

THE COMBAT
BETWEE NE
Christ and the Devill displayed:
O R,
A COMMENTARIE
UPON
The Temptations of CHRIST.

Preached in CAMBRIDGE by that reverend and judicious
Divine, M. WILLIAM PERKINS.

The third Edition much enlarged by a more perfect copie,
at the request of M. Perkins Executors, by Thomas Pierjon,
Preacher of GODS Word.

Hereunto is prefixed an Analyfis or generall view of this Combat.

ROM. 16. 20.

The God of peace shall tread Satan under your feet shortly.

LUK. 22. 28, 29.

*You are they which have continued with me in my temptations: Therefore I appoint unto you
a kingdome, even as my Father hath appointed unto me.*





TO THE RIGHT HONOURABLE,

Sir *William Russell, L. Russell, Baron of Thornhaugh,*

With the vertuous Ladie his Wife :

Grace and Peace.



Pon that strange * battell in Heaven, betweene *Michael the great Prince*, and *Satan* that old Serpent, was heard a loud voice, sounding forth joy and woe: joy to the heavens, and to them that dwell therein, because * the accuser of the brethren is cast out thence: but woe to the inhabitants of the earth and of the sea, that is, (to the sonnes of men in this vale of teares) for the Devill is come downe unto them with great wrath, knowing that he hath but a short time.

In this voice (Right Honourable) are two things affirmed touching Satan: first, that his casting out of Heaven is joyfull to the Saints; next that, his comming downe on earth is wofull unto men. Is the matter of our woe, joy to the Saints? Nothing lesse; but that the Devill might be knowne to be an evill guest where ever hee comes, the Heavens doe rejoyce for his departure, and sea and earth ought to mourne for his approaching; so that he is, or at least wise ought to be, no where welcome, except it be in Hell: and all such persons may well perceive themselves, not heavenly, but plainly hellish minded, as give more kinde welcome unto Satan, in their cheerefull practice of the works of darknesse, than they doe unto Iesus Christ, who knocks * at the doore of their hearts, promising to come in and sup with them, if they will heare his voice and open unto him.

But what doe the Heavens gaine by Satans casting downe? And how doth his descending to the earth worke man such woe? *Answ.* For Heavens gaine, * they are well rid of the malicious accuser of the brethren. Who would know more, must strive to get to Heaven; and if more be needfull, there his information shall be certaine. As for mans woe by Satans company here on earth, who so doubts hereof, may well suspect himselfe to have already received of him that deadly hurt, in blindnesse of minde, and hardnesse of heart; whereof none save Iesus Christ the good Physitian of our soules, by the eye * salve, and * anoynting of his spirit, can worke the cure. Is it not wofull to the flocks and to the herds, when ravenous beasts doe frequent their pastures? then woe to man because of Satan: for the perill of the Lambe from the Wolfe, of the Kid from the Leopard, of the fat beast from the Lion, & of the sucking child from the Aspe, is nothing comparable to the danger of man from this old Serpent, who in craft and crueltye, yea in everie hurtfull propertie goes beyond them all. Other devouring creatures keepe their circuits, and observe their times; they are sometime wearie, and not alway hungrie: some are unfit for the darke, and others afraid of the light; whereby their silly prey gets somerspite: but Satan is a Prince * of the darknesse of this world, who ver for his advantage * can transforme himselfe into an Angell of light, so as the day and night are both alike for the working of our woe: he is ever greedy, and never wearie, and therefore alwayes seeking: and if we dreame of any restraint to him for time or place, we deceive our selves; for he was a * murderer from the beginning, and so will

continue

* Revel. 12. 7.
* Dan. 12. 1.

* Revel. 12. 12.

* Revel. 3. 20.

* Revel. 12. 8.

* Revel. 3. 10.
* 1 John. 2. 19.

* Ephes. 6. 12.

* 1 Cor. 13. 12.

* 1 John. 8. 44.

The Epistle Dedicatorie.

continue, till time shall be no more: and he ^m compasseth the whole earth walking in it to and fro, even ^a like a roaring Lion, seeking whom he may devour. With other creatures woe is ended, when the prey is once devoured; but to Satans prey it is not so, for unless his snare be broken, and they delivered in this life, their woe continues easelless, endless, and remediless after naturall death. Indeed the naturall man doth not perceive the working of Satan, which doth procure his woe: it may be hee hath seene the Players and the Painters Devils, some blacke horned monster with broad eyes, crooked claws, or cloven feet; and till some such thing appeare unto him, hee never feareth hurt by Satan: little doth he thinke that ignorance in the Scriptures, neglect of Gods worship, prophaning Gods Sabbaths, with greedie affecting the wealth, pompe, and pleasures of this world, doe give advantage unto Satan against his soule: and therefore while the matters of this life doe answer his desire, he can sing to himselfe this pleasant requiem; * *Sonie, soule, take thy rest. But our voice from heaven cries woe to all such inhabitants of the earth because of Satan: for they are of this world, and he is their Prince, and their God,* who having blinded their mindes, ^r working in their heartes, and so keepe them sure in his possession. Indeed, like a seeming friend, he suffereth *all things to be in peace*; but wofull peace, like to *Abssaloms* wine which hee gave to *Amnon*, that *when his heart was most merrie therewith, his least suspected deadly wound might fall upon him*. Everie one by ^a nature is a childe of wrath, and so of himselfe full of murther: but mercilesse Satan seekes the increase hereof, by causing the root of mans corruption to spread forth the branches of all transgressions: indeed he is not the beginner of everie sinne, for much imperie flowes from mans inbred impurity: yet to sure a friend is Satan to corruption in the works of darknesse, that if nature doe but stretch forth the hand, Satan will thrust at the elbow: Doth *Cain* hate *Abel*? then will Satan bring this hatred from the heart to the hand, and cause *Cain* to kill *Abel*. Is *Indis* covetous? then will Satan, for the satysfying of that desire, ^r make him traiterous: let him finde but a sparkle, he will soone kindle it to a flame: so that wofull is his comming to all naturall men.

Buz doth the childe of God escape his hands? Neverily: Satan is a professed deadly foe to all such, he is their ^b adversarie and ^c accuser; that which should procure them good, he seekes to hinder: and *what ever* may worke them woe, he will be sure to further: if they fall into sinne, he seekes to bring them to despair; and when they endeavour to doe good, he moves them to be proud: they are no sooner converted to the Lord; but he hath some ^a *Elymas* to turne them backe to the world: and though they stand against that assault, yet he will pursue them still, by troubles without, and troubles within: by raging foes, and flattering friends; ^b sons in regard of Satan advantaged by their flesh and his world, they shall finde this to be true; ^c *while their flesh is upon them, they shall be sorrowfull; and while their soules be in them, they shall mourne*. Satan is a nightie ^d prince, and a wily ^e serpent, and if either force or fraud may worke them woe, no childe of God shall escape his hands: hee spared not the greene tree, what then will hee doe to the drie? *the tree of life*.

But is there no remedie to man for all this woe that comes by Satan? Yes, blessed be our God, who hath not left us for a prey unto his teeth, but to shew the exceeding riches of his grace and love to the world, ^a *which given his only begotten Sonne, to bee our Prince and our deliverer: who in no sort took the Angels, but the seed of Abraham;* and because they were ^b partakers of flesh and blood, hee himselfe tooke a part with them, ^c *that he might destroy through death, him that had the power of death, that is, the Devil.* For the evidencie and application of which deliverance, hee hath ordained in his Church an holy Ministerie, whereby naturall men are brought ^d *from darknesse unto light, and from the power of Satan to himselfe:* and his owne children doe ^e *grow up into Christ* their head, and be edified ^f *in their most holy faith;* through which ^g *they are kept by the power of God unto salvation.* Yet we must so conceive of this deliverance, that as *Israel* being brought out of *Egypt*, was not presently settled in the Land of *Canaan*, but for the space of forty yeeres was exercised with sundrie temptations in a barren and drie wil detnesse, where they met with ^h *serie serpents;* and were encountered with many and strong enemies, who fought to debarge them from the promised Land: so

the children of God, though redeemed by Christ, are not presently translated from the bondage of corruption, to the full inheritance of perfect glorie in the Heavens; but must passe thorow this vale of teares, and in the wildernesse of this world, meet with that crooked Serpent the Devill, who will seeke to iting their soules to death, and also stirre up many an *Aspicke* to entrap them in the way, that either through disobedience or unbeleeffe they may be deprived of their heavenly Canaan. True it is, this match is farre unequal, for flesh and bloud to fight against spirituall powers; yet here is comfort, that we have him for our Captaine, who in his *deepest* humilitie, spoiled our strongest adversarie, and is now *crowned with glorie and honour*, being *highly exalted* for doore all might and domination, at his Father's right hand, where he must *reigne*, *with him* put all his enemies under his feet: yea, till he hath *trodden Satan under the feet of all his members*: only this he requirith, that we should be *valiant*, and *quit our selves like men in the power of his might*, knowing that the battell is the Lords, and so the victorie sure before we strike a stroke. Now for the manner of our fight (a matter indeed of great moment, because a *smooth stone out of Davids sling, will smite to the ground great Goliath*) we have in this combat betweene Christ and the Devill, so pregnant dfection set before us, that unlesse we doe wilfully shut our eyes against the light in this behalfe, we cannot be ignorant of our dutie: *whatsoever was written aforetime, was written for our learning*: and therefore the recording of this combat is as much from Christ to everie Christian, as the speech of *Gedeon* to his souldiers, *Looke on me and doe likewise*; even as *I doe, so doe ye*: for Christ left himselfe an example, that wee should follow his steps, though not in his miraculous fast, yet in his couragious fight against sinne. The view here of hath formerly bene presented to your Honours, by *M. Robert III.* Bachelour of Divinitie, under this title, *Satans sophistrie answered by our Saviour Christ*. And now at the entreatie of *M. Perkins* Executors, I have published it againe; yet under a new title, and more at large almost by one third part. Mine endeavour hath bene that this poore Orphan might imitate his brethren, who were the messengers of love unto our Church, while their happie Father lived among us. What is wanting herein, or may deserve a just reproofe, I willingly take to my selfe, *Me adsum qui feci, &c.* What I have bene able to doe, I humbly commend to the Church of God, under your Honourable protection. If herein I seeme presumptuous, because I am unknowen unto you, I humbly crave this favourable construction; that I chose rather by presuming to wrong my selfe, than to alienate this Booke from your Honours, who had right hereto by former dedication. When your Honourable employments in time past required your wisdom and courage, for the just defence of our Sovereignes right, I make no question, but as well the messengers of victorie over rebels, as the Counsellors of peace were alwayes welcome to your Honour: why then should I doubt whether this ensuing display, being as well a counsellor of peace with God, as an Herald of triumph through Christ over Satan the arch-enemie of our soules, will be gratefull unto you, who have learned long since, that whosoever will keepe a good conscience towards God or man, must endure many a conflict with Satan.

Now the God of peace, who is able to doe exceeding abundantly above all that we can aske or thinke, grant unto your Honours according to the riches of his mercie, so to fight the good fight of faith on earth, that you may receive the crowne of glorie in Heaven. Cambridge, Emmanuel College, 25. of June 1606.

Your Honours in the Lord to be commanded,

THO. PIERSON.

1 Sam. 17. 2.

1 Cor. 15. 25.

Heb. 2. 14.

1 Heb. 2. 7.

1 1 Pet. 3. 20.

1 1 Cor. 15. 25.

1 Rom. 6. 20.

1 Ephes. 6. 10.

7 = Sam. 17. 49.

1 Rom. 15. 4.

1 Ind. 7. 15.

AEncad 7.

TO THE RIGHT HONOURABLE,

Sir William Russell, L. Russell, Baron of Thornhaugh,

Younger Son to that most Christian and Honourable

Earle, FRANCIS Earle of Bedford;

With the vertuous Ladie his Wife:

Grace and Peace.



Ight Honourable, as *Iohn* the Baptist was in one desert, so our Saviour Christ he was in another: but as these two differed in their being in the world, so did they not accord in their being in the wilderness. *Iohn* was with some men, Christ with none: *Iohn* was with wilde men, Christ with wilde beasts: *Iohn* was preaching, Christ praying: *Iohn* was baptizing, Christ fighting: *Iohn* was feeding, Christ fasting: *Iohn* was encountering with Devils incarnate, Christ did encounter with the Prince of those Devils.

From *Iohn* preaching in the desert, learne we diligence in our callings: from Christ tempted in the desert, see wee troubles at our calling: *Many are the troubles of the righteous, but the Lord delivereth them out of all.*

If you purpose to give these after-lines the reading, you shall see set downe that monomachie or single combat, which was hand to hand betwixt Christ and the Devill. And as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting and an hungrie, to shew that he was man: fighting and encountering, to shew he was Messiah: and conquering and triumphing, to shew he was God. And as for the Devill, you shall see him objecting, answering, flying. Objecting, that Christ might despaire; answering, that he might presume; and flying, when he could not overcome.

In Christs temptations, we see the estate of the Church; in Satans assault, we see his malice to the Church. Is Christ tempted? thinke it not strange if wee fall into temptations. For the greefe of the head, is the greefe of the members: and the temptations of Christ, shew the temptations of Christians. It is true of Christ, that by many tribulations he did enter into the Kingdome of God: that our high Priest was consecrated by afflictions, that so he must suffer, and enter into his glorie.

Hee is no sooner borne into the world, but hee is hunted by Herod: baptized at Jordan, but Satan sett on him: a Preacher for repentance, but the Scribes & scribe him: to worke miracles, but the Pharisees slander him. He is no sooner to suffer, but the Devill assaults him: apprehended, but the Iewes deliver him: delivered, Herod derides him: derided, but Pilate condemnes him: condemned, but the Soldiers abuse him. Is he on the crosse? the people will not pitie him: Is hee risen? the high Priests will belie him. In a word, is hee upon earth? hee is tempted in his person: is he in heaven? he is tempted in his members. Thus the life of Christ was a warfare upon earth, and the life of Christians must bee a warfare upon earth. We live here in a sea of troubles; the sea is the world, the waves are calamities, the Church is the ship, the anchor is hope, the sailes are love, the Saints are passengers, the haven is Heaven, and Christ is our Pilot. When the sea can continue without waves, the ship without tossings, and passengers not bee sicke upon the water, then shall the Church of God be without trials. We begin this voyage so soone as we are borne, and we must saile on till our dying day.

We doe read in Gods word of many kindes of temptations: God, Satan, Man, the world,

Membr. 3.
Matth. 4. 1.

Phil. 3. 12.

Math. 4. 3.
Math. 4. 6.
Math. 4. 11.
1 Pet. 2. 21.
1 Pet. 5. 8.

1 Ioh. 15. 20.
1 Cor. 12. 16.
1 Ioh. 15. 20.
Acts 14. 21.
1 Heb. 2. 10.
1 Luk. 22. 16.
Math. 2. 14.

Math. 3. 16 41.
1 Ioh. 7. 1.
1 Luk. 11. 15.
1 Ioh. 12. 27.
1 I. 12. 28.
1 Luk. 22. 11.
1 Luk. 23. 24.
1 Math. 27. 27.
1 Math. 27. 19.
1 Luk. 22. 15.
1 Luk. 22. 16.
Acts 9. 4.

The Epistle Dedicatorie.

world, and the flesh, are said to tempt. God tempteth man to trie his obedience, *Satan* tempteth him to make him disobedient: *Men* doe tempt men to trie what is in them: and *man* tempteth God to trie what is in him. The *world* is a tempter, to keepe man from God: and the *flesh* is a tempter to bring man to the Devill. So God tempted *Abraham* in the offering of his sonne: *Satan* tempted *Iob* in the losse of his goods: a *Queene* tempted *Salomon* in trying his wisdom: *men* tempted God by distrust in the desert: the world tempted *Demis*, when he forsooke the Apostles: and the flesh tempted *David*, when he fell by adulterie. Doth God tempt us? take heed of hypocritie: doth Satan tempt us? take heed of his subtiltie: doth man tempt man? take heed of dissembling: doth man tempt God? take heed of enquiring: doth the world tempt man? take heed of apostasie: doth the flesh tempt man? take heed of carnalitie. But doe we so? Are wee warie of these tempters? No, we are not, and therefore we fall. We fall on the right hand, by temptations in prosperitie: and we fall on the left, by temptations in adversitie. Of the one it may be said, it hath slain thousands: of the other, that it hath slain ten thousands.

When we come and see cities dispeopled, houses defaced, and walls pulled downe, we say the Souldier hath beene there: and when we see pride in the rich, discontent in the poore, and sinne in all, we may justly say, the Tempter hath beene there.

Now of all other temptations, it pleaseth God to suffer his Church to be tempted with afflictions. It is never free either from the sword of *Ismael*, which is a reviling tongue: or sword of *Esmu*, a persecuting hand. Neither was there yet ever Christian man found, who had not his part in the cup of affliction. We must drinke of the same cup our master did: the disciple is not above his master.

The reasons why God doth visit us thus with afflictions, are; 1. To humble us. 2. To weane us. 3. To winnow us. 4. To prevent us. 5. To teach us. 6. To enlighten us. 7. To honour us. 8. To cure us. 9. To crowne us. 10. To comfort us. 11. To protect us. 12. To adopt us. And last of all, to teach and comfort others. To humble us, that we be not proud: to weane us, that we love not this world: to winnow us, that we be not chaffe: to prevent us, that we doe not sinne: to teach us, that we be patient in adversitie: to enlighten us, that we see our errors: to honour us, that our faith may be manifest: to cure us, that we surfeit not of securitie: to crowne us, that we may live eternally: to comfort us, that he may send his spirit: to protect us, that he may guide us by his Angels: to adopt us, that we may be his sonnes: and to teach others, that they seeing how sinne is punished in us, may take heed it be not found in them: that they seeing our comforts in troubles, may not be discouraged in the like trials.

Thus a Christian mans diet is more lowe than sweete: his Physicke is more aloes than honey: his life is more a pilgrimage than a progresse: and his death is more despised than honoured. This if men would thinke of before, afflictions would be as welcome to the soule of man, as afflicted *Ruth* was to the field of *Boaz*. But because we looke not for them before they come, thinke not on Gods doing when they are come, and doe desire to be happie both here and hereafter, therefore wee run away with the name of *Naomi*, but in reality would be called *Mara*. Wee see the Sea, not the Whale: the Egyptian, not the salivation: the Lions mouth, not hat that stoppeth the Lions mouth. If we could see God in our troubles, as *Elisha* did in his, then would we say; There are more with us, than there are against us: But because we doe not, therefore at every assault of the Assyrians, we say, as the servant to *Elisha* did: Alas Master, what shall we doe? And with the Disciples, Carest thou not whether that we perish? Yet it is good for us to suffer affliction: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him. It is commanded by God, practised by Christ, witnessed to by the Saints: assigned by Gods providence, and good for us each way. We are Gods trees, wee shall grow better by pruning: Gods pommander, smell better by rubbing: Gods spice, bee more profitable by bruising: and Gods conduits, we are the better by running. Let us suffer afflictions, they are momentanie in respect of time: favours if we respect Gods love, and a faccades to bring

a Gen. 22.1.
b Job. 1.15.
c 1 King. 10.1.
d Eccl. 17.1.
e 1 Tim. 4.10.
f 2 Sam. 21.4.

