, and the iustice of the Gospel. The iustice of the law, hath in it all points and parts of iustice, and all the perfection of all parts: and it was neuer found in any vpon earth, except *Adam* and *Christ*: the iustice of the Gospel hath all the parts of true iustice, but it wants the full perfection of parts: as a childe hath all the parts of a man in the infancie, though it want perfection of stature and tallnesse. And this kinde of iustice is nothing else, but the conuersion of a sinner, with a purpose, will, and indeauour to please God, according to all the commandements of the law. Thus was *Noe* iust, *Iob*, *Zacharie*, and *Elizabeth*: and thus must the iust man bee taken in this place for one that turnes to God, and by grace indeauours to please God, according to the whole law of God in his place and calling.

The second point to be considered, is what life is here meant? As death is here two-fold: the first and the second: so is life. The first, is the coniunction of the body and soule; the second is the coniunction of the whole man with God. The first, is called naturall, the second spirituall or eternall life: and both are meant in this place. For *Paul* brings this very text to proue the iustification of a sinner by faith; and iustification is a part of spirituall life; because it is the acceptance of a sinner to eternall life. And for this cause the Prophet saith, the iust man shall liue, hauing relation not onely to the time of affliction then to come, but also to eternall life.

The third point to be considered, is what is the faith here meant: And that is *iustifying* or *sauiing faith*; because we must liue by the same faith, whereby we are saued. And faith hath his effect not onely after this life, but also in this life. Wee must liue first by it, before we can be saued by it. *Paul* therefore in his owne example expounding this text, saith, *And in that I liue in the flesh, I liue by the faith of the Son of God, who hath loued me, and giuen himselfe for mee.*

The fourth point is the construction of the words; and that is two waies. The first is thus, *The iust by faith shall liue*: the words by *faith* being ioyned vnto the word *Iust*. And then the sense is this: He that is iust by faith shall liue and haue eternall life. The second is thus, *the iust shall liue by his faith*: the words by *faith* being ioyned to the words *shall liue*: and then the sense is this: The iust whiles he liues in this world, hee shall liue by his faith. This latter construction and sense I rather choose and embrace, because *Paul*, euen in this sense brings this text, *Gal. 3. 11, 12*. to proue that life eternall, and consequently iustification, comes not by working according to the law, but by beleeuing, and he makes an opposition betweene *liuing by faith*, and *liuing by workes*.

The fifth and last point to be considered, is how a man should liue by faith? because this last point is of great moment, I will spend some time in the explaining of it. That a man then may liue by his faith, two things are required: the first, that faith bee rightly conceived and grounded in the heart; the second, that after it is once conceived it *Reigne* and rule in the heart. That faith may rightly bee conceived, two things are required. The first is the knowledge of the word of God, for faith stands in relation to the word: & the word alone is the foundation of our faith. Hereupon the word is called the *foundation of the Prophetes & Apostles*, *Eph. 2. 20*. By light of naturall reason we vnderstand, that the world had a beginning and was made of God. Yet cannot reason breed in vs a certaine perswasion of this point, but onely the testimony of the word of God; & therefore it is said, *Hebr. 11. 3. By faith we vnderstand that the world was ordained by God*. And this made *Dauid* say, *Psalmes 56. 4 In God I will praise his word*. Furthermore, in the Word three things are to bee knowne, *Precepts* or *commandements*, because they teach obedience: *threatnings* because they restraine disobedience: *promises*, because they serue to confirme vs in our obedience. Again, *promises*

Gen. 6. 9.  
Iob 1. 1.  
Luk. 1. 6.

Rom. 1.  
17.  
Gal. 3.  
11.

Gal. 2. 20

are either principall, or lesse principall. The maine or principall promise is that, in which God offereth and reuealeth righteousness and life euermore by Christ. Within this promise is contained the grant of remission of our sins of necessary patience, of the assistance of the spirit of God, and of all gifts that are inseparably ioyned with faith. Promises lesse principall are concerning deliuerances in temptations, safetie in dangers, health, wealth, liberty, peace, &c. And these must all be vnderstood, with an exception of the crosse and correction: and they shall so farre forth be accomplished as they serue for Gods glory, and the good of all them that beleue. Now all these heads and points of the word of God must be knowne and that in some particular sort, that a man may liue by his faith.

The second thing required for the right conceiuing of faith, is after the word of God is once knowne, *to trust God vpon his word*: yea to depend vpon it, & to build vpon it. This is the first and principall worke of true faith: and it is called by *Paul, Rom. 1. 5. the obedience of faith*: and it is made the end and scope of the preaching of the Gospell: and not without cause. For this is the first and principall honour of God to beleue him vpon his bare word: and thereby to make a confession of the truth of God. This the diuell knew right well: and therefore the first thing that he sought to overthrow in *Adam*, was his faith in Gods word: and the scope of the first temptation, whereby he assaulted our Saviour Christ, was to overthrow that faith & confidence he had in his father: saying, *If thou be the Son of God, command that these stones be made bread*: but this thou canst not do: therefore thou art not the Son of God.

That this obedience, which we giue to God by trusting his very word, may be right obedience, it must haue fixe conditions. First of all, it must be *absolute*: for we must (as it were) shut vp our own eyes, & simply without any more ado trust God vpon his bare and naked word, and suffer our selues to be led by it. In naturall things experience is first, & then faith comes afterward. And *Thomas* following nature desired first to seele, before he would beleue. But God must be trusted, though that which hee faith be against reason and experience. Thus *Abraham* beleueed God against all humane hope, *Rom. 4. 18*. The second condition is, that this obedience must be *sincere*. For wee must trust Gods word for it self, because it is Gods word: all by-respects set apart. They which are as the stony ground, receiue Gods word and reioyce in it: and yet afterward in time of temptation go awry. The reason is, because they receive the word, and reioyce in it, not properly for it selfe, but in respect of honour, profit, or pleasure, which they looke to reape thereby. *John* the Baptist was a *burning candle*: and the *Jewes* reioyed in his light, onely in respect of the noueltie of it: and therefore the holy Ghost faith; *They reioyed in it but for a season*. The third con-

dition is, that we must trust God not in part but in his whole word: and therefore many faile in their faith, that are content to trust him in his promises of mercie and saluation, but list not to beleue him in his commandements and threats. The fourth condition is, that we must trust God in his word, *with all our hearts*, that it may take deepe root and be an *ingrafted word*. It is not sufficient for vs to haue a taste of the good word of God, and to receiue it with ioy, vlesse we thoroughly & soundly build and relye our selues vpon it. The fifth condition is, that this trusting of God must bee with an *honest heart*, that is, with an heart in which there is a distinct purpose not to sin, but in all things to doe the will of God. The good hearers are they which receiue the word *with an honest and good heart, Luk. 8. 15*. Without this can no man possibly liue by faith. He that *puts away his good conscience, makes ship-wracke of his faith, 1 Tim. 1. 19*. It is godlines alone that hath the promises of this life, and the life to come. And none can liue the life of faith, but hee that is a iust man. After that men haue made some good proceedings, & do know the word, receiue it, reioyce in it, and bring forth some fruit: if the heart for all this be *euill*; it will cause them at length to depart from God, by distrustful or by denying credence to the word. The sixth condition is, that the obedience of faith must be *stable and constant*. The Lord faith, *Heb. 10. 38. My soule hath no pleasure in them that withdraw themselves*, that is, which for a time beleue in God, and afterward pull backe their feete and goe backe from their faith.

Seeing this is the right way to conceiue faith, to know the word of God, and to trust him vpon the same word, all such as would liue by faith, must haue their hearts kindled with a de fire to doe the things before named, specially to giue credence to euery word of God. Wee may not forsake God for any creature: now we forsake him, whē we distrust him in his word. Againe, nor to beleuee God, is very Atheisme. For by this meanes God is made a lyar, and his glory and maiestie is abolished. It is the greatest part of our glory to beleuee God: as Christ faith, *Ioh. 3. 33. He that receiues his testimony, puts to his seale, that god is true*; that is, giues vnto God, as it were, a testimonial of his truth, and thereto puts his hand and seale. And what greater honor can there be then this, that the creature should giue testimony to the Creator?

Thus much of the conceiuing of faith: now follows the *Raigne* of faith. The raigne of faith is, when it beares rule & sway in the hart & life. For where faith is, there neither thought, will, affection, nor lust raignes, but faith alone. It raignes by two actions. First of all, it moues and makes vs to attend on the calling of God, & yield subiection to him in his commandements. *Paul* faith, *Rom. 3. 31. that faith establissheth the law*: & one reason is because it makes vs doe that which the law prescribes. Againe, *Paul* faith, that his weapons are *spirituall* and

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Iam. 1.  
21.

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Heb. 3.  
11.  
6.2 Cor.  
10.

*mightry, bringing euery thought in subiection to God.* Now these *mightrie weapons* are the word of God preached and beleueed. He that is borne of God cannot sin, because the *seed of God* remains in him, that is, the word mingled with faith. *Noah* his faith made him build an Arke at Gods commandement: after it was made, to enter into it, and not to dare to come out of it, till he had warrant from God. *Abrahams* faith made him forsake his countrey and kindred at Gods commandement, & go he knew not whither. And that good obedience may bee performed to euery commandement of God, faith works two things in vs, *memory and attention.* *Memorie*, whereby Gods word is laid vp in the heart, that it may be drawne out to vse, when occasion shall be offered. *Attention* is, when faith makes vs seriously to consider and to beleuee that the commandement of God is a commandement not for forme, but in truth, and that it doth indeede pertaine to vs. An example of both these actions of faith we haue in *Ioseph*, who when he was tempted to folly of *Putiphars* wife, answered, *Gen. 39. 9. Shall I doe this wickednesse, AND SINNE AGAINST GOD? Marke* here how his minde was filled and possessed with a thought and consideration of Gods commandement.

The second action of faith, whereby it raignes in the heart, is to establish & confirme them that beleuee in their obedience, and subiection to God. And this it doth, by presenting Gods promises to the mind. For by means of them it worketh foure actions in the heart. First of all, it makes vs lie vnto the true God alone, whose the promises are. Secondly, it makes vs to beleuee that God both can & will helpe vs according to our neede. Thirdly, it makes vs to hope for his help, that is, for good successe in prosperitie, & deliuerance, or some mitigation of our euils in aduersitie, according to the tenour of his promises. Lastly, though temporall blessings faile, it makes vs still to rest on God for mercie & for life euerlasting. And thus at all times it makes God to be our refuge, our castle, our rocke, and tower of defence. Thus we see generally how faith raignes.

To proceede further, the iust man liues a double life, namely, a spirituall life, and a temporall, and both of them are led by faith; as I will plainly manifest; *Spirituall life*, which is the beginning of eternall life, stands specially in foure things. Reconciliation with God, peace of conscience, ioy of the holy Ghost, and newnesse of life. Touching reconciliation with God in Christ, it is reuealed, offered, and giuen vnto vs in the maine promises of the Gospel and in the Sacraments: and it is no way in this world made ours and holden of vs, but by our faith. And in the case of our reconciliation with God, faith hath two actions, one to receiue it, the other to assure vs of it.

Touching the first, faith apprehends and receiues reconciliation on this manner; First of all the spirit of God workes in a man a ge-

nerall faith of the law, & the threatnings thereof, and it is called *Rom. 8. 15. the spirit of bondage to feare*; because it causeth in vs a fight of our finnes, an apprehension of Gods anger, feare of due and deferred condemnation, despaire of our selues in respect of our selues. This being done, the same spirit worketh in vs another faith, called *sauing or iustifying* faith: and it apprehendeth or receiueth Christ with his benefits, by certaine steppes and degrees, and they are specially three. For first of all vpon a thorough touch and lively sense of our miserie, there ariseth in the minde an earnest and serious meditation of the promise of mercie, and the benefits therein offered: and it is called the opening or piercing of the eare. *Psal. 40. 6.* Then in the second place there followes a purpose, will, desire and indeauour to beleuee, vpon consideration of the commandement of God that bids vs to beleuee and apply the promise to our selues. And further this will and desire shewes it selfe by instant and serious inuocation, which is nothing else but a flying from the condemning sentence of the law, to the throne of grace for mercie. Thirdly, after this, there followes in processe of time, a settling and quieting of the minde touching Christ and his benefits, vpon some assurance thereof, wrought and conceived in the minde by the spirit of God. And this third degree is called a *stablished thought.* *Isa. 26. 3.* On this manner come we by degrees to receiue Christ for our full reconciliation with God. For when vpon the commandement to beleuee, we doe in any measure beleuee Christ to bee our Christ, he is our Christ indeede according to the tenour of the Euangelicall couenant. Thus faith apprehending Christ for our reconciliation with God, becomes a *uisitorious conqueror* and preuailes against the Law, Satan, hell, death, condemnation, and all our spirituall enemies: and thus euery beleueer is about the Law, sinne, hell, death, euen in this life.

The second action of faith in the case of our reconciliation with God, is to certifie and assure vs in conscience thereby; and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

Hee that beleuees the Gospel, shall haue all the benefits and blessings of God promised therein. But I beleuee the Gospel, and I beleuee in Christ;

Therefore the benefits promised therein are mine.

The maior or first part of this reason, is the voice of the Gospel: the minor or the second part is the voice of the beleueing heart, which subiecteth it selfe in will and affection to the commandemēt which bids vs beleuee in Christ: & this is the act of speciall faith. And we may not thinke that this voice of the beleueing hart is a false alarm. For he that truly beleuees hath his minde and conscience supernaturally inlightned to discerne that hee beleuees. The third part or the conclusion, is the foundation of all our ioy and spirituall comfort. For it

contains in it the chiefest certentie of our adoption and saluation that can be had in this life, namely, the certentie of faith, whence followes in a lower degree in the second place, the certentie that is by works: And thus doth faith certifie all such as truly beleue, that they are the children of God.