1 Sam. 15.

a Gen. 22.1.
b Gen. 22.1.

c Math. 20.23.
d Math. 10.23.
e Respon. why God
doth affl. his
children.

e Psal. 10.
f Psal. 107.
g Job. 22.3.
h Psal. 107.
i Psal. 107.
k Gal. 5.11.
l Lam. 3.11.
m Dent. 32.15.
n 1 Th. 4.7.
o Job. 6.33.
p Act. 16.7.
q Heb. 1.10.
r 2 Pet. 2.5.
s 1 Cor. 1.6.

a Job. 2.

e Ruth. 1.6.
f Gen. 1.15.
g Eccl. 14.17.
h Dan. 6.16.
i 2 King. 6.16.

k 2 King. 6.15.

l Mark. 4.38.

m Lam. 1.22.
n Job. 5.17.

a Prov. 3.11.
b Math. 4.7.
c 2 Tim. 3.13.
d Psal. 107.
e Psal. 107.

f 2 Cor. 17.

g Phil. 2.7.

us to the Kingdome of God. If they did continue us, we might with them an end; but they doe purge us, let us be content. They are Gods fan, we are Gods wheat; they are Gods boulder, we are Gods meale; they are Gods flame, we are Gods bush; they are Gods cords, we are Gods sacrifice; they are Gods fornaice, we are Gods gold. The wheat will not be good without the fan, nor the meale without the boulder, nor the bush without the flame, nor the sacrifice without the cords, nor the gold without the fornaice: they are trials, not punishments, if we be sonnes: punishments, not trials, if wee be slaves. Let us then boare them, they will have an end: joy will follow: they shew us our weaknesse, they move us to pray, they shew we are in the path way to Heaven, and make us contemne this present world. By them wee learn to repent us of sinne past, to take heed of sinne present, and to foresee sinne to come. By them we receive Gods spirit, are like to Christ, are acquainted with Gods prayer, have joy in deliverance, know benefit of prosperitie, made more hardie to suffer, and have cause to praefise many excellent vertues. They conde us (as one faith) to seeke out Gods promise, the promise to seeke faith, faith to seeke prayer, and prayer to finde God. Seeke and yee shall finde, call and he will answer, wait and he will come. I am to write an Epistle, I must not be long, *Iobs* messengers came not so fast on him, but *Iobs* afflictions may come as fast upon us. Hath *David* slaine a Beare? he shall encounter with a Lion: hath he killed a Lion? hee must fight with *Goliath*: hath he subdued *Goliath*? he must make a rode upon the Philistins: are the Philistins conquered? *Saul* will assault him. Remember *David*s troubles, and foresee what may be our troubles. The more righteous wee are, the more manifold are our troubles: and the better we are, the better we may indure them.

But as our troubles are many, so are our deliverances many: God will deliver us out of all. Hee that delivered *Noah* from the flood, *Lot* from Sodome, *Jacob* from *Esin*, *Joseph* from *Poriphar*, *Moses* from *Pharaoh*, *Isaac* from *Egypt*, *David* from *Saul*, *Elijah* from *Achab*, *Elisba* from the Syrians, *Namias* from his leprosie, *Hesekiah* from the plague, the three children from the fire, *Daniel* from the Lions, *Joseph* from *Herod*, the Apostles from the Jewes, and Christ from the Devil: he, even he will deliver us from trouble, or comfort us in trouble, or mitigate troubles when they come upon us.

He hath promised to doe it, and he that hath promised, is able to doe it. And this he doth sometimes by no meanes, sometimes by small meanes, and sometimes by ordinarie meanes, sometimes by extraordinary, sometimes contrarie to all meanes. By no meanes he cured the Cripple at Bethesda: by small meanes, hee fed fivethousand in the desert: by ordinarie meanes, hee was brought from the pinnacle: by meanes extraordinary, he was provided for in hunger: and contrarie to all meanes, were the three children preserved in the fornaice of fire.

I have good cause to thinke of Gods gracious deliverance, being my selfe delivered from a great trouble. Since the time I was dismissed from my poore charge, where I would have continued, if malice had not hindered mee, I have lived in an end of this Citie: dangerously in respect of the sicknesse, poorly in respect of maintenance, and painfully in respect of my Ministerie; yet untill this time hath the Lord delivered me; and as *Paul* said, he will deliver me, if that he see it be best for me.

Let man therefore comfort himselfe in the Lord: after two dayes he will revive us, and the third day he will raise us up againe: Heaviness may endure for a night, but joy will come in the morning. Doubtlesse there is a reward for the righteous; verily, God retaineth not his wrath for ever. Could he overcome the world, and can he not overcome many troubles in the world? Yea, let one plague follow another, as one quale sings to another: yet, as the viper leaped on *Paul*s hand, and forthwith leaped off againe; so one trouble shall leape upon the righteous, and anon leape off againe: though hee fall, he shall rise againe; the righteous shall not be forsaken for ever.

If he hath delivered us from the guilt of our sins, he will deliver us from the punishment of our sinnes. Let us then therefore be patient in trouble, constant in hope, rooted in love; let us wait, and he will come; call, and he will heare; beleewe, and hee will

Ag. 14. 31.
1 Pet. 1. 5.
1 Exod. 3.
Genes. 22. 9.

1 Psal. 37. 37.
2 Psal. 120. 5.
3 Job. 18. 10.
4 Hos. 1. 15.
5 Luk. 24. 26.
6 Eccl. 1. 2.
7 2 Sam. 24. 17.
8 Genes. 22. 9.
9 Act. 2. 2.
10 Phil. 3. 10.
11 Rom. 3. 17.
12 Exod. 15. 11.
13 1 Psal. 1.

14 Matth. 9. 9.
15 Job. 21. 37.
16 Hab. 1. 3.
17 Job. 2.

18 1 Sam. 17. 37.
19 1 Sam. 18. 27.
20 1 Sam. 21.

21 Genes. 7.
22 Genes. 19.
23 Genes. 33.
24 Genes. 41. 14.
25 Exod. 6.
26 Exod. 12.
27 1 Sam. 17.
28 1 King. 17.
29 2 King. 6.
30 3 King. 5.
31 12. 38.
32 Dan. 1.
33 Dan. 6.
34 Matth. 6.
35 Act. 5.
36 Matth. 4.
37 Rom. 4. 21.

38 1 Joh. 5. 9.
39 1 Joh. 6. 11.
40 Math. 4. 7.
41 Matth. 4. 11.
42 Dan. 5.

Saint Andrewes in
Norwich.

43 1 Tim. 1. 18.
44 1 Sam. 30. 9.
45 1 Kin. 19. 5.
46 1 Psal. 37. 31.

47 1 Math. 7. 8.

48 Act. 28. 3.

49 1 Psal. 37. 34.

will performe; repent us of our evill committed against him, and he will repent of his evill intended against us. Hee is over us by his providence, about us by his Angels, in us by his spirit, with us by his word, under us by his power, and upon us by his Son. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. In thee ^a have I trusted, saith a King: who ever was ^b confounded that trusted in the Lord, saith a friend? and as *Elkanah* was to ^c *Hannah* in stead of many sons, so God is to his in stead of many comforters. Of other comforters wee may say as *Job* did of his friends; ^d Silly comforters are you all. They will leave us, as inice doe a ruinous house: but the Lord (like ^e *Ruth* to *Naomi*) will never leave us, nor forsake us. Especially in the houre of death, ^f which is in remembrance bitter to great men: in that houre of death hee will be with us, and command his ^g Angels to take charge of our soules, the ^h earth to be as a bed for our bodies; that so the one may goe into ⁱ glorie, the other reserved in hope of like glorie, and bee made ^k one day like unto the glorious bodie of Christ Iesus. Thus, Right Honourable, you have seene the righteous in affliction; as *Israel* ^l was in Babylon: and the Lord like ^m *Zorubabel* is readie to deliver them. Though in troubles Christ seemes as in the ship ⁿ to sleepe, yet in deliverance he awakes, as a man out of sleepe, and as a Giant refreshed with wine. He will rebuke the waves and winds of troubles and persecution; and they shall flie before him, as *Sisera* did before ^o *Deborah*, and the ^p Philistines before *Jonathin* and his servant. And as ^q Christ asking the woman of her accuser, she answered, There was none: so in the end, aske a Christian of his trouble, and hee will say, There are none. Hee is a buckler for our left hand, and a sword in our right: hee is an helmet on our head, and harnesse for our bodie. We shall looke upon troubles, as ^r *Isaac* did upon the Egyptians, as the Jewes ^s did on *Goliath*, and as the Grecians did on *Hector*, to triumph over them: and as the Angell said to *Ioseph*, ^t They are dead that sought the childes life, so the Spirit shall say to the afflicted, They are dead that did seeke your life. A day of deliverance, a yeere of Iubile will come, and then *Ioseph* ^u shall be out of prison, ^v *Jacob* out of servitude, and *Job* ^w shall lie no more in the dust of the earth: ^x Let us comfort our selves with these words.

I have exceeded an Epistle, especially to such a small Booke. If the wals seeme too great for this Citie, *abundans ciuicela non nocet*. It is usuall for Students, not only to present their owne labours, but other mens to great personages; especially such Workes wherein they have bene either Translators or Overseers. It were infinite to instance this point. I am bold to doe the like to your Honour at this time. This Copie it was brought unto my hand, I have conferred it with another, I have perused it at the Presse, I heard diuers of the Sermons, I have added nothing of mine owne: and I desire, that of these many baskets ^a full of most delicate diet, which this worthy man hath now left behinde him, there may not so much as any one be lost. If any such come unto my hand, surely they shall not be lost. By his life had I much comfort, and I will seeke to honour him after he is dead. I wastwentie yeeres acquainted with him: I at his request made the first fruits of his labours to speake English. And now I am bold to present this his Posthume to your Patronage. Your Honourable Nephew, his vertuous Ladie, your worthy Sister, have heretofore accepted the labours of this man. If it shall please your good Honour to doe the like, this Preface of mine shall remaine as a perpetuall testimonie of my dutie to you: and the Booke following as fully armed against all such aduersaries as shall speake against it. The God of Heaven, who hath made you Honourable in your most Honourable Progenitors, make you thrice Honourable in your future successor, that the memoriall of the righteous may bee everlasting, when as the name of the wicked shall rot. London, Saint Martins in the fields. *Ann. 12. 1604.*

YOUR HONOURS at commandement,

Robert Hill,

Fellow of Saint Johns College in Cambridge.

^a Psal. 25.
^b Job 5.
^c 1 Sam. 1.8.

^d Job 16.2.

^e Ruth 1.16.

^f Eccl. 41.1.

^g Luk. 16.16.

^h 1G. 57.2.

ⁱ Luk. 23.

^k Psal. 3.30.

^l Psal. 137.

^m Zach. 4.6.

ⁿ Math. 8.24.

^o Iudg. 7.4.

^p 1 Sam. 17.51.

^q Job. 8.

^r Exod. 14.

^s 1 Sam. 17.51.

^t Math. 2.20.

^u Gen. 41.

^v Gen. 31.

^w Job 41.12.

^x 1 Thess. 4.18.

^a Job. 4.22.

The golden

chaine.

The Earle of Bed-

ford.

The Countesse of

Bedford.

The Countesse of

Cambridg.

Prov. 10.7.

The Description of
this Combat be-
tween Christ and
Satan containeth

The true grace of faith enables us to both: for

1 Pet. 5. 9. Whom resist stedfast in the faith.
Heb. 10. 23. Let us draw neere with a true heart in assurance of faith.



THE COMBAT

BETWEEN E

CHRIST and the Devill expounded.

MATTH. 4. 1.

Then was Jesus led aside of the spirit into the wildernesse to be tempted of the Devill.



He eleven first verses of this chapter do containe a briefe description of Christs temptations, whereof I have chosen to treat, having formerly handled the doctrine of *Conscience*, because all that endeavour, either to get or keepe a good conscience, are most of all subject to temptations. Now here wee have the speciall temptations of the Devill, wherewith he assailed our Saviour Christ, and in Christs example the best way to avoid the same. This description consisteth of three distinct parts: First, A Preface or preparation to a combat betweene Christ and the Devill, vers. 1, 2. Secondly, The combat or conflict it selfe, vers. 3, 4, 5, 6, 7, 8, 9, 10. Thirdly, The issue or event of this combat, vers. 11.

I. *Part.* The Preparation to the combat hath two parts: First, Christs going forth to that place where the combat was to be fought, vers. 1. Secondly, his abode and conversing in that place, vers. 2, 1. Christs going forth to the place is set out by sundrie circumstances of the Evangelists: as, The *time when* he went; The *author* of his going; The *manner* how hee went furnished; The *place whither* he went: And the *end* wherefore.

I. *Circumstance.* The *time* when Christ went forth to be tempted is noted in this word, *Then*: what time this was, wee shall see in the end of the former chapter, where is set downe the baptism of our Saviour Christ by *Iohn* in the river Jordan; as also the great honour and majestic wherewith he was there renowned: for it pleased Christ for speciall end and purpose, to be baptized, not as we are, to put off sinne, for hee

had none; but to be ordained a Mediator for us, that putting on our sinne, hee might beare the burden thereof in our stead. Again, in his baptism he was distinctly proclaimed, *The Doctor of his Church*: for immediately thereupon, *The Holy Ghost descended upon him like a dove*, and a voice came from heaven, *say* 1. *This is my wel-beloved son in whom I am well pleased.* Now so soon as Christ was thus solemnly inaugurated into his office, & proclaimed from heaven to be the sole Doctor & Prophet of Gods Church, even *then* immediately without any delay was he driven forth, as *Marke* saith, chap. 1. 12.

The Use. In that Christ is no sooner baptized, but hee is presently tempted, wee learne, that all those who are truly baptized into Christ, must make account to be tempted, and prepare for a combat with the Devill, even through the whole course of their lives: for if Satan durst bee so bold, as to encounter with Christ Jesus the head of the Church after his baptism, then doubtlesse he will not spare any of his members, who are but weak and sinfull men. Again, in baptism a man gives up his name unto God, promising thein for ever to renounce all service to the Devill, the flesh, and the world; and contrariwise, to believe in God, and to serve him: and this vow being thus made, it is the will of God hee should be tempted, that in the schoole of temptation, he might learne to practise his baptism. But here most men will say, they never felt by experience in themselves the truth of this doctrine; for they have not perceived any such combat in themselves, though they have beene baptized many yeares agoe. *Answer.* Such men whatsoever they be, have indeede the outward baptism of water, but they never yet received the in-

Evene Christ in
must looket to be
tempted.

ward baptisme of the spirit; they wear Christ's liverie, but as yet they doe service unto Satan: and though they have become made partakers of the scales of the covenant, yet still they abide within the kingdome of darknesse; for Christ here teacheth by his owne example, that all those who have received the inward baptisme of the spirit, whereby they have effectually put off sinne, and put on the Lord Jesus, are as sure to be tempted by Satan as himselfe was; therefore let such persons as never yet felt in themselves this spirituall conflict, now begin to reforme their lives, and to performe their vow of baptisme, and they shall undoubtedly finde in themselves the truth of this doctrine, *That all that are baptized into Christ, shall be tempted of the Devill.* So long as the children of Israel continued under *Pharaohs* bondage, they were not pursued by his armie; but when they set their faces toward the land of Canaan, then presently he makes after them, with all his might and malice; even so, while men live in sin, and submit themselves to Satans spirituall bondage, hee will suffer all things to be in peace with them; but if once they see their hearts on the heavenly Canaan, and give themselves sincerely to Gods service, then will he with all his force pursue them, and meet them with armies of temptations to turne them backe into their old way of sinne againe. The silly bird that is in the snare, or under the net, so long as the lieth still, feels no harme; but when these stir and offers to get away, then begins her paine, and the more shee strives, the more shee findes her selfe ensnared: So farreth it with silly men, while they live in sin securely, they are not troubled with Satans temptations; but when they begin to leave their bad courses, and fettle themselves to serve the Lord, then presently the Devill seekes to spread his net to intangle them in the snare. The consideration whereof must teach us, to watch and pray, that we enter not into temptation; and (as Paul saith) to put on the whole armour of God, that we may be able to stand against the assaults of the Devill, Ephel. 6.11.

Secondly, in that our Saviour Christ after his solemne inauguration into his Mediatorship, was immediately to go to be tempted, we learne, that all those that are set apart by God to any special calling, even at their verie entrance thereinto must looke for temptations. This befall the head and therefore all the members must reckon for it. When *Moses* was first called to bee the guide and conductor of Gods people out of *Aegypt*, having slaine an *Aegyptian* in defence of one of his brethren, upon knowledge of the fact he was faine to flee from *Pharaohs* Court into the land of Midian, and thereto live a shepherds life for many yeeres with his father in law *Jethro*. And *David* was no sooner appointed by God to bee King over his people Israel, but *Saul* began to persecute him, and so continued all his dayes. And our Saviour Christ, having called his Apostles to

their office of preaching his Kingdome, tooke them soone after to the sea, and there falling asleepe, suffered their ship to bee so tossed with waves in a great tempest, that they looked for nothing but present drowning, so as they cried out, *Master, save us, wee perishe.* And thus the Lord doth in great wildome for the good of his children: first to reach them, that no man is able of himselfe to carrie himselfe in any acceptable course of his calling, without Gods special assistance and grace. Secondly, to stirre up in them those good gifts and graces, which hee hath formerly bestowed on them; as the feare of his name, the love of his majesty, the gifts of prayer, faith, patience, and many other which he would have tried in the entrance of their callings, and exercised in the continuance thereof unto the end.

Thirdly, seeing Christ begins his Prophetical office of teaching his Church, with temptations; this should admonish all Ministers of the Word, that howsoever all Gods people must prepare themselves against Satans temptations, yet they must doe it above the rest: for looke as in a pitched field, the enimie aimeth principally at the Standard-bearer; even so Satan and his instruments doe among all Gods people bend their greatest forces against the Ministers of Christ which hold up his scepter, and display his banner in the preaching of the Gospell. When *Jehezhnah* the high Priest stood before the Lord, Satan stood at his right hand to resist him, Zach. 3.1. And when *Ahab* went to fight against the King of Syria, Satan became a lying spirit in the mouth of 400. Prophets and more, 1 King. 22.22. This is that great red dragon, that with his taile drew downe the third part of the starres of heaven; that is, of the Ministers and Preachers of the Word, and cast them to the earth, Revel. 12.3, 4. This is he that desired to winnow the Disciples as wheat, Luk. 22.31. And as the King of Avam said of *Ahab*, Fight not against small nor great, but against the King of Israel only, 1 King. 22.31. So Satan fighteth not against any so much as the Prophets of Israel, the Ministers of the Church.