Out of the former conclusion, or out of the certainty which is by faith, followes a full and lively certentie of the doctrine of the Gospel, worthy consideration; on this manner. There is a three-fold certenty: the first is certenty of reason, or of generall faith, when a man by force of argument is conuicted of the certenty of the doctrine of the Bible. This may bee in the wicked and vngodly without faith in Christ. After this in the elect by a more speciall worke of Gods spirit, followes a faith in Christ, and the certentie of iustifying or speciall faith expressed in the conclusion of the former syllogisme. Thirdly, after this certenty of speciall faith followes another experimental certentie of the truth of the Bible, which also faith concludes on this manner:

*The doctrine which assures us to bee Gods children, is certenty of God.*

*But the doctrine of the Gospel, beleueed or mingled with our faith, assures us to bee Gods children:*

*Therefore it is of God.*

The maior is granted of al the minor is in effect the conclusion of the former syllogisme, & it is knowne by an experience of that spirituall comfort which the godly feele in their hearts. The conclusion sets downe the certenty of the Bible vpon a further ground, then any wit or learning of man can attaine vnto without the spirit of grace, namely, vpon an inward assurance of our reconciliation with God. Of this certenty our Sauour Christ speakes notably, *Ioh. 7. 17. If any man will do my Fathers will, that is, beleue it, and subiect himselfe to it, he shall know* [namely, by that comfort which he shall feele vpon his subiection] *of the doctrine, whether it be of God, or whether I speake of my selfe.* And *Paul saith, 1 Cor. 2. 15. that the spirituall man, that is, one regenerate by the spirit of God, iudgeth all things.* Hence it followes, that such as desire to be settled for their religion, & such as desire to bee good and profitable students in Diuinitie, must first of all humble themselves, and indeatour in their hearts truly to beleue in Christ. Because hence followes the best experience of the certentie, and consequently of the vspeakable excellencie of the Bible.

Thus then we see, how wee are to receiue, hold, & inioy our reconciliation with God in Christ, by no other thing within vs, but by the meanes of our faith alone. And therefore we must haue speciall care, that we may by the vse of good meanes attaine to a lively faith. And for this cause we must do two things: first we are to labour to be conuicted in conscience of the certenty of the word. This done, we must then subiect our wils to the commandement

of God that bids vs beleue in Christ: wee must bewaile our vnbeleife: wee must strine against the same, and pray vnto God to confirme and increase our faith, by establishing our hearts in his loue.

The second part of spirituall life, is *Peace of conscience*; which is nothing else but a constant and stable tranquility of minde, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared overmuch. This peace was in *Dauid*, when he said. *Psal. 3. 5. I laid me downe and slept and rose againe*, in the midst of manifold dangers. This peace is of great excellencie, for it is the peace of God: it is one part of the *kingdome of God*: it passeth all vnderstanding: it is in stead of a guard to keepe our hearts and minds in Christ. Now this excellent peace springs out of faith, whereby we beleue our reconciliation with God. *Rom. 5. 1. Being iustified by faith, we haue peace with God.* *2 Chron. 20. 20. Trust in the Lord, and ye shall besecure.* Yea as our faith is, so is our peace: lively faith, lively peace; constant faith, constant peace; faith in life, peace in life; faith in death, peace in death: so as we may say with *Simon, Luk. 2. 29. Lord, now lettest thou thy seruants depart in peace.*

The third part of spirituall life, is the *ioy of the holy Ghost*: & that is, to reioyce in God, because he is our God, and in Christ because he is our Christ. And this kind of ioy is not taken from vs, or abated in afflictions, but rather increased. *Rom. 5. 3. We reioyce in tribulations.* And, *Heb. 10. 34. Yee endured the spoyling of your goods with ioy.* Now, our faith in the promise of life is the mother & breeder of this ioy, which ariseth of that happie and blessed conclusion that faith frames in the mind; I beleue: therefore the blessings of God promised in the gospel, are mine. Thus saith *S. Peter, Beleueing ye reioyce with ioy vspeakable & glorious.* Again, the continuance & increase of our faith, is the increase of this ioy.

The last part of spirituall life, is *newnesse of life* and conuersation, whereby we are borne anew, and made new creatures: not because the substance of body and soule is changed, but because the image of God is restored. Now this change both for the whole and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promise, or from Christ crucified, who is propounded in the promise, and that as the said word, or Christ is apprehended by faith. *Act. 15. 9. Your hearts being purified by faith.* *1 Iohn 3. 3. Hee which hath this hope purifieth himselfe.* *1 Pet. 1. 22. Your sinnes are purified in obeying the truth.* And againe, *Being borne anew of the immortal seede of the word.*

The parts of newnesse of life are specially three. True wisdom, good affections, good workes. True wisdom is to aduise of good things, and to vse good meanes for the execution thereof. This wisdom ariseth of our faith in the word of God. *Dauid saith, Ps. 119. 98, 99. He was wiser then his teachers, and wiser*

Phil. 4. 7.  
Rom. 14.  
17.

Phil. 3. 1.

1 Pet. 1.  
8.

then the ancient: and he renders the cause thereof from the worke of his faith; *For thy testimonies are ever with me, & they are my meditations.* Out of the same fountaine spring all good affections. The loue whereby we loue God, comes of our faith, beleeuing the loue wherewith God loueth vs. The perswasion of the forgiveness of many sins in the woman that washed Christ his feete with her teares, caused her to shew much loue to Christ. Godly sorrow, when the heart is grieved properly for the offence of God, ariseth of faith apprehending and beleeuing the mercy of God in Christ. And in euery good worke, there is a three-fold action required. First, there is required an act of general faith, which is to beleuee, that the work to be done in his kinde pleaseth God. *Whatsoever is not of faith is sinne.* The second is an act of iustifying faith, which is to purge the heart, and to cause it to bring forth the good work to be done. *Pf. 116. 10. I beleueed, therefore I spake.* The third is also an act of iustifying faith, that is, when the worke is done, to apprehend Christ, whoby his merit is to couer the defect of the workes: because no worke of ours can please God without remission of sinne.

Thus newnesse of life with all parts thereof, hath his off spring of our faith. Yea after that a man is once made a new creature, faith giues him his life and sense: faith is the eye of the minde, whereby we behold Christ in the word and Sacraments. By this faith *Abraham saw the day of Christ and reioyced.* With this eye we may sufficiently behold Christ; and bodily sight in this case is not necessary for the time of this life: therefore Christ saith, *Ioh. 20. 29. Blessed are they which haue not seene, and haue beleueed.* Again, faith is the hand of the soule, whereby we may hold on Christ, and receiue him with all his benefits. It is the mouth of the heart, whereby we feed on Christ, eating his body & drinking his blood to eternall life. It is the feet of the soule, that makes vs walke with God. Lastly, it is a meane to bring vs into familiaritie with God. For it is an eare whereby we heare God speak to vs in his word; and it is as it were the tongue of the soule, whereby we speake to God by inuocation of his holy name.

To goe yet further, spirituall life is most of all manifest in afflictions and temptations, in the bearing whereof faith reignes: and that by a three-fold action. First of all, it makes vs to depend on Gods promises, and to trust God without limitation. For it doth not limit God to any set time of deliuerance; but leaues all to God, *Isa. 28. 16. He that beleuees, doth not make haste.* *Daniel, Dan. 9. 10.* waited 70. yeeres for deliuerance out of captiuitie in Babylon, and then finding the time of deliuerance to be at hand, he prayed to God for the same. Again, faith doth not limit God to any meanes of deliuerance. God made promise to *Abraham* of a blessed seed. For the verifying of this promise hee gaue him *Isaac* in his old age. This done, he commands him to offer his only Son

A in sacrifice. A grieuous crosse: for by this meanes all hope is cut off, touching the promised seed. Yet by faith *Abraham* still beleuees the promise, and that in the very offering of his sonne. Lastly, faith doth not limit God for the measure of affliction. *Iob* saith, *Iob 13. 15. Hee will trust in God, though he kill him.* It was a grieuous affliction for *Daniel* to be driuen out of his kingdome by his owne son, yet mark what he saith in the flight, *2 Sam. 15. 26. If hee say, I haue no delight in thee, behold, here I am, let him do unto me as shall seeme good in his eyes.* The second action of faith, is to make vs beleuee the promises of God, when we feelee the contrary, & in one contrary to beleuee another. When

B we feelee our own sins; it makes vs beleuee our iustification: when we feelee our wretchednes, & misery, it makes vs beleuee our happinesse: when we feelee nothing but death, it makes vs beleuee our eternal saluation: when we apprehend Gods anger, and feelee him to be our enemy, it makes vs to apprehend his mercy, and to beleuee his fatherly kindnes. When Christ was forsaken of God, he euen then by his faith beleuees God to be his God. The third action of faith in afflictions, is to assure vs of Gods presence, and to behold him with the eyes of faith. Thus *David* saith, *Psal. 16. 8. I haue set the Lord alwaies before me: for he is at my right hand.* *Moses* left Egypt, and feared not the wrath of the king; because he saw him that was invisible.

C When the seruant of *Elisha* feared ouermuch the host of the king of Syria that compassed the towne of Dothan, the Prophet prayes to God for him, that his eyes might be opened, to see the fiery charrets of the Angels of God protecting him: and we likewise are to pray to God, that the eyes of our minds may be opened, to beleuee and to acknowledge the same or the like protection. And thus are men to liue by faith in the midst of their afflictions.

By this which hath beene said, wee are admonished first of all to acquaint our selues with the promises of God, as they are recorded in the booke of the Prophets & Apostles: secondly, at all times to build vpon them by our faith, and not to suffer our selues to be drawne from them, though all temporall blessings of God faile vs; yea health & life it selfe. This isto arme our selues with a shield against all the fierie darts of the diuell, and to put on a breast-plate, that will saue the heart and life, though otherwise in temptations we be grievously maimed and soyled.

Thus much of spirituall life. That our temporall life is lead by faith, I make it thus manifest: Temporall life is preferred and maintained by an honest calling: euery calling hath his labour and work: and the labour of all callings hath miserie and trouble for his companion and fellow; and in all these faith raignes and beares the sway in them that beleuee.

For the first, that is, for the choosng and holding of our callings with good conscience, there is required a double vse of faith: For we

must haue a faith, whereby we must be assured that our callings are good, & lawfull in themselves: as *Paul* saith, *Whosoever is not of faith is sinne*. For the setting of this faith, this rule must be remembred, that offices & callings which serue to preserve the good estate of any family, Church, or common wealth, are lawfull & of God: because these are estates ordained of God, and established in the commandements of the morall law, specially in the first, fifth, & sixt commandements. Againe, faith is required, whereby euery man must beleene, that the calling in which he is; is the particular calling in which God will be serued of him. For vnlesse the conscience be settled in this, no good work can be done in any calling. And for the better establishing of the conscience, another rule must be remembred, That they which are furnished with gifts for their callings, namely, aptnesse and willingnesse, and are thereunto called or set apart by men, whom it concerns to call, are indeed called of God. Thus the Elders of *Ephesus* hauing gifts to feede, and being not called of God immediately, but by men, are said to be *made ouerscers by the holy Ghost*. And *Paul* saith, that God committed not only to himselfe, but also to *Timothy* the ministration of reconciliation: and yet was *Timothy* not called immediately of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called thereto, by them whose dutie it is to call, may assure himselfe, that he is called of God, and from this double faith and perswasion; that our calling is lawfull in it selfe, & lawfull or pleasing God in respect of vs, ariseth an assurance of the presence of God, and of his protection, when we walke in the duties of our callings.

In the labour and work of our calling, there is required a double action of faith. The first is, to order our labours, that they be done in good manner, that is, in obedience and to good ends; that is, to Gods glorie, and to the good of men, with whom we liue. In this respect is *Noah* said to build an *Arke* by faith, and good Princes to order their common wealths, and in way of protection to make warre with their enemies: and thus must euery man of euery office, calling, trade, occupation, doe his duty by faith. The second action of faith is in our daily labours to restraints and moderate our care. Men commonly take vpon them a double care: one is to do the workes and labours of their callings; the other is to procure a blessing & good successe to their foresaid labours. But faith in Gods word where it reigns, it stirs vp the hearts of men onely to the first care, which is in the performance of their painefull labours & duties, and it restraines them from the second, causing them to leaue it to God. For when men haue done the dutie that appertaines vnto them, then faith makes them without any more a doe, to waite for a blessing on God. To this purpose the holy Ghost

A faith, *Psal.* 55. 22. *Cast thy burden on the Lord, and he shall nourish thee*. Againe, *Be nothing carefull, but in all things let your request be shewed vnto God, in prayer & supplication with thankes giuing; & Cast your care on God*. Now this faith, whereby we depend on God for the successe of our labours; hath an infallible ground, namely, that God best knowes our wants, and he will giue vnto vs all things which hee in his wisdom knowes to be necessary. *Christ* saith, *Mat.* 6. 31. *Your heavenly Father knoweth that you haue need of these things, with that food & rayment*. Againe, *He careth for you; and, Nothing shall be wanting vnto them that feare God*. If men would by faith build on these promises, they should not need like drudges of the world to foyle and spend themselves, and the best part of their dayes in worldly cares, as they do: for they should haue a greater blessing of God with lesse care, if they would trust him: & they should haue farre more time then they haue, to care for heauen and heavenly.