Fourthly, in that Christ is tempted before he goe to preach, we learne that it is good and profitable for Gods Ministers to bee exercised with temptation even of Satan himselfe, and that for sundrie causes; first, that they may know what temptations meane; Secondly, that they may be the more able to minister help and comfort to those that are tempted; Thirdly, to make them understand the word of God aright; for many places of Scripture cannot so well be understood by bare studie only, as by temptations therewithall: and it is true which one saith well, *Reading, meditation, prayer, and temptation, make a Divine.*

11. *Circumst.* The author or efficient cause of Christs going forth, to wit, the Holy Ghost, noted in these words, *was led by the Spirit.* The word *led*, in the original signifieth thus much; that

Men set apart for some special calling, must looke for temptations.

Exo. 2. 15.

1 Sam. 13. 9, 11.

1. Res. On only.

2

Ministers especially must looke for temptations.

It is good for Ministers to be tempted.

1 Cor. 11.

1 Cor. 1. 4.

Acts 5. 24, 25.

that Jesus was carried apart by the Spirit; which must not be understood of any local transportation of his bodie, from the river to the wilderness, as *Elias* was carried from earth to heaven; or as *Philip* was taken away from the Eunuch, and carried to Azotus; but it was a motion of the Holy Ghost, wherewith Christ was filled above measure, and made willing to encounter with Satan in that combat: for so are the words by Saint *Luke*, being full of the Holy Ghost, he returned from Jordan, and was led by the Spirit into the wilderness, that is, by the inward motion and instinct of Gods Spirit. Again, Saint *Marke* saying, the Spirit drove him into the wilderness, giveth us further to understand, that this motion in Christ from the Spirit, was a peculiar motion, not forced or constrained, but voluntarie, and yet verie strong and off-Dual.

Again, by the Spirit here is not meant the Devil, or an evill spirit, but the holy spirit of God: hee it that moved Christ to goe into the wilderness; so that the meaning is this: After Christ was baptized in Jordan by *Iohn*, he willingly tooke his journey into the wilderness, being moved therunto by a speciall and strong instinct of Gods Holy Spirit, wherewith he was filled above measure. If any aske, how Christ could be led by the spirit, seeing he sends the spirit: *Answe.* These two may well stand together: for Christ must be considered two wayes; first, as man in the forme of a servant; secondly, as God, even the Son of God, yea God himselfe. Now as Christ was man, he was subject to Gods providence, and so was led and guided by the Holy Ghost; but as he is God, he is not subject to providence, but is the author thereof, and is not himselfe led or sent, but together with the Father, sendeth the Spirit.

The Use. In this circumstance wee may observe, first, the exceeding holinesse of Christs manhood, in that hee moved not from one place to another, without the speciall instinct and direction of the Spirit of God. By which example wee are taught, to suffer our selves to be ordered and guided by the spirit of God, in everie thing wee take in hand; yea, in all our thoughts, words, & deeds; for this is the true note of everie childe of God, so to be led by the spirit, Rom. 8. 14. where the Apostle inserteth the same word that *S. Luke* doth, speaking of this leading of our Saviour to be tempted: we must therefore labour to be of *Dauids* disposition, to have our hearts pliable to all Gods testimonies. When God said, *Seeke ye my face*, *Dauids* heart answered, *I seeke thy face, O Lord*, Psal. 27. 8. and thus doing, we shall suffer our selves to be directed and guided by the Holy Ghost: for he teacheth and guideth men by the Word.

Secondly, from this that Christ was led unto temptation by the spirit of God, we learne, that temptations come not by chance, nor yet by the will & pleasure of the Devil only: for he could not touch *Iob*, or ought hee had, till God gave

A him leave: or enter into the breach of him, till Christ said, *God* but temptations come by Gods most just permission, and not without his speciall providence and appointment. This combat of Christ with Satan was decreed of God, by his speciall appointment in his eternall counsell. And therefore was Christ led by the spirit to encounter with the Devil, that hee might performe this one work of a Mediator, namely, temptation overcome him, who by temptation overcome all mankind. And as God appointed this combat of our Saviour, so hath he also ordained the temptations of everie Christian, and the circumstances thereof. The theater or place of this combat, is this present evill world: the actors are Satan & everie Christian; the beholders are men and Angels, 1. Cor. 4. 9.

B The Umpire and Judge is God himselfe, who overruleth Satan, so as the issue cannot but be happie and blessed to those that fight manfully; For hee casteth away power that bee mightie and valiant of courage, Job. 40. 5. Hee will give an issue with the temptations, 1. Cor. 10. 13. from whence we learne hisne good intentions.

First, when we are toiled and tried by manifold temptations, we must not thinke in frowne, but rather count it exceeding great joy, Jam. 1. 2. because it is Gods blessed will and ordinance, that Satan and everie Christian should enter combat and conflict, for the trial of his graces in them.

C Secondly, wee are hereby taught to labour with patience to beare all trials and afflictions, not using unlawfull meanes to winde our selves out of them, because they come by the speciall providence of the Almighty.

Thirdly, Christ went not to be tempted, till he was led by the spirit; therefore no man must wittingly put himselfe into danger, without a calling from God, lest therein he tempt God: indeed a man may be moved extraordinarily, to offer himselfe into places of danger; thus *Paul* went bound in the spirit to *Hiernsalem*, that is, he willingly followed the motion of the Holy Ghost, which inwardly enforced him to goe thither. And the same may be said of many holy Martyrs, who though they might have escaped by flight, yet did willingly offer themselves into the hands of their persecutors, and endured the violence of their torments, which we must thinke they did by a speciall motion of the Holy Ghost; otherwise, for a man to offer himselfe into danger without all warrant from God, is to swarve from the practice of Christ in this place.

D Fourthly, Christ being led by the Spirit, did not seeke to shroud himselfe from this combat; so likewise if a man follow his calling according to Gods wil, & therupon fall into troubles and temptations, hee may not seeke to escape them by neglecting his duty, but with courage and patience must inure himselfe to beare them, waiting on the Lord by well-joining for his deliverance. Here it may well be asked, whether a man can lawfully & with good conscience

The holinesse of
Christs manhood.

Temptations
commen by
thence.

Ques. 1.
Of those in-
habited by
spirits.

Science abide in those places which are certainly known to be haunted with evil spirits? *Ans.* Some indeed are so venturesome and bold, that they feare nothing: yet the truth is, no man ought on his owne head, abide or lodge in such places, unless it be within the compasse of his calling, or else have a true extraordinarie motion of Gods spirit: so to doe; we are therefore to avoid them rather, than wittingly and willingly thrust our selves into the danger of such places; for if God have given libertie unto Satan, to possesse such places as have been consecrated to idolatry, or defiled by oppression and blood, or such like abominations; why should wee without warrant from God, put our selves into his hands? This also may serve to reprove those men, who presume to much upon their strong faith, that they never stick to thrust themselves into most lewd companie: but let such persons beware, for places of bad companie are places of danger, by reason of that power and libertie which Satan hath among them, for there he hath a throne, Revel. 2. 13. How then can it be, that they should cleane escape the infection of sinne, who doe usually converse with those that commit it without controulment? *He that walketh with the wise* (saith Salomon) *shall be wise: but a companion of fooles shall be made worse:* so the words signifie; and therefore his counsell is, *not to converse when sinners entice us: not to make friendship with the angry person, nor to goe with the furious, lest wee learn their wayes, and receive destruction to our soules.*

Fifthly, in this leading of Christ by the Spirit, we learne a further thing: so long as Christ was a private man, helived with *Joseph* and *Marie* a private life; but being baptized, and thereby installed into the office of Mediator, he returns not to Bethlem or Nazaret where he was borne and brought up, but gets him presently into the wilderness, there to encounter with Satan, and that by the motion of the Spirit: wherein we may see, that all that are appointed and set apart by God for any special calling, are in some sort changed by his Spirit, and as it were made other men. When *Saul* was anointed to be king, the Text saith, *God gave him another heart,* 1 Sam. 10. 9. And when *David* was made of a Shepherd a King, he was furnished for that place, as his behaviour shewed, which was such as did become a King. Thus the Apostles of our Saviour Christ, of poore fishermen, altogether *unlettered*, by the gift of Christs calling, were made able *Ministers of the New Testament*, and to become indeed *fishers of men*, Mark. 1. 17. Which serves to confute such men as plead extraordinarie callings, as many have done: some saying they were *Elias*, some *Iohn Baptist*, &c. For if these were such men, and had received such extraordinarie callings, then should they withall have been endued with extraordinarie gifts fit for those callings; but no such thing befallth them; nay it is plaine, they

remain the same men they were before, without any change at all in respect of gifts fit for such persons as they pretend themselves to be. And to apply this to our selves; wee are all by nature the children of wrath, and enemies unto God; but by grace we are made Kings, Priests, and Prophets: Kings to rule over the world and the Devill, in respect of their provocations unto sinne, as also to subdue in our selves our owne evil lusts and affections: Priests, to offer up spirituall sacrifices unto God, as prayers and praises for his daily blessings: and Prophets, to instruct our selves and others in the wayes of God, according to our gifts and calling. Now then it becometh us all to become new men, and to lead new lives, sitting and sure to our holy calling, giving our selves wholly to the honour and service of God, shewing hereby that wee are hereunto called by his spirit of grace and holinesse: so shall we walke *worthy of the Lord, and shew forth the vertues of him that hath called us,* 1 Pet. 2. 9.

III. *Circumstance.* How Christ went furnished into this place of combat: which though our Evangelist *Matthew* hath omitted, yet hath *S. Luke* plainly noted, saying, *Hee was filled with the Holy Ghost,* Luk. 4. 1. If any shall say, this seemes to import that Christ wanted the fulnesse of the spirit all the former part of his life, if now only after his baptism hee were filled therewith: I answer; This fulnes of the spirit is ascribed unto Christ after his baptism, not as though hee formerly sustained any want of the spirit, but because at his baptism he received a greater measure of the spirit, than hee had before: for this we must know, that Christ was alwayes filled with the spirit; being an infant, he had a full measure of gifts fit for his infancie, and still as his growth in yecres required more graces of the spirit, hee increaseth therein, having in his youth, and in his riper yecres full measure of gifts fit for his estate in those times. And at his baptism, being inaugurated into his Mediatorship, he received such fulnes of the spirit, as was behovefull for so high an office, which because it was far greater than before he needed, therefore is he now said *to be filled with the Holy Ghost:* so that though Christ were alwayes full of grace, yet he increased therein, as his state and calling did require.

The Use. This serves to confute the Papists, who teach that Christ had all fulnes of spirit in his infancie, even from his conception & birth; and did not grow in grace at all, save only experimentally, as he had occasion to manifest the same more and more in practice. But *S. Luke* saith plainly, that *Iesus increased in wisdom, & stature, and in favour with God & men,* Luk. 2. 52. Again, Christ was like unto man in all things, *sin only excepted*, & therefore did increase in grace, as man doth in gifts from time to time.

Further, Christ goeth thus furnished to this combat, that hee might be able to encounter with Satan hand to hand, and at the end give

Prov. 13. 20.

Prov. 1. 10.

Prov. 22. 4.

Psalm 78. 17.

Acts 4. 13.
2 Cor. 3. 6.

Vse.

Col. 1. 10.

[111]

Exod. 33. 12.
13. 14. 15.
Exod. 35. 37. 38.

him the finish overthrow. Thus hee furnished *Moses* for his ambassage unto *Pharaoh*; and *David* for his combat with *Goliath*; *Abulab* and *Bezalel* for the worke of the Tabernacle; and everie one whom God employeth about any speciall worke, is furnished and fitted thereto of God with speciall gifts: whereby in everie age wee may see whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore those that want gifts meet for their callings, doe thrust in themselves thereto, and are not placed therein of God.

I V. Circumstance. Whither was Christ led to be tempted? namely *into the wilderness*; that is the place chosen of God for this combat. There be divers opinions touching this place; some thinke it was a little wilderness betweene *Jerusalem* and *Jericho*; some the desert of *Palestina*; others the great desert of *Arabia*, where *Elias* fasted fortie dayes and fortie nights; and where the *Israelites* wandered fortie yeeres. But seeing the Holy Ghost doth not define what wilderness this was, we are not curiously to inquire after it, but only know it was a desert and solitarie place. Let us rather march into the reasons, wherefore hee chose a desert place for this combat, and they are divers: First, because he was to worke our redemption in great humilitie, even in the base and low estate of a servant, for the satisfying of Gods justice in that nature which had sinned, therefore hee would not goe to *Jerusalem*, there to shew his glorie and God-head, as a little before hee was proclaimed in his baptism; but hegets himselfe to a desert place, void of all pompe and glorie, where he meant to begin this great work for us, by encountering with our chiefest adversarie. Secondly, he chose this place for the more easie encounters with our adversarie *Satan*, whom he was to overcome for us: for if Christ after his baptism should have shewed the glorie of his God-head, *Satan* durst not have medled with him: therefore as the fisher hides the hook, and shewes the bait to entice the fish, so our Saviour Christ with the vail of his flesh, in this base estate, and solitarie place, did cover the glorie of his God-head, that *Satan* seeing him only in this low degree, might see the more eager and bold to set upon him. Thirdly, Christ was willing to give unto his adversarie the advantage of the place, that therewithall he might give him the greater overthrow: for the Devil delights in desert & to lone places, and there hee would chuse to practise his temptations, because in such places men want those helps and comforts which in societies they may finde: hence *Salomon* saith, *Woe be to him that is alone 2 yea, God himselfe find of man in the state of his innocencie, It is not good for man to be himselfe alone.* And that *Satan* takes advantage of such solitariness, appeareth by his tempting of *Eve*, when she was apart from her husband, *Genes. 3. 1.* Fourthly, the praise and

honour of the victorie over *Satan*, was peculiar to Christ, and not commendable to any creature: and therefore Christ chose a desert place for this combat, apart from all humane society, that no man might challenge any part of this glorie to himselfe, but that it might bee wholly Christs, as of right it was. Fifthly, he went into a desert place for a time, that afterward hee might thence returne with more credit, reverence, and authority, to exercise his Prophetical office: for wee see by experience, that when a man hath bene abroad for some time, he is received with more reverence at his returne.

The Use. From hence the Church of Rome would fetch a ground & warrant for their monasticall life: saying, that as Christ went apart into this desert, so may men sequester themselves from ordinarie societies, & live as Monks and Heremites in cloysters, woods, and deserts. But this collection is absurd, as may appeare by these reasons: First, Christ went not thus apart on his owne head, but by the instinct and motion of the Spirit of God: but the Papists admit and undertake the state of hermiticall & monasticall life without any warrant in Gods word. Secondly, Christ did thus sequester himselfe but once for a certaine time: but with them, an hermiticall estate is ordinarie and perpetuall for their whole life. Thirdly, our Saviour Christ fasted truly all the while hee abode in the wilderness: but Papists in their Cloisters & Hermitages doe plentifully enjoy the wealth of the world in great ease and libertie. And therefore how soever solitariness for a time may be commendable in some cases, as to meditate on the works or word of God, as *Isaie* did, *Gen. 24. 63.* or for the exercise of prayer and fasting in more earnest manner: yet the Hermites life being a perpetuall forsaking of humane societies, is neither warrantable by Gods word, nor commendable in Gods childe.

V. Circumst. The end why Christ went into the desert; namely, to be tempted of the Devil: wherein observe three points; *How hee* was tempted, *wherefore*; *by whom*. For the first; *To Tempt*, in Scripture is ascribed to God, to man, and to the Devil; God tempteth man; when he proveth him: that is, when hee maketh manifest what is in his heart for grace or sin, which brethren were hid to the world: thus God tempted *Abraham* in the offering up of his sonne, *Gen. 22. 1.* and Christ the Ruler, *Luk. 18. 22.* *Man* tempteth God, when hee proveth by unbelief in man, whether God be so powerfull, just, and mercifull, as the Scriptures doe affirme him to be: and thus the *Israelites* tempted God, when they *requir'd meat for their lust*, and said, *Can God prepare a table in the wilderness?* *Psalm. 78. 12, 19.* The Devil tempteth when hee alserch unto sinne, by inward suggestions, or outward objects: and hereof must wee understand Christ's tempting in this place, to wit, that he was led into the wilderness for this end, that *Satan* might assault him: and see what means

Why Christ ch. a desert for this combat.

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Matth. 55.

Eccl. 4. 10.

Genes. 2. 18.

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Luk. 5. 16.

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he could not bring him unto sinne. If any shall thinke it was too much derogatorie to the dignity of Christ to be thus tempted; I answer; If it had so pleased him, Christ could have confounded the Devill with the least word of his mouth: for as he is Creator of heaven & earth; so Satan hath no power to tempt him, for *God cannot be tempted with evil*, Jam. 1. 13. But here Christ stood in our roomne and stead (as hee did upon the crosse) encountering with Satan for us, as if we in our owne persons had been tempted. This therefore must be understood as a part of Christs humiliation in his manhood, whereto he subjected himselfe for our sakes, otherwise the Devill could not have tempted him. *Object.* This stands not with the holiness of Christ, as he is man to be tempted with Satan. *Ans.* Yes, he might be tempted of Satan without sin, as our first parents were before their fall: this will plainly appeare, by comparing Christ with other men in their temptations.

The Devill in tempting a man to sinne, first, conveys into his minde, either by inward suggestion, or by outward object, the motion or cogitation of that sinne which hee would have him to commit. Thus hee tempted *Judas*, by casting into him this evil thought, *Judas betray thy Master*. And so draeth he with Christ in this temptation, hee conveyeth to his minde or apprehension the unrighteous cogitation of unbeliefe, idolatrie, and covetousnesse; yet so as Christ received them not, but with all power of grace repelled them. Secondly, as Satan conveys evil suggestions into mens mindes, so the same are full of trouble, sorrow, and vexation; at least to the godly: for when Satan presseth upon man his temptations, the whole man is disquieted, his thoughts and affections are troubled, and his heart is vexed. And this also was in Christ: he felt sorrow and molestation in himselfe through these temptations, as appeareth by his *Avant Satan*, upon his last assault. And thus farre was Christ tempted like unto men. Thirdly, in temptations usually beee corrupt motions; for though a man doe not approve, neither entertaine with delight, the Devils temptations, yet shall hee hardly keepe himselfe from the staine and taint of sinne, because the imaginations of his owne heart are naturally evil. Now herein Christ differed from all men in temptation; for being perfectly holy in his humane nature, he did not in the least measure receive any corruption into his minde, but by the power of grace did repel them more strongly than they were offered. Put a burning match to tinder or gunpowder, and it will kindle presently; but put it into water, and that will quench it straight: so it fareth in temptations; our corrupt hearts like tinder doe easily suffer corruption to kindle in us; but Christs most holy heart did presently like water quench the evil of Satans motions. And thus wee see how Christ was tempted, and yet without sinne.