Thirdly and lastly, euery calling since the fall of *Adam* hath misery and affliction to bee his companion. And for the quiet bearing of the miserie of euery calling, faith is of great moment. For it workes patience by perswading and settling our minds in two things: the first, that God is well pleased with vs, and that wee are reconciled to God in *Christ*: the second, that all our miseries shal in the end turne to our good and enlasting saluation: and where these two perswasions take place, there is contentation in any estate.

Thus much for the meaning of the text, now follows the vse. The first and principall vse concerns the information of our iudgement, in the maine point of our saluation. For hence *Paul* hath taught vs to gather, that a sinner is iustified before God by his faith without the workes of the law. And he disputes on this manner: *If a sinner be iustified by faith, hee is not iustified by the law: but a sinner is iustified by faith, therefore hee is not iustified by the law*. The conclusion is propounded in the 11. verse of the 3. chapter to the *Galatians*. The maior is confirmed in the 12. verse by the diuers manner of iustifying: *The law* (saith *Paul*) *iustificeth by doing, not by beleeuing; and faith iustificeth not by doing, but by beleeuing*. The minor is confirmed in the 11. verse by the testimony of the Prophet *Habacuk*: *The iust shall liue by his faith*. And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the law as are done by nature, but not by grace: they erre and are deceived. For hee opposeth not workes of nature and workes of grace, but workes and faith, doing and beleeuing: and the Prophet saith very plainly; and marke it: that the iust man, who is a dooer of the workes of grace, is iustified and liueth not by his workes, but by his faith. Againe, where they make a double iustification; one whereby a sinner is made a iust man, the other whereby a iust man is made

Phil. 4. 6

1. Pet. 3. 7

1. Pet. 5. 7  
Psal. 34. 9

Gal. 3. 11

more iust: and teach that the first is by faith without workes, and the second by faith and workes, they erre likewise. For not onely a sinner vnconuerted, but the iust man stands iust, & is stil iustified by his faith without his workes. *Paul* when he alleadged this text knew but of one iustification, whether we respect the beginning, or the continuance and the accomplishment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination* and a *change*. If we examine our liues by this text, we shal find two maine faults and aberrations in the liues of men. The first is, that they reiect and put away the rule of direction that serues for the ordering of their liues. And this they doe, when they doe not beleue and trust God in his word. And we may not think, that this our vnbeleefe is a small matter: because it is a mother sinne of all other sinnes: and it is the principall law of the kingdome of darkness, not to beleue God. Hereupon our enemye Satan endeauoured by all meanes to imprint this lesson of vnbeleefe in the mindes of our first parents: and hauing effected his purpose, hee euer since endeauoured to make this sinne to raigne in the liues of men. It raignes commonly by seuen speciall fruits or sinnes. The first is *Atheisme*, when men deny God and his word. *Atheisme* hath two parts: *Epicurisme* and *Temporising*. *Epicurisme* is, when men contemning Gods commandements, threatnings, promises, care for nothing but meate, drinke, and pleasures. *Temporising* is, when men imbrace religion so farre forth as they are forced by lawes & times, & no otherwise. These are the common sinnes of our dayes. The second fruit is *Heresie*, and that is, when men distrust God in some article of faith. This fruit abounds in the last age of the world: because in these times the diuell hath received the heresies of the former ages. The third fruit is, *Apostasie*, and that is when men change their faith and religion. And this change is made, when the euil heart of vnbeleefe causeth them to depart from the liuing God. This hath bin the fault of the people of this land in the daies of persecution. The fourth fruit is *Hypocrisie*, which is to make a shew and pretence of faith, and to want the power of it in honest & godly conuersation: or againe, hypocrisie is nothing else, but the vnbeleefe of the heart, couered over with the false appearance of faith. And it is the common sin of these times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great sway. For men make the highest degree of profession that can bee, when they come to the Lords table; and yet afterward take to themselves libertie to liue and doe as they list. The fifth fruit is, *carnall securitie*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe one stil in their sinnes, flattering and soothing themselves. Thus the sonnes in law

of *Lot*, when they heard of the destruction of *Sodome*, esteemed it but as a mockerie. Thus did the Iewes make a league with hell and death, and said with themselves that the scourges of God should not come at them. And in this last age of the world, men shall addiect themselves to pleasures and profits, thinking nothing of any iudgement of God, till vengeance befall them. The sixth is, *wisfull ignorance* of the will and word of God. For the diuell blindes the minds of the vnbeleeuers, that the light of the Gospel shine not vnto them. This is the fault of our common people: who commonly hold an opinion, that it belongs not to them to know the word of God: because they are not learned (as they say:) or because they haue other businesse to thinke on. The last fruit is *worldlines*, and that is, when men mind nothing but worldly matters. And this comes of the want of faith in the prouidence of God. These are the principall fruites of vnbeleefe, whereby it may easily be discerned and described where it is. And if any man thinke himselfe to haue a falsnesse & perfection of faith, as many doe: euen this one thing is a sufficient argument of his vnbeleefe. For it is the first steppe to faith to see in our selues the want of faith.

The second maine aberration in the liues of men is, that they set vp false rules to order their liues by: and they are foure. The first is the *light of naturall reason*. For many are of opinion, that is sufficient to the pleasing of God, if they liue ciuilly, that is, do iustice to euery man, and liue peaceably, hurting none. This is the blind Diuinitie of the world, that if they carry themselves thus and thus, whatsoever their sinnes be, God will hold them excused. But they are farre wider for in a life acceptable to God, faith is required, the light of reason wil not serue the turne. *Paul* saith, *Rom. 8. 7* 1. *Cor. 2. 14*. *The wisdoms of the naturall man is enemie to God; and he cannot discerne the things of God.* The Pharisees had ciuill iustice & goodness: yet saith Christ, *except your iustice exceed theirs, ye cannot enter into the kingdome of heauen.*

The second false Rule is *sense*; that is, seeing and feeling: by this men commonly liue. If we enioy the good blessings of God; health, wealth, libertie, peace, honour, good report, then we can trust God; but if he withdraw his blessings, and present himselfe to vs with an emptie hand, we trust him no longer, nay we murmur and despaire, and without feare of God, vse any vnlawfull meanes to releue our selues. Though we haue his pretious word, yet doe we not trust him vpon his bare and naked word, vnlesse withall he lay down vnto vs some good pawne, and makes vs to feeble and enioy his good blessings. Again, if any man, that is our friend, make promise of help or deliuerance in any danger, we rest content and finde our selues much eased thereby: and yet the promises made by God in his word of helpe and deliuerance, though they be often read vnto vs, and often vrged, breed not the like

7. fruits  
of vnbeleefe.

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Heb. 3. 12

4.

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Gen. 19.  
14.

16a. 8.  
15.

Mar. 24.  
37.

6.