The 1st. Hence we may observe a good direction for their comfort that are troubled with blasphemous thoughts. Among other temptations that befall men in Gods Church, the Devill doth mightily assault some men, by casting into their minds most fearefull motions of blasphemie against God the Father, the Sonne, and the Holy Ghost, whereby he doth greatly astonish them, and bring them to despair. Now the ground of their stay and comfort hence is this: There be incident to the minde of man two kindes of evil thoughts: First, such as arise from the flesh, that is, from our corrupt nature; and the verie first motions of these are finnes, forbidden in the tenth Commandement. Secondly, there be others that rise not inwardly from the flesh, but are from without conveyed into the minde by the Devill, as these most horrible blasphemies against God, which would make a godly heart to tremble and quake, once to thinke upon. Now these are our heave crosses indeed, when wee be assaulted with them, but the Devils finnes wholly, and become not ours, till wee receive them by some degree of delight or assent, as may hence appeare; for Christ was tempted to infidelitie, covetousnesse, and idolatrie, yet his holy heart received them not, and so they never became his finnes.

The second point to be considered in this circumstance is, wherefore Christ was tempted: for it may seeme strange, that Jesus Christ the Sonne of God, yea verie God, equall with the Father, should be tempted. The reasons therefore that moved him to be tempted, are these; First, that he might foile the Devill at his owne weapon; for the Devill overcame the first *Adam* in temptation, therefore Christ the second *Adam* would in temptation overcome him. Secondly, that in his example hee might give us direction whereby to know the special temptations wherewith the Devill assaults the Church, as also how to withstand and repel the same: for this cause no doubt hath the spirit of God so distinctly set downe Christs victorie over them all: which plainly confuteth the common opinion of ignorant people, who thinke those that are tempted by the Devill to be most vile and wicked men, such as have forsaken God, and therefore God hath forsaken them; but behold Christ Jesus, the most holy person that ever was, *even the holy one of God*, was tempted of Satan, and that exceeding sore, having the same troubles and vexations thereby arising in his minde that we have, inasmuch as the Angels came to minister comfort unto him, vers. 11. Gods dearest children therefore may and must be tempted: for that is no token of a childe of wrath, unless we will say, that Christ Jesus was the childe of wrath, which once to thinke were most blasphemous. Thirdly, Christ was tempted, that he might be a mercifull high Priest unto them that are tempted, Heb. 2. 17, 18, for himselfe knowing the trouble and anguish of temptation, must needs in a more

Reason why
Christ was temp-
ted.

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Ioh. 13. 27.

Similitude.

Apoc. 17. 9.
1 Pet. 5. 8.

1 Tim. 3. 6.

Ad. 13. 10.

compassionate fellow-feeling of their miseries
bee readie to helpe and comfort his members
when they are tempted.

The third point is, the author of Christs
temptations, to wit, *the Devill*: the name *Devil*
signifieth a caviller, a slanderer, and an ac-
cuser. He is an accuser three wayes: hee accu-
seth *God to man*; man to *God*; and *man to*
man. First, *God to man*; as when he told *Eve*,
they should not die, though they did eat of the
forbidden fruit, Gen. 3. 4. which was as much
as if hee had said, God doth but deceive you
with that threatening, yee shall not die at all.
Secondly, he accuseth *man to God*, and there-
fore is called the accuser of the *brethren*: and
our adversarie who goeth about like a roaring
Lion: which word *adversarie* signifies one that
enters plea or suit against us: thus he dealt with
godly *Iob* by the Lords owne confession, *Iob*
2. 3. Thirdly, he accuseth *man to man*, by inge-
ndring ungodly and uncharitable surmises and
suspitions, in one man against another, and in
causing one man to slander and injure another:
and for this cause is he said to *work in the chil-*
dren of disobedience, Ephes. 2. 2. and their wil-
dome is said to be *devillish*, who have *bitter en-*
vyng and strife in their hearts, Jam. 3. 14, 15.

The *Vse*. From this verie name we are to be
admonished of two things. First, to beware of
false-accusing, tale-bearing, and slandering:
for in these practices wee put on the Devils
name, and shew forth the infection of his na-
ture: *Paul* telling *Timotheus*, that a *Minister*
must not be a *novice*, lest hee be puffed up, and
fall into the condemnation of the Devill, useth
such a word for the Devils name, as signifieth a
false *accuser* or slanderer; to shew unto us that
such an one is a Devill incarnate. And yet this
is the common sinne of this age, to speake evill,
and to backbite, when they speake one of an-
other. Secondly, hereby wee are taught to be-
ware, how at any time, or any way, wee dis-
swade any one from embracing or obeying true
religion: for herein wee shew our selves to bee
the children of the Devill. When *Elymas* the
Sorcerer would have turned *Sergius Paulus*
from the faith, *Paul* calls him, full of all subtil-
tie and mischief, *the childe of the Devill*. And
this I deeme rather observe, because it is an u-
suall thing to draw others back from the power
of godliness; though not in plaine termes, yet
partly in reproaches, and partly by bad exam-
ple of life. Now all such had need to looke to
their estate; for the children of the Devill are
like to have their portion with the Devill and
his Angels. And thus much for the author of
Christs temptations; as also for the first part
of Christs preparation to this Combat.

2. And when he had fasted
fortie dayes and fortie nights,
he was afterward hungrie.

Here is the second part of Christs preparati-
on to this Combat, namely, his abode in the
wildernesse; which is the our unto us by some
arguments: I. By his fasting fortie dayes and
fortie nights, noted in the words of this verse.
II. By his abode with wilde beasts, noted by
Saint *Marke*, chap. 1. v. 13. III. By his enduring
of temptations within the space of these fortie
dayes and fortie nights, *Luke* 4. 2. though in
particular those be not set downe by any Evan-
gelist. IV. By his hunger after fortie dayes
fasting, in the end of this verse. Of these in
order.

I. *Circumstance. Christs fasting fortie dayes*
and fortie nights. There bee three kindes of
fasts, if wee take the word in a generall sense;
first, the *daily fast of temperance and sobriety*,
whereby wee use Gods creatures for our suste-
nance with that moderation and abstinence, that
wee give rather lesse to natures appetite, than
that which it desireth. This Christ enjoyneth
to everie Christian, *Take heed lest at any time*
your hearts be oppressed with surfeiting and drunken-
nesse. The second kinde of fast is, the reli-
gious abstinence of Gods Church from all
meats and drinke for a time, for the further-
ance of their prayers, when they humble them-
selves unto God for the preventing or remo-
ving of some heaveie judgement: thus the Jewes
fasted, sometime for one day, sometime for three
dayes and three nights, as *Heiler* 4. vers. 16.
yea, sometime for seven dayes together; but
then it is like they received some sustenance in
the evening: for so *Daniel* fasted for three
weekes of dayes, *eating no pleasant things*,
Daniel 10. 2, 3. But of picture of these must
Christs fast here bee understood. The third
kinde of fast is miraculous, done by the power
of God restraining the appetite for many dayes
together without meat or drinke, beyond the
power of nature: Thus *Moses* fasted fortie
dayes and fortie nights in mount *Sina*, where
hee enjoyed the presence of God so long. And
so did *Elias* fast in mount *Horeb*; and our Savi-
our Christ in this wildernesse. We read indeed,
that *Paul* in his conversion fasted three dayes
and three nights *eating nothing*, *Acts* 9. 9. So
did the Jewes with *Heiler* and her maids, *Hef-*
ai 4. 16. And experience teacheth, that a sick
man may live seven or nine daies together with-
out meat or drinke; yea, (as some learned Phy-
sicians write) fouerene dayes: And *Pauls*
companions are verie like or nothing at all for
fouerene dayes: for the words are plaine, *eat-*
ing nothing: And it may bee so, such the like
hath bene found true by experience in our age.
And this is the longest that a man can fast
and live, to wit, fouerene, or fifteen, or seven-
teene dayes: for so much is recorded of some,
that after so long abstinence have lived, though
with some weaknesse of nature; but for a man
ordinarily, being of good constitution of
bodie, to fast fortie dayes and fortie nights to-
gether, it is impossible. Indeed it hath bene

Three kindes of
fasts.

I

Luk 21. 34.

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Judg. 20. 26.
1 Sam. 7. 6.

1 Sam. 31. 13.
1 Chron. 12. 12.

3

Exod. 34. 28.

1 King. 19. 9.

Ad. 17. 22.

avouched

Sub. Par. 1.
decid. 1.

Reasons why
Christ fasted fortie
dayes.

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Antepastorale
Iejun.
Zuch. d. 1. temp.
17. 2. 1. in the
ce. quadr. Iejun.

avouched that a man might fast months, yea, a whole yeare together without meat or drinke, and yet live; but we may persuade our selves it is not true. Now our Saviour Christ, which is yet more, during this fast felt no faintnesse nor weakening of his bodie, as we ordinarily doe with a little abstinence; so that his fast was not ordinarie, but miraculous altogether.

The reasons why Christ fasted thus long in the wilderness, may bee these: First, that hee might performe his ministerie, which now hee was to begin, with more reverence and authority: for this cause would God have *Moses* to fast fortie dayes and fortie nights, before hee delivered the Law written in the two Tables of stone unto the people of God; and so must *Elias* doe, before hee did restore religion in his dayes. Secondly, that it might appeare he was no whit inferior to *Moses* and *Elias*: and thirdly, that he might shew his full consent with them. *Quest.* Seeing Christ did excell *Moses* and *Elias*, why did he not exceed them in the length of his fast, for threecore dayes, or a whole yeare? *Ans.* Hee did it not through want of power to have fasted longer, but because hee would not give occasion thereupon, that any should call into question the truth of his manhood, which might easily have happened, if he had fasted a whole yeare together.

The Psē. Hereon the Church of Rome would build their Lent fast, but verie fondly: for first, Christ did not thus fast to give us example to follow him herein, but to prepare himselfe to the great worke of his ministerie: secondly, there is great difference betweene Christs fast and theirs: Christ fasted thus but once, and that by the instiact of the Holy Ghost; they keepe their fast yearly, and that on their owne heads: Christs was a true fast, without all meat or drinke; but theirs is a mock-fast: for they eat the finest fishes, and other dainties, and drinke wines, wherein is as much nourishment to the bodie, and as good as in flesh: neither can they justly build it on the practice of the Primitive Church: for they used to fast (at least in some places) but two or three daies before Easter; and their Lent fast was not ordained nor imposed till many yeares after Christ; so as, every one might chule whether he would fast, or not.

II. Circumstance. *S. Marke* doth likewise set out Christs abode in the wilderness, by his being and conversing with wilde beasts, *Mark. 1. 13.* which some thinke Christ did for this end, that wilde beasts might come to him, and doe him homage due to their Creator and Governour: but this is a device of man without likelihood of truth; for howsoever Christ in himselfe deserved all homage and reverence of all creatures; yet because hee abode among wilde beasts to bee abused and humbled in the low estate of a servant, therefore it is not, like he went to receive homage from them. The true cause rather is this: we finde in Scripture that among

the Jewes were two sorts of deserts: one in part peopled and inhabited, having here and there cities and villages; in such a desert was *Iohn Baptist* borne, and did baptize and preach: that the prophetic of *Isai* might be fulfilled, *The voice of a crier in the wilderness, make straight the way of the Lord.* The other not inhabited at all by men, being a place of abode only for wilde beasts, as Lions, Beares, Tygres, Wolves, &c. which lived therein continually: Now in such a desert as this was our Saviour Christ led by the spirit, and made his abode among such wilde beasts; which circumstance is therefore noted, to give us to understand, that in this combat our Saviour had no aid, protection, succour, helpe, or comfort from any man, or other creature whatsoever: for by nature his companions were so farr from being an helpe and comfort unto him, that they would rather seeke to devour him. Whereby we plainly see, that the praise of victorie in this combat, is proper to Christ alone, and not communicable to any creature whatsoever.

The Psē. In this estate of Christ in the wilderness, we may behold the condition of Christs militant Church; to wit, that it is in this world as in a wilderness, and desert of wild beasts: for during their abode on earth, Gods children live with men, who in disposition and affection are like *Wolves, Beares, Tygres, Lions, and Cockatrices*, untill such time as the Holy Ghost by grace shall turne their hearts, as we may plainly see, *Isa. 11. 6, 7, 8.* in regard whereof they must arme themselves with patience against manifold assaults and vexations, comforting their hearts with this consideration, that Christs dear head hath undergone this estate before them.

III. Circumstance. *S. Luke* observeth, that while Christ abode in the wilderness, within the space of those fortie dayes and fortie nights, hee was tempted of the Devill, before the three great temptations: the words are plaine, *And was there fortie dayes tempted of the Devil: And when they were ended, then the Devil said, &c.* what these temptations were either for matter or forme, the holy Ghost hath not set downe, and yet wee may probably thinke they were more milde and gentle temptations than those three which are set downe; the Devil making them as it were an entrance to his strongest and most dangerous temptations: for his manner is, when it makes for his advantage, not to shew his violence and extremitie at the first, but to proceed by degrees, and by little and little to intimate himselfe, till he have gotten his best advantage, and then will hee shew the strength of his malice. Thus hee dealt with *Came*, first hee provokes him to anger and malice against his brother, because his brothers sacrifice was accepted, and his rejected; then having settled hatred in his heart, hee never leaves, till hee had caused him in his rage to slay his brother: and yet he stayes not there, but

16. 1. 3.

Luk. 4. 13.

after

GERALD.

after brings him to despaire of Gods mercy, in so much as he cried out, *my Inne is greater than I can beare.* Thus also he dealt with *Judas*; first, hee call this evil thought into his heart, *Judas betray thy Master,* and when he had gotten entertainment for that (for doubtlesse *Judas* would not yeeld to so vile a thought at the first motion) then he causeth him to put it in execution, wherupon in fearefull despaire he brought him to hang himselfe. This is the subtiltie of the old serpent: first, hee convices one claw or talen into a mans heart, and then another; after that hee gets in his head, and so at length windes in all his body. Thus he assaied to do with Christ, and so will he continue towards all Gods children. Which should teach us to labour to bee strong in the Lord, and wise in his word, that so wee may stand against all his assaults. Yea, this must move us to a speciall watch through the whole course of our lives against the occasions of sinnes, that wee may cut off temptations in the beginning, because it is Satans craft, not to spit his venom at the first, but to sugar his temptations at the beginning, that no danger may appeare till hee have conveyed into us the bane and poison of our soules.

156.55.

IV. Circumstance. Christs abode in the wilderness is further set out by his *hunger*, in the end of this verse; *He was afterward hungry*: that is, after hee had fasted fortie dayes and fortie nights by the power of his Godhead, then hee began to wax hungry. But some will say this stands not with the glory and Majestie of the Sonne of God to be hungry: for *his flesh is meat indeed, and his blood is drinke indeed.* *Answe.* Christ was content to lay aside his glorie and Majestie, and to take upon him our base and fraile nature, becoming like unto us in all things save sinne; now in this his abasement and humilitie, he had not onely a true soule and body, but the true faculties thereof, as understanding, will, memory, &c. and though his bodie was free from personall infirmities, as palsey, gout, drop sic, or such like; yet he was subject to such infirmities as agree to the nature of man, as hunger, thirst, wearinesse, &c. Yea, this was one part of his humiliation, to become not onely man, but man with infirmities: and therefore though he could by the power of his Godhead have preserved himselfe fortie yeares without meat or drinke, as well as fortie dayes; yet that he might abase himselfe to the lowest degree of a servant, hee was content to sustaine the infirmities of his humane nature in being an hungry. And that for these causes:

First, to confirme unto us the truth of his man-hood: for some man might say, it was an easie thing for him to fast fortie dayes and forty nights, seeing he had not a true body, but only the shew and shadow of a body; therefore to shew that hee was true man, and had a true naturall bodie as wee have, he was content to sustaine hunger as wee doe, and that truly. Secondly, that thereby hee might cast an object

Reason why Christ was an hungry.

before the Devil, to cause him to be the more eager and violent in his temptations, & to shew his malice in full measure against him; for by vertue of his office whereto he was now called, Christ was to encounter with Satan our common enemy; and therefore gives him not only the advantage of the place, but also the opportunity of estate, that Satan perceiving his infirmity of bodily hunger, might thereby be emboldened to give the more violent assault upon him. And thus much of the second part of Christs preparation to his combat.

v. 3. *Then came to him the Tempter, and said, If thou be the Sonne of God, command that these stones may bee made bread.*

Here begins this strange combat betweene our Saviour Christ and the Devil, consisting of three great conflicts: The first wherof is contained in this verse and the next, being indeed the greatest of them all, as after shall appeare. In this temptation observe these three things: first Satans preparation to this conflict: secondly the temptation it selfe: Thirdly, Christs answer and repulse made thereunto.

Satans preparation.

I. Point. The Devils preparation is in these words; *Then came to him the Tempter, and said:* herein observe foure things: first, the title given to Satan the Author of this temptation, *the Tempter*: So *Paul* calleth him, 1 Thet. 3. 5. *I sent to know of your faith, lest the Tempter had tempted you in any sort.* And Satan is called the *Tempter*, because his continuall studie and practice hath bene and is, by all means to tempe all men; hee omits no times, neither spares any paines day or night, but by all means seekes to draw men from God, and to bring them to destruction: the consideration wherof should move us to the practice of these duties.

D

First, to be watchfull in all manner of prayers and supplications against Satan, for the gracious protection of God against his assaults: if any of us had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would seeke greedily for their pray, we would be sure never to get out of our dwelling houses without preparation for rescue and defence, whereby wee might avoyd their danger. Well though we have no such wilde beasts to endanger our bodies, yet our soules are daily assaulted by a more deadly enemy, even the Devil, whose continuall studie and practice is by temptation to devour us, 1 Peter 5. 8. and therefore we must alwaies be watchfull against temptations, putting upon us the whole armor of God, that wee may bee able to stand against his assaults.

Wc 1.

Secondly, as it is the Devils practice alwaies
M m m to

to tempt, and to seeke to draw men from God, because wee must be unlike him in all things; we must draw neere to God in the practice of all good duties: *James 4. 7. Resist the Devil, and he will flee: draw neere to God, and he will draw neere to you.* The conjunction of these two duties shewes, that the neerer we come to God, the more we oppose our selves to Satan; now *he that cometh neere God must believe.* Heb. 11. 6. and therefore by faith we exercise our selves *amongst sinners*, as *Paul* exhorted *Timothy*; and unlike wee thus strive to bee unlike him, wee shall never be able to with-stand his temptations.

Thirdly, we must hence learne to beware of the practice of the seducers in seeking to draw backe others from the love or practice of religion, or in hindring the good meanes whereby religion is begun and furthered in men: for if either by endeavour in action, or by bad example we shall doe thus, doubtlesse wee become temptors and the children of the Devil; for to tempt and draw to sinne is the propertie of Satan, and hee that in tempting fulfils the *lusts of Satan*, must needs be his child. *John 8. 44.* hence it was that our Saviour Christ calls *Peter Satan*, when he went about to dissuade him from that worke, for which his Father had sanctified him, and sent him into this world, saying, *Get behind me Satan.* *Matthew 16. 23.* And when *Elymas* sought to turne away the Deputie from the faith, *Paul* calls him *sonne to all righte counsellors, full of all subtiltie, and child of the devil.* *Acts 13. vers. 10.*

The second thing in this preparation is, the time when Satan began to tempt our Saviour Christ in a more strong and violent manner, noted in this word *Then*, that is, when Christ had now sitted fortie days and fortie nights, and was an hungered; when the Devil saw Christ not only to be alone in the wilderness, but also perceived that he was afflicted with hunger, &c. to the more weakne, being in the low estate of a miserable man, *Then* hee prepares to assault Christ with a most violent temptation.

Tempe. This discovereth unto us the deepe policie of Satan in seeking choice of the fittest time for his assaults: hee will not tempt all men at all times, neither always with the greatest temptations; but hee fore sees for the time of mans greatest weaknesse, and thereto hee referreth his strongest assaults. Now usually a man is most weakne when hee is under some grievous affliction, either in body, minde, or both; or when hee lieth in the pangs of death: these times doth Satan observe, and keepe his strongest temptations against they come, as doth notably appeare by his dealing with Christ, not onely at this time when hee was an hungered, but also and especially at his passion: for the Scripture saith, *Hee spected perspicuities and powers upon the crosse;* whereby it is apparent that the devil with his greatest power did then assault him, thinking either then or never to give him the

foile, when as he did sustaine the wrath of God due unto the sinnes of man; and so will he handle all the members of Christ; with the greatest extremities they shall bee first to seele Satans deepest malice, in seile Christ with his power. Which must teach us in the day of peace and strength, to prepare against the day of weakness by any affliction or by death: for, that to wee may by Gods grace bee able to stand against the rage of Satan; for then will hee bee sure most eagerly to seeke our ruine, and unlesse we prepare before hand, we shall never be able to stand. Now our best preparation is, to come to *heare the words of Christ, and doe the same*: for then, *though the winds blow, the same faith the waves beat,* and Satan doe his worst, yet being built upon the rocke *Christ Jesus*, wee shall never fall, *Matth. 7. 24. 25.*

The third thing in this preparation, is the occasion of Satans onler at this time, namely *Christs bodily hunger*, as the knitting of this verse to the former will plainly shew; for *Christ being an hungered, Satan came unto him, and tempted him.* He could not finde in Christ most holy man-hood any blemish of sinne, or inclination thereto, whereon to build his temptation; yet such is his malice, that rather than Christ should escape his hands, he will take occasion from the infinitie of his nature in bodily hunger to provoke and allure him unto sinne.

Herein wee learne a speciall point: namely, that the Devil will have some ground in us for those temptations wherewith hee doth assault us; for as we may see by his dealing here with Christ, he observes not onely the inclination of mans heart and soule, but the state and constitution of the body, albeit either body or minde will afford him the least advantage, thereon he will be sure to take occasion to tempt. If we regard the seed and root of sinne, it is true that every man hath all sins in him: but yet through the worke of God, restraining corruption in some, and renewing grace in others, it comes to passe, that each man is more inclined naturally to some sins than to others; which thing Satan doth observe most diligently; and as an enemy that besiegeth a citie will goe about it, and espy where the wall is weakest, and most infor his entrance, and there will bee sure to give his strongest onler; and as a man that would strike fire with a flint, will turne it about in his hand, to see what part is fittest; even so the Devil, he goes about a man, and as it were turnes him to and fro, to spie out his weaknesse, and to what sinnes hee is most inclined, and there hee will bee sure to trie him often, and to assault him with the greatest violence. *Example*: If a man bee impatient of poverty, hee will seeke to carrie him to picking and stealing: If a man bee prone to covetousnesse, hee will provoke him to fraud and oppression: If hee bee inclined to ambition, Satan will puff him up with pride and vaine-glorie: nay which is

Satan groundeth
upon sinne to
tempt him to
sinne againe.

Satans policy in
tempting.

Coh. 4. 15.

farre more, Satan will take occasion from the very continuation of a mans body to draw him unto him; if choller bee predominant in him, Satan will labour to stirre him up to wrath, anger, fury, and if he can to bloodshed and murder: If a man bee of a sanguine complexion, Satan will seeke to carry him to immoderate mirth, and to excesse in pastimes, pleasures, and delight, that if it be possible he may drown him therein, whether they be good or bad: If a man be melancholike, Satan will sometime take occasion by that humour, to strike him with exceeding sadness, with terrors and feares; and otherwhile to intoxicate his brain with strange fantasies and delusions, causing him to thinke himselfe to be *Eliaz, Iohn Baptist, Christ, &c.* So that it is true which an ancient Divine saith of this humour, that it is the Devils bait wherewith hee sports himselfe. See the experience hereof in the *lunaticke person*, whose disease was to bee exceedingly troubled certaintimes of the moneth, by reason of melancholy oppressing the braine. Now Satan (as it there appeares) tooke advantage of that humour to abuse him most fearefully, not onely in making him deafe and dumbe, but also causing him to cast himselfe into fire and water. So that looke how many finnes and infirmities we have in us, so many darts wee carry about us, wherewith Satan will seeke to wound us. He taketh ground or occasion from us of all the advantage hee hath against us; his temptations are like fire and bellowes, and our infirmities and corruptions are wood and fwell.

Thence. I. Here then wee may behold our miserable estate by reason of sinne; for thereby it comes to passe, that wee beare about us thole darts, wherewith the Devill doth wound us. And sith Satans craft and malice is such to take advantage from us, for to worke our woe, wee must labour the more diligently, to be thoroughly acquainted with our natural dispositions and inclinations, yea, with our bodily infirmities, for the Devill will search us; and when we have truly found out our owne estate, wee must set strong watch and guard about our owne hearts in respect of our infirmities, and so shall wee be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, Satans comming to Christ; *The Tempter came unto him*: By which phrase it is probable, though not certaine, that the Devill tooke upon him the forme of some creature, and so appeared unto Christ; thus hee came to Eve in Paradise, abusing the serpent to further his assault against the first Adam: and it is like, that in his combat with the second Adam, hee came in the shape of some creature, for otherwise hee could not properly be said to come and speake. Some indeed thinke that these temptations were inward in minde onely, and by vision; others thinke they were altogether visible and done actually; but the safest way is to hold that they

were in part actually done in bodily manner, and partly shewed in vision. And thus much for the preparation to the conflict.

II. Point. The temptation is false: containing matter of great importance, being indeed the maine temptation of all, in these words, *If thou be the Sonne of God, command that these stones be made bread.* The Devill being well provided for time and place, and advantage also by Christs bodily hunger, doth here assault our Saviour Christ like a cunning Sophister, and frame his argument Syllogistically, thus:

If thou be the son of God, thou canst make these stones bread:

But thou canst not make these stones bread:

Therefore thou art not the sonne of God.

The ground of this temptation is this: It is no reason that the Sonne of God should starve for want of food; but thou must starve unless thou canst make these stones bread: and therefore unless thou canst doe so, thou maiest perswade thy selfe it was but a false voyce which thou heardest from heaven; *This is my welbelovéd Sonne, &c.*

The scope and drift of Satans in this temptation stands in two things: First, hee labours to overthrow the faith of Christ. Secondly, to bring him to a practice of unbelief. For the first, by *faith* I meane, a gift or grace in Christ, whereby as hee was man, hee beleeved his Fathers words to bee true, which said, *This is my welbelovéd Son in whom I am well pleased*: whereby we may see, what the devill aims at principally in his temptations against Gods children; for these his assaults against our Saviour Christ are set down for our instruction in this behalfe. Satans maine drift then in temptation, is to overthrow our faith, whereby we beleeve every part and parcell of Gods word to bee true. See this in his tempting of Eve; first hee labours to weaken her faith in the truth of Gods threatening; which done, hee easily brought her to actual disobedience in eating the forbidden fruit. The same course hee holdeth at this day; first hee will seeke to nuzzell men in ignorance, that hee may keepe them in unbelief: if hee faile that way, then will hee endeavour to plunge their soules into some damnable error and heresie: and by one of these meanes doth hee destroy the faith of many; for while a man remains in ignorance, hee can have no faith; and if he misse of the truth of God, hee wants ground for his faith. Now the reason why the Devill labours so much against our faith, is because wee cannot truly rely upon Gods mercy, nor depend upon his providence, nor yeeld any acceptable obedience to his Commandements, unless we beleeve his Word.

More particularly, wee are to observe that speciall branch of Gods Word which the Devill would have Christ not to beleeve; even that voice of his Father, which a little before Christ heard from heaven at his baptism: *This is my welbelovéd Sonne in whom I am well pleased*:

Satans Sophistry.

Satan seeks the ruine of our faith.

Ad: And this hath the holy Ghost recorded in great wisdom and mercy to Gods Church; for hereby doth appeare a maine drift of Satan against Christs members in his temptations, namely, to make them doubt of their adoption, and to destroy this persuasion in them, that they are the sonnes and daughters of God: for if herein he spared not the head, doubleles the members shall not escape his hands. This appeares by his usuall assault against them, specially when God shall lay upon them any lingering crosse or affliction, either in minde, in bodie, or in goods; then the Devill will suggest this into their minds, If thou werest the child of God, hee would never lay his hand upon thee so long a time, and in so grievous manner, never was any childe of God in this case that thou art in: But God laies his hand thus heavy on thee; and therefore thou maiest perswade thy selfe that thou art not the childe of God.

The use. The consideration hereof must move us above all things to labour for assurance of our adoption, even to have our consciences assured our of Gods word, that wee are the sons and daughters of God in Christ. The Devils drift is to overthrow this persuasion in us, and therefore our endeavour must bee, to confirme and settle our hearts herein. This is the charge of the holy Ghost upon every childe of God, 2 Pet. 1. 10. *Give all diligence to make your calling and election sure:* that is, get the assurance thereof sealed up in your hearts, by the saving graces of Gods spirit, *joyning vertue with your faith, and with your verine knowledge, and with your knowledge temperance, and with temperance patience, and with patience godlines, and with godlinesse brotherly kindnes, and with brotherly kindnesse love,* 5, 6, 7, and indeed if we would have true peace and comfort in every estate, whether adversity or prosperitie, let us labour for the knowledge of our Adoption. This will bee our joy in want, in wealth, in bondage, in freedom, in sicknesse, in health, in life, and in death: herein is that joy of Christ which never can be taken from us, Joh. 16. 22. We cannot doe the Devill a greater pleasure, than to neglect the getting of this assurance; for hereupon hee will take occasion (specially in time of distresse) fearefully and dangerously to seek to break the necke of our soules; hee cares not much otherwaies what men professe, and what knowledge and other common gifts of the spirit they have, so that they want this blessed assurance: and therefore with the Apostle Paul, wee must account all other things to be but drosse and dung in respect of this excellent knowledge of Christ, to bee our Saviour and Redeemer. True it is, that unto many this exhortation will seeme needlesse: for ignorant persons that have nothing in them but meere presumption, will bragge most of this persuasion; but they that have felt the smart of this temptation, doe know what it is that will stand us in stead, even that assurance onely which is rightly founded upon

the word of God: and therefore forsaking the vaine conceits of our ignorance, let us with all diligence unsainely endeavour to get this resolution; if we cannot of our selves attaine unto it, wee must use the direction and helpe of Gods faithfull Ministers: for howsoever it pleaseth some to thinke otherwise, yet this is the undoubted truth of God, that a man in this life may ordinarily bee resolved and assured of his salvation.

The second thing which the Devill aimed at in this temptation, was to bring Christ to a practice of unbeliefe, namely, in want of bread to turne stones into bread, for the present satisfying of his hunger; for the Devill would needs perswade our Saviour Christ that he must have bread to save his life, and therefore in the want of bread would have brought him to this distrustfull course, to turne stones into bread.

And as the devill here deales with Christ, so hee assaies to doe with all his members; as he labours to worke unbeliefe in their hearts, so hee seeks to bring them to the practice of unbeliefe in their lives. See the truth hereof in the course of this world: Is a man oppressed with outward want and povertie? The Devill will tell him, he must needs live, and therefore will perswade him to rob, and steale, and to filch for his living. If a man be sicke, and want present helpe in lawfull meanes, or else be afflicted somewhat extraordinarily, then will the devill move him to seek to Wizzards and Witches, suggesting this into him by one meanes or other, that they can doe more good in such a case, than all the Physicians in the world. This is a most vile practice of unbeliefe, and yet too common in the world, wherein men for the removall of some outward evil, will not stick to hazzard the losse of their soules. We therefore must labour to be acquainted with these wiles of Satan, and by the practice of faith in our lives, labour to expresse the power of faith in our hearts, as in all manner of godly conversation, so especially in using only lawfull meanes for our reliefe in the time of miserie and distresse.

But to come more particularly to the words of this temptation; *Issthou be the Sonne of God command these stones, &c.* It may be demanded why the devill should make choice of this question wherewith to tempt our Saviour Christ, rather than any other? *Ans.* The reasons hereof may be these: First, hee knew well, that if Christ were the true and proper sonne of God, then hee must needs be the true Messias; and if hee were the appointed of God, then also hee it was that must accomplish that old and ancient promise made to our first Parents for the bruising of the serpents head. This was the thing that of all other the Devill was most afraid of, and could not indure to heare; and therefore by moving this question hee intends to infringe, yea, and (if hee could) quite overthrow our Saviour Christ in the right of this title. Second-

Satan would bring Christ to a practice of unbeliefe.

Gen. 3. 15.

ly, The Devil since his fall, beares an unspeakable deadly hatred against God himselfe, and according to his nature as occasion serves, hee cannot but shew the same. Now in this question he doth notably bewray his malice and spite against God; for whereas in Christs baptism a little before, God had proclaimed him to be *his beloved Sonne in whom hee was well pleased*: hereby the Devil goes about to prove the cleane contrary, and so as much as in him lieth, seeks to make God a liar, which because it fitteth his nature so well, hee makes choice of at this time.

These. I. In this practice of the devil, wee may learne what to judge of sundry false teachers; for as well in the primitive Church, as also since that time, there have beene sundry men of great fame for wisdom and learning, as *Ebion, Cerinthus, Carpocrates, Simonians, and Arius*, who have all laboured feverently, to prove that Jesus Christ the Son of Mary was not indeed the Sonne of God, very God, but onely a worthy Prophet. Now of them wee may safely thinke with the Church of God in former times, that they were false Prophets, heretikes, and seducers; yea, the professed enemies of Christ, guided by the spirit of Satan; for herein they doe directly tread in his steps.

II. In this his practice wee may observe the malicious and contradicting spirit of Satan against God himselfe; for here he labors to conclude that Christ was not the Sonne of God, notwithstanding God himselfe had a little before avouched that he was. And this is his continued practice unto this day; for where God in his Church pronounceth grace, mercy, and love, there on the contrary will the Devil pronounce a curse, hatred and damnation. Again, where God denounceth his curse and judgement, there will the devil seek to perswade a conceit of grace and favour. If a man be the childe of God, and have received the seale of grace for his assurance thereof; the Devil will seek to weaken this assurance, and perswade him if hee can, that he is the childe of wrath. And if a man be void of grace, and so indeed the child of the devil, then will Satan suggest into his heart presumptuous thoughts, and make him thinke hee is the child of God; so that every way he sheweth himselfe contrary to God.

Yermarke the devils words a little further; *If thou be the Sonne of God, command these stones &c.* that is, doe but say the word, and bid these stones to become bread, and it will be done. And here in the very propounding of this temptation, wee may observe the deepe policy of Satan; for in these few words (the better to effect his purpose) hee toucheth three most true and notable points in divinitie: *First*, that hee that is the Sonne of God by nature, is also true and very God: for here hee ascribeth unto the Sonne of God, the true prerogative of God himselfe; a point wherein the Pharisees withstood our Saviour Christ, and which many

heretikes since have denied. *Secondly*, that the true God can without paine or labor, yea without all meanes, at his very becke doe whatsoever hee will; and by his word onely make stones become bread. *Thirdly*, that to worke a miracle of himselfe, is a propertie and prerogative of him alone that is true God; as to turne stones into bread in this place. Now when the Devil acknowledgeth all this, a man would not thinke that herein he should intend any hurt to Christ or to his Church; but in very truth his drift herein is, to destroy the faith of Christ in that word of his Father which spake from heaven, and to overthrow the foundation of the Church, by proving that Jesus Christ the Sonne of Mary was not true God.

Here then observe a trick of the Devils cunning; when he speaks a truth, he doth it not to confirme the same as loving it, but indeed his meaning is to overthrow the truth thereby: which must admonish us, that when Satan shall any way assault us in temptation, we never give credence to him, no not then when hee speaketh the truth, because therein his purpose is to deceive us, and to destroy the truth: hence it was that Christ forbade the unclean spirits to testifie of him, though they acknowledge him to be *the holy One of God*: hence also *Paul* was grieved at the testimonie of the foule spirit that was in the maid, though in it selfe a most worthy truth, to wit, *That they were the servants of the most high God, which served unto men the way of salvation*.

Further, in comparing our Evangelist Matthew with Saint Luke, there may seeme some difference betwene them in propounding this temptation; for in Matthew the words are thus, *Command these stones, &c.* And in Luke thus, *Command this stone*. But they are reconciled thus; Matthew sets downe this temptation as the devil first propounded it, and S. Luke shewes how the devil urged it, for first the devil comes to Christ, and bids him, if hee be the Sonne of God, command all the stones which hee saw round about him to be made bread; this S. Matthew sets downe: or if that seemed too much, command one stone to be made bread, and it should suffice; and this S. Luke noteth.

These. By this comparing of the Evangelists wee may observe, that when the devil hath once begun to tempt a man, hee will not easily leave off, but will set an edge upon it, and enforce and urge it by all the meanes hee can, that if it be possible he may prevaille. Which should teach us on the other side, to be most earnest and resolute in resisting Satans temptations; he will take small advantage before hee leave; wee therefore must not give place, nor yeeld one jot unto him: *Resist the Devil and hee will flee*. This must every member of the Church doe: the Minister by sound and through applying of every part of Gods truth to the heart, whereby it may be armed against the enemy, and the people by faithfull embracing and obeying of

Satan speaks some truth; however, how another truth thereby.