2. Cor. 4.

7.  
Mat. 5.  
30.

Mat. 5.  
20.



contentation. Hethat on his death bed hath commended his children to some trustie friend, departs more quieted in minde, then if he had comended the without helpe of friend to God their best father. A man vpon good security lends to another an 100. pounds, hoping for the principall with the increase at the yeares end: yet dare not he skarse deliuer an 100. pence to the poore members of Christ, vpo the promise & bond of God himselfe, who faith, *Prou. 19. 17. He that giues to the poore, lends to the Lord, & he will returne the said gifts with a blessing.* Now all this comes to passe, because men rather trust them whom they see, then God whom they neuer saw. Moreouer, it is a property of them that doe indeede beleue, to iudge their estate by feeling: but herein they deceiue themselves: For we must liue by faith and not by feeling; and feeling is often deceitfull: Because such as finally fall away from God may haue a feeling, or tast of the good word of God, and of the powers of the life to come.

The third false Rule, is *false faith*, which is without or against the word. Thus the Turke liues by his false faith: the Iew by his, the Papist by his; for he beleues as wel the Traditions of men, as the word of God, & he puts his trust not onely in God, but also in the Creatures, namely, Saints and Angels. Thus also do Magicians, forcerers, witches, enchanters, whatsoever they doe, by a Satanicall faith in that couna: which they haue made with the deuill. And such persons as aske counsell of witches and wizzards: called cunning men & women: helpe themselves onely by their false faith. For when they vse charmes or spels, or like Satanicall ceremonies, they commonly find successe, & are helped of the euils that be-tide them. And that comes to passe on this manner. In the vse of the foresaid ceremonies prescribed & deliuered by witches, they haue a blind and erroneous faith: vpon their faith followes a Satanicall operation in effecting of the cure desired. For charmes and spels being but words, haue no vertue in them to ease or helpe man or beast, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the diuell vpon mans faith. Let our common people think on this, who though they much boast of their faith in Christ, yet when they are in any extremity, or danger, very commonly practise this Satanicall faith.

The last false rule, is *the lust of the heart*: and by this rule doe most men square their liues. The lust that commonly rules is threefold: lust concerning bodily pleasure, lust of worldly wealth, lust of honour, as *S. Iohn* faith, *1. Ioh. 2. 16. Whatsoeuer is in the world, is the lust of the flesh, the lust of the eyes, and the pride of life.*

Thus much of the examination; now folloves the change. That wee may change our liues in respect of vnbeleefe, foure things are required. The first, is that wee must acknowledge and bewaile our vnbeleefe, with the ma-

nifold fruits thereof. And we haue good cause to do so. For by vnbeleefe the diuell crosse his kingdome in mens hearts, and works his pleasure in vs and vpon vs. Secondly, vnbeleefe corrupts, & defiles all our actions whatsoever, though otherwife they be good and lawfull in themselves, *Paul* faith, *Tit. 1. 15. that to vnbeleefe, uers all things are vncleane, yea their minds & consciences are defiled.* Thirdly, vnbeleefe deprives vs of the good blessings of God which otherwife we might enioy. *If ye beleene not, ye shall not be established*, faith the Prophet. In Capernaum Christ could not doe great wonders, by reason of their vnbeleefe. Lastly, vnbeleefe plucks downe vpon men the plagues & iudgements of God. *Moses* and *Aaron* were barred the land of Canaan for their vnbeleefe. A certaine Prince was troden to death in the gates of Samaria, because he would not beleue the word of the Lord by the mouth of *Elisba, Zacharie* was dumb for a time; because he would not beleue the message of the Angel. Many at this day, when the iudgements of God lye heauy on them, say presently they are fore-spoken, and they cry out on this or that suspected witch. But such persons are often deceiued. For the great witch that doth them all the hurt, is the vnbeleefe of their hearts whereby they distrust God in his Word: and this sinne alone, if there were no witches in the world, is sufficient alone to prouoke God to plague and punish vs sundry waies, and that grievously. Therefore let vs with bitterness of heart bewaile our vnbeleefe: and the rather, because it is a step to faith to acknowledge the want of faith.

The second thing to be done, is to make examination whether we be in conscience conuicted of the certaintie of the word or no. If we be not, we must labour to be conuincd. Because that naturall atheisme, whereby we doubt whether the books of the Prophets and Apostles bee the word of God or no, hinders the certaintie of faith. For the settling of the conscience in this point, these arguments may be vsed. The first; it is a principle in nature that there is a God: if there be a God, nature can say he is to be worshipped: if he be to be worshipped, he hath reuealed himselfe and his will to man, for otherwise he cannot be worshipped. And this reuelation is to be found in the writings of the Prophets and Apostles and in no other writings of men: because we find the doctrine of Scriptures to be agreeable to the very nature and maiestie of God, and so is no other doctrine or learning whatsoever. For it is the most ancient, & all other religions come farre short of it. It is one and the same, euermore consenting with it selfe, without change or alteration. The Apostles agree with the Prophets: the Prophets with *Moses*: and all with the first reuelation made at the creation. Again, (4) it discouers and reueales the secret thoughts of men, that no arte or learning can discouer: and this argues that it was penned by him who is the searcher of all hearts. The

Eph. 2, 2.

Ia 7. 9.

Mark. 6, 5

Num 20,

12

2. Kin. 7.

12. 17.

Luk. 1, 20

1. Io.

2. Psal 13

6. 11. 13.

and, 14.

Luk. 28.

11, 12.

Apoc.

8. 7.

1. Cor. 2.

14.

Mar. 12.

24.

Psal. 7. 8.

Ia. 2. 15.

Luk. 12.

12. 46.

Num. 20.

12.

Psa. 51. &amp;

106. 11. &amp;

7. 12. 13.

1. Tim. 1.

13.