Mat. 12. 24, 25.

A3. 16. 17, 18.

Luke 4. j.

Eph. 4. 27.
1 Tim. 4. 7.

Satans policy in tempting.

the same, as also by earnest prayer unto God for the assistance of his grace in all assaults.

v. 4. *But he answering, said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

The words containe Christs gracious answer, whereby hee repelled the Devils temptations: and in it wee may observe three points: First, that Christ did answer: Secondly, whence hee borrowed his answer: Thirdly, the very words of his answer.

For the first, that Christ did answer, is noted by the holy Ghost in plaine words, *And Jesus answering, said*; Whereby he would give us to understand, that Christ Jesus our Saviour being in the wilderness, was not onely willing and ready to encounter with Satan, but also able to withstand him, yea and to vanquish Satan without receiving any toyle at his hands. Which is a point of singular comfort to Gods Church and children; for was Christ Jesus able in this low and base estate of a servant, being disadvantaged altho by a debilit place, and bandily hunger, was he then (I say) able to encounter with Satan, and to overcome him in his most violent and subtil assaults? Then how much more is he now able even in all his members to give Satan the foile, having spoiled him in his death? seeing hee is advanced to the throne of majesty and glory, and set at the right hand of his Father, having a name above all names given unto him, at which every knee shall bow, both of things in heaven, and in earth, and under the earth? we therefore may now say with that loud voice; *Now is salvation in heaven, and strength, and power, and the kingdome of our God, and the power of his Christ: for the accuser of the brethren is cast downe.*

The second point here noted is, whence Christ borroweth his answer, namely, from the Scriptures. *It is written.* It had beene an easie thing for Christ being the Son of God, to have confounded the Tempter with the breath of his mouth, or to have commanded innumerable legions of holy Angels to have driven him away; but he betakes himselfe to the written word for his defence. And this hee did especially for our instruction: namely, that we might know, *that the written word of God,* rightly weilded by the hand of faith, is the most sufficient weapon for the repelling of Satan, and the vanquishing him in all his temptations: hence *Paul* calleth it the *sword of the spirit*; because it serves not onely for our defence, but also to wound Satan, and to put him to flight.

The use. 1. This fact of Christ doth discover and condemne the damnable practice of the Church of Rome, who locke up the Word of

A God from their people in an unknowne tongue, and commend unto them for their defence against spirituall enemies, other devices of their owne, as *holy water, crossing, crosses, &c.* which they highly commend as means of speciall strength and force to vanquish the devill; when as indeed the Word of God is the onely true and trusty weapon, whereof while they deprive their people, they send them forth naked and unarmed to encounter with Satan.

Secondly, here also behold the miserable estate of all those that either through covetousnesse, or any other prophanesesse are drawne to neglect or contemne the written word of God: their case is most fearefull; for they cast away those weapons, whereby they should defend themselves against the Devill, and quench all his fiery darts; and so betray their owne soules into his hands: And doubtlesse all contentners and neglecters of the Word are guiltie of their owne damnation, because God hath given us his Word for our defence, and for the countering of Satan, so as without guilt of wastfull murther, not of our bodies, but of our soules, we cannot neglect this heavenly weapon.

Thirdly, hereby wee may see the cause why sin so much abounds in all estates every where, namely, want of love unto, and knowledge in the word of God: wherupon the most are ignorant of it, or els know not how to handle this spirituall weapon, whereby Satan is repelled and foiled. *Hosea 4. 2.* The Lord complaineth of *lying, swearing, killing, stealing, and wearing, yea of blood touching blood*; and the cause is laid downe in the first verse, *There is no knowledge of God in the Land.* This *David* knew well; and therefore said, *He hid Gods sayings in his heart, that he might not sinne against him.* *Psalm 119. 11.* For as *Sauls* speare stood in readinesse at his head even when he slept, so should Gods word, which is the *sword of the spirit*, bee ever in our hearts, as it were ready drawne, that to what sinne forever the Devill allures us, we may be able to say for our defence, *It is written*: through which want hereof it comes to passe, that the Devill at his pleasure leads men captives into all impieties.

D Lastly, this excellent use of the word understood, beleaved, and obeyed, must move all ignorant persons to labor for knowledge herein, and withal endeavour after growth in knowledge by holy obedience, to shew forth their faith. If we had an enemy that had sworn our death and vowed to see our blood, how careful would we be for our natural life, both to get us weapons, and also some knowledge to use the same, not only for our defence, but also for the annuance of our deadly foe? oh then how careful should wee be for the safety of our soules, to put upon us the whole armour of God, and to learne to use aright *this sword of the spirit*; that when we meet with Satan our irreconcilable enemy in the field of temptation, which is this miserable world.

Rom. 8.

Rev. 12. 10.

1 Sam. 26. 7.

The written word
our onely weapon
against Satan.

Eph. 6. 17.

world, wee may bee able both to award his blowes, and to wound his head? It is lamentable to see how ignorant people will blasse themselves in their ignorance, and say they dethe the Devil, and spit at him in defiance, and yet they know not how they are entangled in his snares of their owne finnes, he little regards such defiance, so long as their soules lie naked and bare before his daily dart. Let two men meet that be at enmity, the one armed, the other naked, what will it availe for the naked man to defie his enemy with bigge words, while in the meantime his armed enemy takes away his life? Loe Satan is this strong man armed, and ignorant persons are poore naked cainiffs, they dethe the devil, and spit at him with their mouth, but in the meane time the Devil wounds their soules unto death. They will say they feele no such wounds, and therefore they feare him not; but they must know that the lesse they feele, the more cause they have to feare: for Satans wounds are most deadly while they are least felt.

The third point is Christs Answer to him. *Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.* This answer is borrowed from Deuterom. 8. 3. And it is that lesson which *Moses* sought to teach the children of Israel, after the Lord had fed them with food from heaven in that barren wilderness where they were afflicted with hunger. The words are something hard, and therefore I will shew the meaning of them. *Man shall not live*; that is, shall not preserve his temporall life in this world; for eternall life, neither *Moses* nor Christ intend to speake. *By bread only*, that is, onely by such ordinary means as food and raiment, sleepe, physicke, &c. Which God hath appointed in his providence for the ordinary preservation of naturall life. *But by every word that proceedeth out of the mouth of God*. This title word, betokens divers things in Scripture: 1. The first word of God, the second person in Trinitie: John 1. 1. *In the beginning was the word, and the word was God.* It is usually taken for the written word contained in the booke of the old and new Testament, 1 Peter 1. 25. Thirdly, it is sometime taken for Gods will and decree, and it is called his *good pleasure*: so Heb. 1. 2. *Christ hath made all things by the word of his power*, that is, according to his will and decree, by his powerfull appointment: and by his word were all things made in the beginning, and hereby have they been preserved ever since; that is, that word that melteth the see, Psalm. 147. 18. And in the last sense must we understand *word* in this place; meaning that man doth not preserve this naturall life by ordinary means onely, but withal by Gods good pleasure, will, and decree, sanctifying the means for his good. Note further that it is said *by every word*, and therein lieth the substance of this sentence: for the understanding whereof we must know that this powerfull and working word of God may

be distinguished according to the matter whereabout it is occupied: Thus, sometime God will have men to live by *bread*, the ordinary food of naturall life; and this is his *ordinary word*. Sometime his will and appointment is that men shall live by extraordinary means, as the Israelites did in the wilderness while they lived upon Manna; and this is his *extraordinary word*. Otherwhiles hee ordaines that men shall live without all means, as *Moses* did in Mount Sina, *Elias* in Mount Horeb, and our Saviour Christ in this wilderness, for the space of forty dayes and forty nights together. And lastly hee ordaines sometime, that men shall live against means, and contrary to the course of nature; Thus *Dan* lived in the Lions Denne, and the three children in the fiery furnace: both which last may be called Gods *miraculous word*. So that wee see good reason of this clause, *every*: for hereby wee learne, that man doth not preserve his life onely by ordinary means ordained of God; but like wise by *every word proceeding out of the mouth of God*, that is, by every appointment and decree of God, whether *extraordinary*, above the usuall measures, or *miraculous* without all means, or against the course of nature: this wee must labour to know, and be persuaded of. Nature teacheth that man liveth by Gods blessing and appointment in ordinary means; But nature knoweth not this, that God preserveth mans life by his Word, above means, without means, yea and against means. The beleeving heart will hardly yeeld to this, which *Moses* would teach the Israelites, and therefore we must take the more paines to be resolved of it. If any shall thinke hereupon that a man may live by the written word without meat and drinke, he is deceived; for Christ meaneth not that every word that God hath spoken shall preserve naturall life, but that whatsoever way hee hath appointed whereby man shall live, whether by ordinary, or extraordinary means, whether without means, or against means, the same shall be effectual for mans preservation: Thus much for the meaning.

The applying of this testimonie to the Devils temptation, is thus to be conceived: The Devils temptation was this; *If thou bee the Son of God, then command these stones to become bread*: But thou canst not make these stones to become bread: Therefore thou art not the Son of God. To this Christ answers, by denying the proposition or first part of this argument: the ground whereof was this (which the Devil rooke for granted) that when a man is hungry hee must needs have bread, or else hee cannot live: and this our Saviour Christ doth fully deny, saying, *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God*: And this application is most excellent, teaching us that thing, for the learning whereof the Israelites were trained up forty yeeres in the wilderness, and fed with Manna from heaven.

heaven, and with water out of the rock; to wit, that God by his Word can preserve the life of man without ordinary meanes, even what way soever hee appointeth for that purpose; and if we should spend our lives in learning hereof, no doubt the time were not mispent.

The use. First, hereby we are taught to consider aright of all creatures whereby our life is preserved, as meat, drinke, apparell, &c. and that is thus; Besides the bodily substance of the creature, we must labour to see a further matter, even the blessing of God in the creature proceeding from his Word, decree, and appointment, whereby it is made fit and able to yield sustenance and nourishment. The Scripture calleth this, the *Staffe of bread*: and it is indeed; for as an aged and impotent man falleth to the ground, if his staffe be plucked from him; so the best creature that serves for our use, without Gods blessing becomes fruitlesse unto us. This reason may teach us; for how should that thing of it selfe preserve and nurture life, which in it selfe is void of life? And how should that give heat and warmesse to our bodies, which of it selfe is void of heat? Let us therefore confesse, that it is not the substance of food that doth refresh us, nor the matter of our raiment that keeps us warme, but the blessing of him that by his word hath ordained them for these ends: if hee withdraw his blessing, the *staffe and stay is gone*: men may eat, (as *Hugobon* saith) but they shall not have enough; drinke, and yet not be filled; they may cloath themselves, and yet not be warme: It is Gods blessing that makes Gods creatures doe us good: how else should it come to passe, that the poore mans childe which is barely clad, and homely fed, should bee as healthfull, comely, and well liking, as the childe of a Prince, but that God blesseth as well the homely food of the poore, as the dainty fare of the rich? 30, 31.

Secondly, hereby we must learne *Sobriety and Temperance*, in the use of all Gods creatures: when wee use our food and raiment, it is Gods blessing alone that makes them doe us good: the Lord as it were standeth by us to put his blessing upon very morsell that wee eat, and every draught that wee drinke, and upon our raiment when wee put it on; how then dare wee abuse them in surfeiting and drunkenness, in pride and wantonness? may wee not feare in so doing, that while the meat or drinke is in our mouthes, the wrath of God will fall upon us, as *Psalm* 78.

30, 31.

Thirdly, hence wee must learne to sanctifie Gods creatures, as food and raiment which we use for our comfort, by invocation on the name of God: for wee doe not live by the creatures simply, but by the word and appointment of God blessing them unto us: and therefore wee must not bee like brute beasts which receive Gods blessings, but yet never look up to heaven from whence they come; or like to the swine that gathereth up the mast, nor looking up to

A the tree from which it falleth.

Fourthly, hereby wee see the common error of the world, who place the stiffe and stay of their life in the abundance of outward blessings, whereupon they labour to enrich themselves herewith as much as possibly they can: these men doe little consider that mans life stands not in abundance, neither doth hee live by bread, but by the blessing of God, which is and may bee as well upon a little, as upon the treasures of a kingdom. This was the practice of the *rich foole*, who spake peace to his soule for ease and paytime, because he had much goods laid up for many yeares. But fish Christ teacheth us, that man liveth not by bread only, it must needs bee a little note of unbeliefe, to care and care immoderately for the things of this life.

Fifthly, hereby we are also taught, not to entangle our selves over-much with the cares of this world; nor to suffer our hearts to be oppressed with desire of food, raiment, lands or living, because our life and welfare consisteth not in these things, but in the blessing of God on whatsoever hee sends, be it more or lesse: the gripple munde after much, is a deadly snare, wherewith many a soule is entangled to perdition and destruction: this choakes the heart in such sort, as the seed of grace can take no root, nor bring forth any saving fruit: this made *Paul* to lay a charge upon *Timothy* for rich men, that they should trust in the living God, and not in uncertain riches, 1 *Tim.* 6. 17. Let us therefore be content with food and raiment, and rather seek the kingdome of God and his righteousnesse, and then all those things whereof wee stand in need shall bee given unto us, in the moderate use of lawfull meanes. Indeed the worldlings excuse is, that food and raiment is his living, which he must needs looke unto; but wee must still remember, that our life standeth not in these things: for when death comes, these cannot save us from the grave: It is Gods blessing by which we live, hee can preserve us above meanes, may without meanes, and against meanes; and therefore wee must not give place to such thoughts and cares as shew distrust in God.

Sixthly, hence wee must learne contentation and patience in extreme poverie, and in all other miseries of this life. If God should deale with us as hee did with his fervant *Job*: If for our religion hee should bring upon us the losse of goods, of children, of health, and all that we have, with banishment also from our friends and country, yet then must we labour to shew the fruit of patience, and not suffer our hearts to be swallowed up of overmuch griefe; because our life stands by Gods word, and not in any of these things: indeed, if in these outward miseries a man should bee deprived of the comfort of Gods providence, then might hee sorrow without measure: but seeing all such as feare God, doe still enjoy the blessing of God in their greatest calamities, (for Gods blessing is not locked up in bread, but above meanes with-

Luk. 12, 19.

1 *Tim.* 6. 9.

10. 3. 4.
Hie 1. 6.

D

cut

1 Sam. 30.6.

Job 13.15.

1 Kin. 17.14.

Luke 16.15, 20.

Job 19.6.

Prov 16.3.

out meanes and against meanes can he manifest his power and goodnesse in their preservation; therefore in the extremity of evil must we comfort our selves in the Lord our God, as David did in great sorrow, having lost his two wives, and being in danger to be stoned of his own followers: and came to say with Job, *Though the Lord kill me, yet will I trust in him.* What if the Lord should send a famine among us, as he may justly doe for the sinnes of this land: should wee then despaires, or use unlawfull meanes for our reliefe? nay, then wee must learne Moses lesson, *That man liveth not by bread only, and labour to depend on him that can increase the oile in the poore widowes cruse, and the meale in the burrell, till plenty come.*

Seventhly, this must teach us moderation of our affections in all estates: that doe befall us, in health and plenty we must not bee puffed up with pride, in weaknesse and want we must not bee oppressed with sorrow; for mans life standeth not in these things, neither can wee hereby know love or hatred: hee that is in want may have as good a portion in Gods blessing as the wealthiest man in the world; herein hungry Lazarus full of sores, went farre beyond the rich glutton in all his riot.

Lastly, seeing our life depends upon Gods word, wee must hereby learne to acknowledge Gods providence, and to relie thereupon in all estates. In the dayes of peace, wherein (as Job speaketh of himselfe) *men wash their paths in butter, and have the rocks to pour out rivers of oile*, men wil soon be brought to say so much; but we must labour to see and feelee the blessing of his providence, even then when we tread (as it were) the winepresse of his wrath: as well in sicknesse as in health, in want as in plenty, in the depth of distresse as in the height of all prosperitie: this is the counsell of the holy Ghost, *Rowthly workes upon the Lord. Cast all your care upon him, for he careth for you*, 1 Pet. 5.7. It is a brutish property, onely to looke upon the creatures, wherein they feed; and therefore our eyes and our hearts must be fixed on him, who feedeth the young ravens that cry unto him; and beareth up all things by his mighty word: we must not content our selves with a bare speculation hereof in our heads, but labour to feelee the comfort of it in our hearts, and to expresse the power of it in our lives. And thus much for the first conflict.

vers. 5. *Then the Devil tooke him up into the holy Citie, and set him on a pinnacle of the Temple.*

6. *And said unto him, If thou bee the Sonne of God, cast thy selfe downe: for it is writ-*

ten, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

7. *Jesus said unto him: It is written againe, Thou shalt not tempt the Lord thy God.*

Dem. 6.16.

These words containe the second conflict of Satan with our Saviour Christ: for howsoever by Saint Luke this is put in the third place, which Matthew here placeth in the second, yet this breedeth no difference between the Evangelists, who tie not themselves to a strict observation of time, place, and order, how every thing was done which they relate; as in the story of this conflict, S. Luke respects the subtiltie of it onely, but S. Matthew observes the order of it also. Now in this second conflict wee are to observe three points: I. Satans preparation there-to: II. The assault it selfe: III. Christs answer and repulse thereof.

I Point. Satans preparation to this conflict is contained in the 5. verses wherein wee are to note, both the time and the parts thereof: The time in the first word *Then*: that is, so soone as the Devil had received a foile of Christ in his first assault, presently he addresseth himselfe unto a second.

Herein behold the exceeding malice of Satan, in that the end of one temptation with him is but the beginning of another: he ceaseth not with one assault, but as he is a deadly foe to the Church of God, so he shewes himselfe by his continuall seeking whom he may devoure, hee wil never make truce with any childe of God, upon any condition lesse than the hazard of his soule; neither is he wearie of his worke, but day and night is either plotting or performing some mischievous attempt against the childe of God. The consideration whereof must teach us, upon our victory and conquest over one temptation, presently to prepare for a new. This was the state of the sonne of God our head, and we his members may not looke for better; our life in this vale of teares is a continual warfare against the encanie of our soules; wee must not therefore here looke for rest and ease, but ever keepe watch and ward against their assaults. If this dutie were well learned and put in practice, it would prevent much impatience, and become the ground of much peace in our soules: mans nature cannot brooke the doubling and reming of sorrowes; when one evil lights in the necke of another, oh then hee thinketh never any was in his case; but looke unto jesus the Author and

1649 11.12.

finisher of thy faith, hee endured no lesse : and herein he is an example that thou shouldst follow his steps. If therefore thou wilt bee his disciple, prepare to take up thy crosse every day and follow him.

The parts of Satans preparation are two ; first, he conveys Christ from the wilderness to Jerusalem ; secondly, hee placeth him on a pinnacle of the Temple. For the first, in these words, *The Devil took him up into the holy City*, that is, into Jerusalem, as Luke expoundeth it, Chap. 4. 9. This the Devil might doe three wayes ; by vision ; or leading him up the ordinary way ; or carrying him thorow the ayre. 1. It might be in vision ; for that was usuall with the Prophets : so Jeremie went to the river *Perath* ; and *Ezekiel* was carried from Mesopotamia to *Jerusalem* : but Christ was not thus transported : for then Satans perswasion unto Christ, *To cast himselfe downe*, could have beene no temptation. 2. Christ might be lead of the Devil the ordinary way from the wilderness to Jerusalem ; so much the words will beare : but (as I take it) he went not so : for if Christ were lead by the Devil, it was either willingly of his owne accord, or by the Devils perswasion : but of his owne accord he would not goe ; for he came into the wilderness to bee tempted, which as yet was not fully accomplished, and therefore would not willingly depart thence, before that worke for which he came was ended. Again, hee would not depart thence upon the Devils perswasion : for Christ would never gratifie the Devil so much, as to doe ought himselfe, which the Devil would have him, as in all his temptations doth appeare : for this is a rule to be observed ; Wee must not doe any thing which the Devil perswades us to in his temptations, though in it selfe the thing be lawfull and good. 3. 1. The Devil might carry the body of our Saviour Christ thorow the ayre, by his power through Gods permission. This is the most likely way, and so it is thought to bee of the best Divines : and the words following confirme it much ; for it is said, *The Devil set him on a pinnacle of the Temple* : Now, if hee had power to set him there, why might hee not also carry him thither, God ordaining this as well as his temptation.

The use. By this wee see, that men may bee transported by the Devil from place to place, as the records of all ages doe report : this one thing yet observed (wherein the common opinion faileth) that the Devil cannot convey a man alive so farre in a litle time, as many men thinke, as a thousand or two thousand miles in an houre ; for no man is able to endure such violent motion, & yet live, as experience teacheth : let a man fall from some high steeple, and his breath will be gone, and he dead before he come to the ground, by reason of the violence of his motion. Indeed the Devil can carry a man very swiftly, but yet for the safety of mans life, hee must prolong his time farre more, than other-

with of himselfe hee needs to doe.

Secondly, hence wee learne that by Gods permission, the Devil may have power over the bodies of Gods owne children which are true beleivers, to transport them from place to place ; for dealing thus with the head Christ Jesus, why may hee not doe so with any of his members ? besides, we finde, that (God permitting him) hee hath done more than this to the Saints of God ; he may possesse their bodies, as hee did the woman of *Cananns* daughter, Mat. 15. 22. Hee may torment them long, as hee did exceeding grievously bow the body of a daughter of *Abraham* eightene yeares, Luke 13. 16. Yea, he may kil the body, as hee did to *Iobs* children, who no doubt were holy persons, Job. 1. 19. And therefore much more may he transport them from place to place.

Here this question may fitly bee answered, whether a true beleever may bee bewitched. *Ans.* Hee may : there are none upon earth so faithfull and holy, but if God permit, Satan can afflict their bodies grievously, and therefore also they may be bewitched. It is but the fancy of presumptuous persons, when they say their faith is so strong, that all the witches in the world cannot hurt them : for if God permit, Satan can grievously afflict mans body, as hee did the body of *Iob* ; yea he can kill the body, as hath been shewed. *Salomon* (speaking of outward things, saith truly, *All things come alike to all, and the same condition is to the just and to the wicked* : now the wicked man may bee bewitched, as all will grant ; why then may not the godly also, seeing it is but an outward evil ? This therefore must abate their pride that stand so much on their strong faith : behold this fact of Satan to the holy bodie of Christ, and hereby learne for thy humiliation, that if God permit, Satan is able to bring upon thy body great affliction.

Further, observe the place whither Satan carries our Saviour Christ, *into the holy city*, that is, *Jerusalem*. *Quest.* Why is it called *holy*, seeing now it was a polluted place full of sinfull people ? *Ans.* It is called *holy* for these causes ; 1. Because here was the Lords Temple, the place of his solemne worship, wherein were the holy rites and ceremonies prescribed for Gods worship. Secondly, in Jerusalem, as also in all the Synagogues of *Judea*, was *Moses* chaire, the law and the Prophets were read and expounded. Thirdly, Jerusalem was the mother Citie of all the world in respect of religion : here God ordained that his Church should first be planted, and from hence must religion bee derived to other nations.

The use. Hence we may observe, that at this time Jerusalem was the true Church of God : indeed it was very corrupt both for doctrine and manners, as Christs severe reproofe of both doth plainly shew, Matthew 5. 21, &c. and Marth. 23. 13, 14. &c. and yet a true Church ; else the holy Ghost would not have called it the

Satans power over
our bodies, if
God permit.

Eccles. 9. 2.

holy

holly cure. Now if Jerusalem at this time were the true Church of God then, then may wee well say, that in England God hath his true Church: for let the corruptions of our Church be as they are, yet shall it match Jerusalem in the prerogatives of Gods Church. They had the Law and the Prophets read & expounded: so have we, and the Gospell also, which is the power of God to mans salvation. They had the Sacraments and ceremonies of the Law; answers thereto we have the Sacraments of the Gospell, and also a true and holly forme of serving God. Their Jerusalem was a mother city; and though we cannot say so much in that behalfe, yet hath our Church beene a nurse to neighbour Churches in Germany, France, and other places round about, for many yeares; in regard whereof, the Lord, no doubt, hath bestowed many blessings upon us. And therefore though our sins and abuses be many and grievous, yet in regard of Church-prerogatives we may bee called a holy nation, and a true member of the Church of God: so that as our Saviour Christ and his disciples joynd themselves to the congregation of the Jewes in their legall service, and forsooke them not till they became no Church: so ought it to be among us, till we separate from Christ, none should sever themselves from our Church, ministerie, and service of God. Those therefore that make a separation from our Church, because of corruptions in it, are farre from the spirit of Christ, and his Apostles. If any shall say, this makes well for the Church of Rome, if so corrupt a place as Jerusalem, in regard of Church-prerogatives were an holy City: for they have as many prerogatives for religion, as the Jewes then had, and therefore are the Church of God, and so we do not well to separate from them. *Ans.* Some indeed that are no Papists, say the Church of Rome is the Church of God: but the truth is, the present Church of Rome is spirituall *Babylon*, the mother of abominations, no spouse of Christ, but a strumper. But they plead their prerogatives: as first, their succession from Peter: secondly, true baptism for substance according to the first institution: Thirdly, the Apostles Creed, which they hold and beleve: fourthly, the Word of God, in the writings of the Prophets and Apostles: and lastly, that theirs is the mother Church. *Ans.* All this is nothing when the truth appears: for first, succession in person, without succession in doctrine, is no note of a Church: now let them shew succession in the Apostles doctrine, and wee yeeld. Secondly, their baptism alone, though for substance true baptism, cannot prove them a true Church: Circumcision was the Sacrament of Gods Church, yet Samaria and Colchis were not the Church of God, though they used it: Again, the deede may shew the true mans purpose, but that proverh him not to be true and honest; no more doth baptism justify the Church of Rome to be a true Church.

Rome is spirituall
Babylon.

Lastly, though they have outward baptism, yet indeed they overthrow in word baptism, the life of that Sacrament to wit, imputed righteousness & renewed holiness, which in Gods Church must goe together with the outward element, else it is nothing. Thirdly, for the Apostles Creed, they have it in word, but they deny it in deed: For though they say, *they beleve in God the Father, and in Iesu Christ*, yet in effect they deny both God and Christ: for the God of the Papists is an Idol-God, and the Christ of the Papists a false Christ, as wee have shewed in handling of the Creed. Fourthly, for the Scripture: we must know the word of God stands not in bare words and letters, but in the true sense and meaning of the holy Ghost contained in the Scripture of the Prophets and Apostles. Now though they have the bookes of Scripture, yet in sundry many grounds of rebellion, they overthrow the foundation of the Prophets and Apostles. Again, they keepe the Scripture as a lanthorne holds a candle, not for it selfe, but for passengers: so is the Scripture with them, not for their Synagogue, but for Gods secret ones among them: for even in the midst of popery hath God ever had some of his elect, who have not embraced their carnall doctrine. Lastly, for their plea to bee the mother Church; we must distinguish betweene our ancient Church of Rome, and the strumper that now is; the ancient Church of Rome to whom *Paul* writ, was a true and famous Church, and a mother Church; but shee is now dead and buried, and the now Romane Church is no mother Church, no spouse of Christ, but the *where of Babel*, the mother of abominations, from which wee are commanded to depart, *Revel. 18. 4.*

Secondly, in that Christ is brought to Jerusalem, that holy Citie, there to be crucified, wee learne that no holiness of place on earth can debarre the Devill from his temptations; hee brings Christ from the wilderness, to tempt him in the holy City, even upon the holy Temple: he will thrust himselfe on *Isaiah* *his hand to resist him*, though he be both stand before the Angell of the Lord to minister to the Lord. And therefore the folly of Papists is egregiously, that thinke the signe of the crosse, holy water, reliques, and such missing instruments have vertue in them to free their houses, or their bodies from the assaults of Satan.

Lastly, hereby we see that change of place is but a silly cure for a troubled mind; Indeed change of aire may much further bodily cures; but a troubled minde hath consils with the Devill, who will not leave for change of place; Jerusalem will be his cume as well as the wilderness.

The second part of the Devils preparation to this conflict is this, *and for him on a pinnacle of the Temple*: the word translated *pinnacle*, signifieth properly a wing of the Temple; where y some take to be meant the sharpe branches and spires on the top of the Temple; where-

Page 2.

Isaiah 36.

of there were diuers; but these (as I take it) are not here meant; for such a spire cannot wel be called a wing: others take it for some part of the battlement, made on the top of the Temple, which was flat, as the Jewes used to build, to keep men from falling: others take it for any top corner of the Temple; and whether of these it was, we cannot certainly define; but this wee must hold, that it was some dangerous steepe downe place, on some corner of the Temple, or on the battlements, from which a man might easily cast himselfe: whereby we see the Devill will omit no advantage that may further his temptations; which should make us the more carefull of our standing against him.

v. 6. *And said unto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.*

These words containe the second maine point in this conflict, to wit, Satans assault upon Christ: wherein wee are to observe, First, his temptation: then the reason whereby hee doth enforce it. His temptation here is framed as the former was, in a kinde of reasoning, thus:

If thou be the Son of God, then shew the same by casting thy selfe downe from this pinnacle of the Temple:

But as I see, thou art certainly persuaded that thou art the Sonne of God:

Therefore cast thy selfe downe, and thereby declare it.

Seeing this is a distinct temptation from the former, I doubt not but it must be thus framed with this conclusion: for if it had the same conclusion with the former, it should be the same temptation. Satans meaning then is this, as if he had said; I have made triall to see expressly whether thou be the Sonne of God or not, and it seemes thou dost undoubtedly beleve that voice of thy Father to be true, which said, *This is my welbeloved Sonne in whom I am well pleased*. Now if this be so indeed, it is convenient thou shouldest confirme the same by some miracle, and the fittest place thou canst doe it, is this; therefore cast thy selfe downe headlong from this pinnacle, and yet preserve thy selfe in safetie without ail hurt in the fall.

The drift of Satan in this temptation was, to bring our Saviour Christ to a vaine confidence

A in his fathers protection, and indeed to flat presumption upon his extraordinary providence in the neglect of lawfull ordinary means; as by Satans conclusion, and the answer of Christ will easily appeare. And hereby wee may observe, that one maine drift of Satan in his ordinary temptations in Gods Church, is to carry men to presumption, and vaine confidence in the love, favour, and mercy of God: this appeares by the strange reasonings for libertie in sinne which many frame to themselves, and some are not ashamed to utter; as first, God is mercifull, and Christ shed his blood for their redemption, and therefore they will not bee so strict and precise in hearing Sermons, and reading and conferring about the Word, as many are, but they will take their pleasures, and seeke the profits of this life. Thus reasoned some in the Apostles dayes: *Let us continue in sin that grace may abound*: of such Iude complained, saying, *They turne the grace of God into wantonnesse*. Such there have beene ever since, and at this day they do every where abound. Secondly, some say, they are either ordained to salvation or damnation: now if to salvation, they are sure of it how ever they live; and if to damnation, they cannot escape it, though they live never so holily; for Gods decree is unchangeable; and therefore they will take their pleasure, and live as they list. Thirdly, others say, they have ever found Gods goodnesse towards them, and they are perswaded he will never see them want, and therefore they will not toyle themselves with labour and care as others doe, but take their ease and pleasure while they may have it: and so neglect their charge and calling, and give themselves wholly to their sports and pleasures, to company-keeping, or such like. Yea, by this temptation to presumption, Satan oft prevayles with the better sort; for if a man favour the truth, and give himselfe to know religion in any sort, the Devill will straightway goe about to perswade him, that that which he doth is sufficient to his salvation; and thus will keepe him from using further meanes to come by the certaine knowledge of his election, and full assistance in Christ Jesus, to become a perfect man in Christ, which is the end of Gods holy ministry, Ephes. 4. 13. whereunto wee should give all diligence, 2 Pet. 1. 10. See the truth hereof in the five foolish virgins, who carried burning lamps, but took no oyle with them, never minding that till it was too late; and so doe most men content themselves with the blazing lampe of an outward profession, never looking for the oyle of grace, till the time of grace be past.

The use. Hereby then wee are all taught, in speciall manner to beware of presumption; this is the common snare of the devil wherein he intangles many a soule. It is true indeed that he oft prevayles by bringing men to desperation, but a thousand perish through presumption, almost for one by desperation: for despaire is a

Satan seeks to carry men to presumption.

Rom 6. 1.
Iude 4.

Matth. 25. 12.

painfull

painefull things to flesh and blood, and as the Devill knows well, doth sometimes turne to a mans more sound conversion; but to presume is sweet and pleasant to the flesh, and most agreeable to mans corrupt nature; in regard whereof, we ought to keepe our heart with all watch and ward, as *David* prayeth, *Keep thy servant from presumptuous sinnes*, Psalm. 19. vers. 13.

Againe, observe the order of Satans temptations by comparing this with the former. There he sought to overthrow Christs faith, and to bring him to distrust the truth of Gods Word uttered from heaven; but finding he could not that way prevaile, here he takes the cleane contrary course, and seekes to bring him to presume.

This serves to discover unto us the deepe guile and subtilty of the Devill, that can so cunningly turne himselfe from one extreme unto another. And looke as he dealeth here with Christ the head, so doth he continue towards all his members; if he cannot bring them to one extreme, he will assay them hard in the other. If he cannot bring a man to covetousnesse, and keepe his heart to the love of money, then let him beware of riot and prodigalitie. Is a man given to pleasures and delight, and at length is deprived of them? then let him beware the devill swallow him not up with overmuch griefe, as he sought to doe with the *inconstant person* of Corinth. Doth a man come to love religion, that formerly was given to loosenesse of life? then if it be possible the Devill will carrie him to schisme and heresie. The Devill cannot abide that a man should keepe the meane according to Gods Word, Isa. 30. 21. He would have our first Parents to be Gods, or no body, Genes. 3. 5. And so still he labourerth to bring a man to some extreme. We therefore in all estates during life, must labour to keepe the golden mean, as Christ here did, neither doubting on the one hand, nor presuming on the other, but retaining still that blessed faith, whereby his blessed heart was firmly settled in these assaults. Thus much for Satans drift. Now come to the words of this temptation.

If thou be the Sonne of God, then cast thy selfe downe: that is, shew by this miracle that thou art the Sonne of God. Marke here, the Devill perswades him not, to shew himselfe to be the Sonne of God by doctrine in the execution of his ministerie; but *Cast thy selfe downe*; shew a miracle: wherein we may behold the very lively image of that naturall disposition which is in all impenitent persons; they affect Christs miracles, but they care not for his doctrine. Herod longed to see Christ, and was glad of his coming; when Pilate sent him; yet not to heare his doctrine, for that he could not endure; else he would not have imprisoned Iohn, and also put him to death; but he hoped to see a miracle. The wicked Jewes desire a signe, that put Christ to death for his doctrine; yet if hee will

come downe from the cruic, and so miraculously save himselfe, then they will believe, Mark. 15. 32. And this venom of the old serpent hath poysoned the hearts of many Students in the Scriptures, who care not at all to ground themselves in the fundamentall points of religion, as faith and repentance; and yet are wonderfull eager after quiddities and difficulties, wherein may appeare some outward shew of wit and learning; like the hypocriticall *Pharisees*, that would *subvert mine and mee, and yet passe over judgement, and the love of God*, Luk. 11. 41. And the cause hereof is the want of found grace: for naturall men indeed cannot favour the things of the Spirit of God; the knowledge of Christ crucified seemes foolishnesse unto them.

Secondly, the Devill tooke occasion of his former temptation from Christs infirmity of hunger; but perceiving Christs surety in his fathers word by his gracious answer to that assault; here he borrowes his temptation from that profession of his faith; as if he should say, Thou seemest to be resolved of the truth of thy Fathers word, that thou art the Sonne of God; and if that be true indeed, then shew it by this miracle, *Cast thy selfe downe*.

Here then behold another trick of Satan; if he cannot prevaile by assaults drawne from our infirmities, then will he assay us by temptations drawne from Gods good gifts and graces in us. If he cannot keep a man in ignorance that hath good gifts of wit and memory, then will he seeke from his knowledge to puff him up with pride, and so mingling his poison with Gods good gifts, doth cause many a one to become a bane to Gods Church, that otherwise might have proved an excellent instrument therein; as might easily bee shewed in sundry particulars.

Thirdly, here marke how Satans malice is restrained, & his power limited: By Gods permission, he is able to carry Christ from the wilderness to Jerusalem, and there to let him in a most dangerous place on a wing of the temple; the thing he now desireth is his destruction; by casting him downe headlong, but that he cannot doe, and therefore perswades Christ to cast himselfe downe: wherein wee see the speciall providence of God over Christ Jesus in all these temptations, restraining his enemy in the thing he most desired. And the same providence doth he still continue over his Church for the effectuall preservation of Christs members in all their temptations. The devils unwearied desire and drift is, to bring contentions, hurliburlies and ruines into all societies, in Church and Commonwealth: therefore the peace and tranquillitie of these, is, and so must be acknowledged, a notable fruit of Gods blessed providence, restraining the spire and malice of Satan. Againe, hence it is evident, that in temptation Satan cannot goe beyond the permission of God; he can tempt Christ, yea, transport his body, and

Seems cringing
incompting.

2 Cor. 12. 7, 11.

Satans malice
restrained.