second argument is a wonderfull *Evidence* of *A* *the truth*, not to be found in any other writings in the world. This evidence stands specially in eight things. The first is, that the writers of Scriptures fully & plainly set down their own faults, yea their chiefest faults, not sparing to shame themselves in mans reason: and this argues; that in writing they were guided by the spirit of truth. The second is, that the books of Scripture contain many misteries about the reach of mans reason, yet not against reason: because we may discern a truth in them, and that by grounds and principles of reason. The third, that the speeches of Scripture aime not at by-respects, but simply & absolutely giue & ascribe all glory to God alone. The fourth is, that the Scriptures containe full and perfect doctrine for the pacifying, settling, & directing of the conscience in all things. The fifth, is the holines and purity of the law of *Moses*, in that it accuseth and condemneth all men of sinne, and prescribeth perfect righteousness. Herein it surpasseth the lawes of all countries, common wealths, kingdoms whatsoever. The sixth, is the wisdom that appeares in the policy or gouernment of the Common wealth of the Iewes set downe by *Moses*. The seauenth, is a reconciliation of iustice and mercy propounded in the Gospel. For in Christ iustice and mercy meet, & iustice after a sort giues place to mercy. The eight thing, wherein the evidence of truth appeares, is the consent of Scriptures with it selfe: for doctrine agrees with historie, and euery part with euery part. This manifold evidence of truth, shewes that Scripture is fro the God of truth. If any say, that they find no such euidence in Scripture, I answer, it is their own fault: for if they would seriously reade the Scriptures with prayer to God, it would appeare. The third argument, is the efficacie of the word: which appears on this maner. Gods word is flat contrary to the nature and disposition of man: and yet for all this, when beeing preached, it conuinceth and condemneth men of sinne, it turneth and conuerteth them to it selfe, and causeth them to liue and dye in the loue and obedience thereof. This could it neuer do, vnlesse it were of diuine operation. The fourth argument is, that the prophets and Apostles wrought miracles for the ratifying and confirming of their doctrine. Now these miracles surpass the strength of nature, & were immediately from God: and therefore the doctrine thereby confirmed was also of God. The fifth & last, is, that the writings of the prophets & Apostles contain many prophecies or predictions of things to come, that none could foresee or foretell, but God. The name of *Iosias* and his doings are foretold 330. yeares before his birth. *Cyrus* and his doing are mentioned more than an 100. yeares before he was borne: now these and the like prophecies argue that the whole doctrine is of God. By these & like arguments are all that inwardly doubt of Gods word, to settle and establish their consciences.

This done, then followes the third point: and that is, that wee must search and inquire what is the substance and scope of the word of God. The scope of the whole Bible is Christ with his benefits, and he is reuealed, propounded, and offered vnto vs in the maine promise of the word: the tenour whereof is, that God will giue remission of sinnes and life euerlasting to such as will beleue in Christ. To this maine promise, God hath added a maine commandement, which bids vs to beleuee the said promise, or to apply Christ with his benefits vnto our selues. Now then our third dutie is, to subiect our hearts and wills to this commandement that bids vs to beleuee in Christ. This is the subiection of faith, of which two things must be obserued. One is that this is the first subiection that we can giue to God, to trust him vpon his promise for the pardon of our sinnes, and for eternall life. And from this subiection of faith, ariseth our subiection to the whole word. In Christ are all the promises of God, yea, and Amen: the lawe and the obedience of all the commandements thereof is established by faith; without Christ no good things can bee done. The second point is, that this subiection is easie in respect of that subiection which the law requires. The perfect obedience of the law is impossible to al men except Christ, yea to such as are borne anew of the holy Ghost, though for the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so farre forth possible to all that will and desire it, that whosoever doth seriously but will to beleuee and to be conuerted, doth indeed beleuee and is conuerted, and doth please God, and shall not perish eternally; although the beginning of this faith and conuersion be weak, so it be in truth and not counterfeit. *Isa. 1. 19. If ye will and obey, yee shall eat the good things of the land. Luk. 11. 13. Your heavenly Father giveth the holy Ghost to them that desire him. Mat. 11. 30. My yoke is easie and my burden light.* Therefore let vs trie our selues whether we haue wil to subiect our selues to the word of God, that bids vs beleuee in Christ, neuertheless we may not thinke that this will to beleuee is in our power. For it is by the speciall mercy of God stirred vp in the hearts of the elect, by the operation of the holy Ghost.

The fourth and last thing in this change is, that faith in Christ or in the word beleueed, must raigne and rule in the heart: bringing the whole man in subiection to the whole word of God. And this faith in Christ doth: because when it is once settled in the heart, it works in vs a full and settled faith of euery part of the word of God; namely, of his precepts and of his threats: Here then our dutie is to subiect our selues by means of our faith to the whole word: and to suffer nothing within vs but it alone to beare sway. This is the will of God; Let the word of God dwell in you plentifully. The good ground yeelds it selfe and giues place, that the

1. Ioh. 3. 23.

2. Cor. 10

Heb. 4. 12  
2. Cor. 10  
7.1. King.  
13. 2.  
16. 44.  
end.

Col. 3. 16

feede.

ced may take deepe root. It is a blessed thing to haue the kingdome of God erected in our hearts : now this kingdome is erected, when the word of God keepe all the power of body and soule in subiection. And when our faith in Christ brings our thoughts, affections, words, deeds, sufferings, in subiection to the word of God, then we liue by faith.

The third vsē followeth: in that we are to liue by our faith, wee are taught to seeke for knowledge of the will and word of God, and daily to increase in the same knowledge; specially to acquaint our selues with the commandements of God that concerne vs, with his promises, and threatnings. For faith is the life of our soules, & the word is the life of faith; because it is first kindled and afterward confirmed by the hearing of Gods word. Again, the word moderates our faith, that we beleue not more then we should, or come short in beleueing. The word therefore that serues thus to limit our faith, must be knowne in his seuerall heads and points.

Fourthly, hence we learne how wee are to carry our selues in greatest dangers, as in the time of plague and pestilence, in the time of famine, in the time of warre and bloodshed, in the time of our last and deadly sickenesse. We haue then need of great helpe: and the onely way is then to stay our selues and establish our hearts by our faith on Gods promises. It is the very scope of this text to teach this one point of doctrine to the Iews, being now oppressed by the Babylonians. David in danger and Christ in the time of his passion, by their faith commended their spirits into the hands of God. Of the Martyrs & Saints of God, some were by their faith imprisoned, some racked, some stoned. Faith in perilous times is of great vsē. First when a man is halfe dead, it quickens and puts life in him; as David saith, *Psal. 119. 49. 51. Remember the promise made to thy seruant, wherein thou hast caused me to trust: it is my comfort in my trouble: for thy promise hath quickened mee.*

Vnderstand here the promise as it was tempered and mingled with his faith. Again faith in the times of danger doth as it were sense and copass vs with the promises of God. This may be gathered by the opposition that is between these words and the former. *The vnjust man puffes vp himselfe*, saith the Prophet, or builds towers of defence vnto himself: but the iust man only beleuees; & that shall be to him in stead of all the towers in the world. For it brings vs vnder the presence, wing, & protection of God, it makes him to be our safeguard, and tower of defence: This doctrine is to be thought on the rather; because, though we now inioy peace & other blessings of God, yet our common sins and especially our vnbeleefe, calls downe for the great and grievous iudgements of God.

Moreouer, hence we are taught that euery man must haue a faith of his owne, *The iust man must liue by his O W N E faith*, saith that Prophet. And good reason, for euery man is a

A creature of God, and must doe his homage to God by beleueing in him: and because euery man hath need of Christ for himselfe: therefore must euery one haue a faith of his owne to lay hold on Christ. It may be objected, that sometime the faith of others hath saued men, *Mark. 2. 5. When Christ saw their faith, he said to the sicke of the palsey, thy sinnes are forgiven thee.* And, *Iam. 5. 16. The prayer of faith shall saue the sicke.* I answer, that the faith of one man may be a meane to procure health of body and other temporall blessings, yea faith vnto others; yet cannot any man receiue pardon of sinnes, and eternall life but for himselfe. Therefore when it is said in the first place, *When hee saw their faith*, the faith of the palsey man must not be excluded but included; and the place of *Iames* speaks only of the bodily health.

Again, it may be alleadged, that seeing we are iustified by the iustice of another, namely, of Christ: we may also be iustified and saued by the faith of another. I answer, that the reason is not alike, because the obedience of Christ is both his and ours: his, because it is in him; ours, because it is applyed vnto vs by God, and receiued by our faith: and the like cannot be said of the faith of any other man.

Thirdly, it may be alleadged, that Infants haue no faith of their owne, I answer, there be 3. opinions touching infants faith. The 1. that infants haue a full faith wrought in them by the holy Ghost, because it is said, *Matth. 18. 6. Who soeuer offendeth one of these little ones that beleeues in me.* But this opinion seemes to be an vntruth: because faith presupposeth vnderstanding and knowledge, which infants want. Again, if infants receiued to beleue whē they are yong, they would no doubt shew it when they come to be of yeeres, but faith they shew none, vnlesse they attaine vnto it afterward by diligent teaching and instruction. And the place in *Matthew* may be vnderstood of men of yeeres, who if they haue corrite & humbled hearts, are little ones beleueing in Christ. Again, children after some yeeres by good education and instruction, may attaine to some knowledge, and consequently to faith. Thus *Timothy* was brought vp in the Scriptures of a childe. The second opinion is, that all places of Scriptures intreating of faith are to be vnderstood of men of yeeres, & that children are saued by some other vknowne and vnspcakable way without faith. I somewhat doubt of this; because it is said, *Who soeuer beleueeth not, is already condemned.* Again, *Without faith it is impossible to please God.* The third opinion is, that children haue faith after a sort: because the parents according to the tenour of the covenant, *I will be thy God, and the God of thy feede*, beleue for themselves and their children; and therefore their faith is not onely theirs, but also the faith of their children. Hence it is that the Scripture saith, *If the roote be holy, the branches are holy*: and, *If ye beleue, your childre are holy.* According to humane law,

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Mar. 16.  
16.  
Heb. 11. 6

Rom. 11.  
16.  
1. Cor.  
7. 14.

the father and his heires are but one person, the father covenanting for himselfe & his children: what then should hinder, that the father might not beleue for his child, and the child by the parents faith haue title to the covenant & the benefits thereof? It is alleadged, (a) that by this meanes children shall be borne beleue-ers, and so be conceived and borne without originall sinne. *I answer:* Beleueing parents sustaine two persons: one, whereby they are men; and thus they bring forth children ha-ving mans nature with all the corruptions of nature. The other, as they are holy men and beleueers; and thus they bring forth infants that are not so much their children as the chil- dren of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the blessings of the covenant. Children proportionally sustaine a double person: If they be con- sidered in and by themselves, they are conceived & borne in Originall sinne. If they be con- sidered as they are holy, & beleue by the faith which is both theirs & their parents faith, and consequently haue by this means title to Christ and his benefits; originall sinne is couered and remitted. If it be said, that by this meanes all children of beleueing parents are the children of God; I answer, that we must presume that they are all so; leauing secret iudgements to God. To this third opinion I most encline: be- cause we are to iudge that infants of beleueing parents in their infancie dying, are iustified, & I find no iustificatio in scripture without faith. And this hath bin the iudgement of the ancient Fathers. *August. serm. 14.* of the words of the Apostle, *How (saith he) doe infants beleue? by the faith of the parents: If by the faith of parents they be purged, by parents finnes they are polluted. The body of sinne in the first parents begot them sinners: and the spirit of life in the latter parents did regenerate them to be beleuers.* *Bernard. epist. 77* faith, *Among the nations as many as were faithfull, if they were of yeres, we beleuee that they were cleansed by faith and the sacrifices, and that the parents faith alone auaileth for children, yea that it is sufficient for them.* Again, *It is meet and for the honor of God, that to whom age denies their own faith, grace should grant to them a benefit by the faith of another.*

Thus then it is manifest, that euery person must haue a faith of his owne. Hence we learn, that the doctours of the Romish Church erre and are decieued, (a) when they teach, that a man may rest himselfe in the faith of his teachers, beleueing in sundry things onely as the Church beleuees; though hee know not distinctly what is the faith of the Church. Again, here the Popes pardons fall to ground. For in vaine doth the Pope by the power of the keyes, apply the meritorious workes and the satisfactory sufferings of one man to another, considering euery man is faued onely by his owne faith. The wife virgins professed that they had oyle no more then serued their

owne turnes. They knew not the popish doctrine, that men might haue good workes enough for themselves, and an ouerplus for others. *Hilarie* gathereth hence, that one mans good workes cannot be applied to another. *Hierome* faith, *Euery man shall receive a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The speech of *Leo* may stop the mouthes of the Papists. *Though (saith he) the death of the Saints be precious in the sight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue received crowns, but they haue not given crownes. And the fortitude of beleuers ministers examples of patience, but not gifts of iustice.* For the deaths of them all were private or particular: neither did any of them by his funerall discharge another mans debt: considering among the sonnes of men, Christ our Lord is onely found in whom all are crucified, dead, and buried, and risen againe. *Paul* indeede faith to the Corinthians, that he desired to be blessed for their soules: and, that hee suffers all things for the elect: but this hee speakes in respect of his Apostolical ministry, & not in respect of any workes of satisfaction, performed by him in the behalfe of others. Again, he faith, *I beare in mine owne body the remainders of the sufferings of Christ: but these remainders are the sufferings which euery man must beare for himselfe.* For euery discipole of Christ, must take vp his owne crosse, and so accomplish the sufferings of the whole mysticall body.

Thirdly, by this wee learne, not to relie on the gifts, suffrages, and prayers of others: but to seeke for a sufficient and liuely faith of our owne. The foolish virgins, that supposed they might haue furnished themselves with sufficient oyle of the wise Virgins, were vtterly disappointed. Therefore the speech of the Papists is to bee detested: namely, that the suffrages of the living, that is, their fastings, prayers, almes, masses, &c. doe three waies helpe the dead; by way of merit and congruities, by way of entreatie, and by way of satisfaction.

Lastly, here we learne, that faith and the iustice of a good conscience must alwaies goe together. And for this cause it is not said, that man liues by faith, but the iust man. Let all Protestants learne and remember this. For it is Gods commandement that wee should ioyntly keepe faith and good conscience. And it is a common offence to Atheists, Papists, worldlings; that such as pretend faith, faile in the righteousnesse of a good conscience. Some it may be, will say, that it shall suffice for them to call vpon God when they are dying, and to die by faith: I answer, that we must not onely die and be saued, but also liue in this world by our faith.