Luk. 23. 8.

set him in a dangerous place, for thus farre God permits him to goe; but to cast Christ downe from the pinnacle hee cannot, therein comes Gods restraint. So it fareth with Gods children, for the triall of his graces in them, and to chastise them for some sins, he suffers Satan to buffet them; but yet one jot of his malice beyond Gods permission hee cannot shew, as in *Iobs* affliction by him may notably appeare. Which wee must carefully remember for our speciall comfort in our most grievous assaults: Gods will permitting Satan so farre, must make us patient; and yet his power restraining Satan from doing worke, must give us comfort. Thus much for the temptation it selfe.

The reason whereby Satan enforceth his temptation, is taken from a testimonie of Scripture: *For it is written, he shall give his Angels charge over thee, &c.* Satan hearing Christ alledge Scripture for his defence against the first assault, comes now upon him with his own weapon, that if it were possible he might foyle him, after this sort: *Thou thyselfe thy selfe to bee the Doctor of the Church, by thine alleaging of Scripture, and that, it seemes, thou makest the rule of thine actions: well then, thou must well and safely cast thy selfe downe hence if thou bee the Sonne of God: for it is written, hee shall give his Angels charge over thee, and with their hands they shall lift thee up, &c.*

From this dealing of Satan, we are taught, not to embrace an opinion in religion, because a shew of prooffe by testimony of Scripture may be given for it. But we must trie the spirits, that is, the doctrines of men, whether they be of God or not, 1 Joh. 4. 1. For the Devill can alledge Scripture to move Christ unto presumption, and it is his usuall practice, when he carries men into schismes, errors, and heresies. Reason with a man that minds to live in sinne, and tell him of that dangerous state, by reason of the shortnesse and uncertainty of this life: will hee not tell you straight, he will doe as he does, and repent when he is old: for it is written, *At what timesoever a sinner doth repent him of his sinne, I will put all his wickednes out of my remembrance, saith the Lord:* And some thinke three or foure good words at a mans last end will serve his turne: for the theefe on the crosse said no more, but *Lord remember me when thou comest into thy kingdom.* And all such as are trained up in the schoole of Satan, can easily alledge Scripture to further them in evil.

Bur let us come to the Scripture which the Devill doth notoriously abuse by his allegation: it is written in the 91. Psal. v. 11. in the alleaging whereof he would seeme very careful and precise, at the first not omitting so much as this particule *for* which might have bin left out, and yet nothing have bene wanting to the force of his reason: But herein is the deepnesse of his policy, to cause Christ not to suspect any fallshood afterward: for towards the end, he leaveth out that, on which the promise is

grounded, of being kept by the Angels, to wit, to *keepe thee in all thy waies*, that is, in all the good duties of thy lawfull calling wherein thou shalt glorifie God, and doe good to others; to such as so walke in their waies doth that promise belong.

Here then behold Satans notable fraud and craft, that can so cunningly leave out that which makes not for his purpose, and so pervert the true meaning of Scripture; this is his usuall practice, in enemie against the word, to deprave the true meaning by cutting off some part, when he cannot utterly overthrow the whole. The like is the dealing of all heretikes, who by cutting off, and leaving out, play legerdmain with the Scripture. The *Arians* holds the Bible for the word of God; but such places as serve to prove the Godhead of Christ, he doth notably abuse and pervert. The family of Love also doth hold the Bible for the word of God: but come to the true meaning of it, therein they faile, turning all into Allegories, even most true histories, as the fall of our first Parents, and such like, which are maine grounds of religion in their naturall sense: and the Apostaticall Church of Rome doth hold with us the Books of the old and new Testament; but yet they put in and take out at their pleasure, and take from it all sense and meaning which agrees not with the determination of their holy Father the Pope; and thereby they overturne the Word of God, and strongly maintaine their mysterie of iniquitie.

This dealing of Satan and his wicked miscreants with the Scripture, must make all Gods children willing to spend their strength in searching out the Scripture; for that is the only way to descrite their fraud in depraving of it. This caused Christ to bid the people in his time to search the Scriptures, to learne to know him to be the true *Messias*, which the Jewish teachers did then deny. In regard whereof we must say with *Moses*, *Oh that all the Lords people were Prophets, and that the Lord would put his spirit upon them!* Oh that all could read and understand the word of God! This is it, wherein all that either be, or intend to be Ministers, must labour especially, even to get found knowledge and judgement in the text of Scripture. The Minister must not onely be able to teach the truth; but also to discern, to discover, and to confute errors and heresies; which he can never soundly doe without good understanding in the text it selfe. The Devill knows the whole Scripture, and he will spare no text therein if he can corrupt it; therefore to rescue Gods truth out of his hands who is the Father of lies, the Minister must shew him selfe a good souldier of Jesus Christ, as *Paul* exhorted *Timothie*: giving such attendance to the word, that all men may see his profiting therein; yea with *Jeremie*, the Minister must eat the books of God, and digest them in his understanding, and rejoyce therein, labouring to feele them the joy

Satan misusing
of the word of
God.

Nim. 12. 29.

Exec. 18. 27.

Luk. 23. 42.

of his heart. The Devil knowes that Scripture truly understood and well applied, is the only origine for the betterment of his kingdome; and therefore, even from the beginning, but specially since the coming of Christ, he hath laboured by all meanes to keepe men from the knowledge and true understanding of them; he it is, that hath brought men from the reading of the Scriptures, to betake themselves to the writings of men, as Schoolemen, Fathers, and such; by this meanes he hath for many yeares even to this day in the Church of Rome, locked up the Scripture in an unknowne tongue: yea even in Gods Church the devill workes mightily this way, by stealing away the affections of young students from the Bible, and ravishing them with delight in the writings of men; for thus he keeps them from the fountain of truth, that they either fall into error themselves, or bee lesse able to discern and confute it in others. And hence come dissensions and errors into the Schooles of the Prophets, which cannot bee avoided while men leave the text of Scripture, and additt themselves so much to the writings of men, for thereby he can more cunningly convey strange conceits into mens minds: and therefore every one that would maintaine the truth in purity and sincerity, must labour painfully in the text.

Secondly, Gods Ministers must hereby bee admonished, to bee careful in alleaging any text of Scripture, that the same be fit and pertinent: for to wrest the same from the proper meaning of the holy Ghost to serve their owne conceit, is the practice of Satan, which every servant of God must bee farre from, and therefore must not doe it hand over head. Which also may serve for a good advertisement to those that use to heape up manifold allegations of Scriptures in the doctrine of a Sermon; for as in many words there cannot want iniquitie, as *Salomon* saith; so in affected multiplicitie of quotations can the abuse of Scripture bee hardly escaped. If wee deliver but a mans testimonie, honesty will compell us as neere as we can to keepe both his words and his meaning; much more should conscience move us in alleaging the testimony of the Lord, to have carefull respect to the evidence of truth: and therefore that sparing course is very commendable whereby in quoting of Scripture men make sure to keepe themselves to the Lords true meaning, lest by depraving his Word they become followers of Satan. And thus much for the manner of Satans allegation.

The truth and proper meaning of that text is now briefly to be discussed. The *nineteen* *Psalm*, from whence it is alleaged, is a most heavenly part of Scripture, penned for the comfort of Gods people in the time of some grievous plague or sicknesse; and it contains a notable preservative against the plague, and by consequent against any judgement of God; to wit, true assistance and confidence in the Lord, that

A is the ground of all comfortable safety: therefore among many other, is this gracious promise made of the protection of Gods holy Angels, (which the Devil doth here alleage) who shall be as carefull for the safety of Gods children in common calamities of famine, plague, pestilence, &c. as the nurse is over her tender child to hold it in her hands, and beare it up in her armes, lest it should fall and hurt it selfe; alwaies provided that the child of God keepe himselfe in his wayes, that is, in obedience to Gods commandments, and in the duties of his lawfull calling. It is true indeed, that judgement begins at the house of God, and the righteous are taken away from the evils to come: yea many times the same outward judgement lights upon the good, that doth upon the bad: yet this taketh not from Gods child the comfort of this protection in common calamities; for all promises of temporall blessings must be understood with the exception of the crosse: as here, Gods Angels shall guard his children in time of plague, famine, and pestilence, unlesse it please God herewith to chaisten them for some sinne past, or to prevent some sinne, or greater evil to come, or to make triall of their faith and patience: in which cases also the child of God doth greatly differ from the wicked: for through the fruition of Gods love in Christ, the evil of the punishment is taken away, and the outward smart thereof sanctified to the greater good of his soule: but out of this case their protection is certaine: see *Exod. 12. 23. Psal. 105. 16. 17. and Ezec. 9. 4. 6.*

These. The consideration of this gracious protection of Gods Angels over such as keepe themselves in their wayes, must move every one to labour to know and practise the duties of his calling, both generall of Christianitie, and particular for the state of his life, in all good conscience: so doing let come what will, in all dangers he shall have succour: for Gods Angels pitch their tents about him, they are as watchfull over him, as a nurse over her child; but if we forsake our wayes, we lose the comfort of their protection, and expose our selves to all Gods judgements.

v. 7. Iesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

Here is the third generall point in this conflict: to wit, Christs answer and repulse made to Satans assault, taken as the devils temptation was, from a text of Scripture; for he saith, *Again it is written*, where yet he meanes not to oppose Scripture to Scripture, but to confute the abuse of Scripture by Scripture, after this sort; as if he had said to Satan, It is true indeed that God hath made many worthy promises of aid and protection to his children in his Word, yet they shall not bee performed

ver. 11.

1 Pet. 4. 17.

See Job. 27.
10. Psal. 119. 71.

Prov. 10. 19.

to those that presume to tempt God, as thou wouldst have me to doe.

From this dealing of Christ with Satan, we may observe, that the Scriptures of God are sufficient in themselves, truly to interpret and expound themselves. The Devill alleging Scripture, did wrest it from the true sense: this our Saviour Christ sheweth, by alleging another text out of *Moses*, which being applied to the place which the Devill abated, doth shew the true meaning thereof. So *Ezra* expounding the law unto the *Jewes*, read distinctly in the law of God, and (as the words doe signify) gave the sense by Scripture, and caused the people to understand: much more then at this day may the Scriptures be thought sufficient for the expounding of themselves, sith to the Canon thereof since *Ezra*'s time, there is added the whole new Testament by the hand of God, wherein the deepe things of God are plainly revealed.

The Church of Rome cannot away with this, that Scripture should bee sufficient to expound it selfe. And therefore against it they reason thus: *That which must expound Scripture, must have judiciall power to determine of the sense thereof: but the Scriptures have no such judiciall power*, for they are but a dumbe letter: and therefore no sufficient judge to determine of their owne sense and meaning. *Ans.* The Scriptures have judiciall power to determine of their owne true sense and meaning: for they speake evidently, to all that are enlightened by Gods Spirit, and thereby made able to know what the Scripture saith: we know a man may speak to his friend not only by word of mouth, but also by letter, and thereby expresse his meaning sufficiently: even so, though God speake not now unto his Church by created voice, yet by his written word he speaks sufficiently, for the cleare manifestation of his will and pleasure concerning them: and therefore it is a shamefull slander and blasphemy against the Scripture to call them an *unke letter*, and *dumbe judge*. And let them shew, if the Scriptures be not, where is that speaking Judge who hath power judiciall to expound the Scripture. Indeed their answer is, that the Church is this Judge, and that wee must consult at her mouth for the true meaning of the Scripture. *Ans.* The Church hath a ministerie and dispensation committed unto her, in the execution whereof she delivereth the meaning of the Scripture unto Gods people; but that is not from any judiciall authoritie committed unto her, to determine of the sense of Scripture of her selfe; but only by comparing Scripture with Scripture, and expounding one place out of another; even as the Lawyer gives the sense of the Law, not from any judiciall power given unto him above the Law, but by observing the words with the scope and circumstances of the law. But here I would know, if the Church must needs be judge, by what means must she determine? they answer, by the

A rule of faith and consent of Councels and Fathers, and if these faile, then by the Pope. *Ans.* By their rule of faith, they understand, *unwritten traditions*; that is, such truth beside Scripture as hath beene kept by tradition from hand to hand since the Primitive Church. But these are mere forgeries, and shame it were to subject the truth of God to the device of man: if these be made judge of Scripture, then shall the faith of the Church depend upon the *wisdom* of man, and not upon the *power* of God: a thing abhorred of the Apostle, 1 Cor. 2. 5. The only rule of faith is the Scripture, and true faith will admit no other judge beside the Scripture, to determine of that whereon it must depend. Secondly, for their consent of Fathers and Councels, that is no sufficient meanes to determine of the true sense of Scripture: for their severall errors and contradictions, one to another, and many times to themselves, shew that they wanted the immediate assistance of the Spirit. And the same is true of the Pope, as might easily be proved at large, by their grosse ignorance and errors. And therefore it remains that the true judge and expounder of the Scripture is Scripture it selfe, as Christ himselfe by his practice sheweth in this place.

The Place alleged by Christ, is this commandement of God unto his people, *Thou shalt not tempt the Lord thy God*. For the understanding whereof, we must search out three things: first, what the *tempting* of God signifieth: secondly, the *manner* how God is tempted: and thirdly, the *cause* and *root* thereof. For the first, to tempt God signifieth to make triall and experience of God, and to prove whether he be to true, just, mercifull, provident, and powerful, as his word reporteth him to be. Thus did the Israelites often tempt God, as the Lord saith, *When your fathers tempted me, proved mee, and saw my workes*: which latter words shew what it is to tempt God, even to seek to have proove by his works whether he be such a one as his word saith he is. If any shall say, we are commanded *to taste and see how gracious the Lord is*. *Psalm*. 34. 8. yea the Lord bids his people *prove him*. *Malach*. 3. 10. *Ans.* Those places doe sufficiently expound themselves: for *David*'s taste and sight is by the grace of true faith and affiance, for in the same verse he pronounceth such blessed: and in *Malachie* the Lord bids them prove him, but yet in their way of obedience in providing for his Sanctuary according to his ordinances. Therefore wee must know for the second point, that every triall of God is not simply evil, but that which is needlesse, when without warrant from his word, we presume upon him beyond the meane of his ordinarie providence. Thirdly, the root of this sinne, is an unbelieving heart, whereby a man doubts of the truth of Gods word, of his power, presence, and providence. *Psalm*. 78. 18. *The Israelites tempted God in their hearts, there is this sinne: the manner how followeth, in requiring*

Scriptures are sufficient to expound themselves.

Dant. 6. 16.

Neb. 8. 8.

Deut. 6. 13.

To tempt God.

Ps. 35. 9.

meat for their lusts, &c. not contenting themselves with Gods present providence; the root and ground whereof is set downe, vers. 22. *because they believed not in God, and trusted not in his help.* When a man doubts of the fidelitie of his servant, he will lay something in his way, as a peece of silver, his purse, &c. to try him withall; so when a man begins to doubt of Gods goodnesse and fidelitie towards him, he will easily be brought to make needles triall of him by some worke of God beside his ordinarie providence. The meaning then is this, *Thou shalt not tempt the Lord thy God*, that is, thou shalt not make any needles triall of Gods goodnesse, mercie, power, or providence, from a distrustfull heart in the truth of his word.

God tempted
Simeon.

Here yet further for our instruction wee are to know, that God is tempted five waies, as the Word of God doth manifest: first, when a man shall appoint unto God, either the *time* when, the *place* where, or the *manner* how God shall helpe him, and performe his Word unto him; herein hee seeks experience of the truth and power of God. Thus the Israelites tempted God in the wilderness when they wanted water; saying, *Is God among us or no?* God had promised to be with them in all their journey to Canaan, but that they will not now beleeve, unless he will shew his presence by giving them water in that place. And so likewise they tempted him in the want of food, Psal. 78. 19. *Can God prepare a table in the wilderness?* The consideration whereof must reach us in all our petitions which wee make unto God for the accomplishment of his promises unto us, to beware of *limiting God*, as the Jewes did, by prescribing unto him time, place, and manner, for the accomplishment thereof; but wait with patience his good leisure. For hee that beleeves will not make haste, but will *commit his way to the Lord*. Psal. 37. 5.

Psal. 78. 41.

Secondly, God is tempted when men require a signe at his hands. Thus the *Pharisees* tempted Christ. Math. 12. 38. *After, we would see a signe of thee*: meaning thereby to be certifi'd whether he were the Messias: and S. Luke saith, they *tempted him*, Luk. 11. 16. And thus doe all those tempt God, which refuse to embrace the doctrine of the Gospell, because they cannot see the Ministers thereof confirme the same by miracles. Thus doe many Papists plead against our religion, embracing rather the mystery of iniquitie, because it is confirmed unto them by lying wonders; not considering that the truth which we profess was once sufficiently confirmed to be the truth of God, by his owne testimonie thereunto in signes and wonders through the hands of the Apostles. *Quest.* Is every asking of a signe a tempting of God? for *Godseu* asked a signe when he was to bee a Judge and deliverer of Gods people, Judg. 6. 17. And so did *Heczekiel* to be assured of the lengthning of his dayes, 2 King. 20. 8. And

yet we read not that God charged them with tempting him, but did consent to their requests. *Answer.* There be two cause, in which we may require a signe of God, and not tempt him: first, when God commands a man to aske a signe at his hands: to might *Ahas* have asked a signe of God, for his assurance of the victorie according to Gods promise; yea he is blamed for not asking it when the Lord commanded him. Secondly, a man may aske a signe of God, when it serves for the needfull confirmation of an extraordinarie calling, or some speciall promise of God made to man: in this case did *Godseu* aske a signe of God for the further confirmation of his extraordinarie calling, to be a deliverer unto Gods people. And so did *Heczekiel* for his further assurance in the lengthning of his life, by an extraordinarie promise, fifteen years. But out of these cases to aske a signe of God, is to tempt him: as the Pharisees did, who would prescribe unto God what kinde of miracle they would have, even a signe from heaven, not contenting themselves with these miracles which Christ did ordinarily worke among them.

Thirdly, a man tempts God when he goeth on in any sinne against Gods commandements; for hereby he makes needlesse triall of Gods justice, mercie, and patience. The Lord said of his people, they *tempted him ten times*, and have not obeyed his voice, Malac. 3. 15. *The people murmuringly say, they that worke wickedness are set up, and they that tempt God are delivered*; where working wickednesse and tempting of God are all one. Which serves to admonish us, that with all speed we breake off the course of our sins by repentance, for while we continue in sinne we tempt God, and so lie open to all his judgements, depriving our selves of the guard and protection of Gods holy Angels, nay they will become our enemies, and in stead of protection, execute Gods heave vengeance upon us.

Fourthly, they tempt God, that impose upon Gods people the religious observation of legall ceremonies abolished by Christ: Act. 15. 10. *Why tempt ye God* (saith Peter) *to lay a yoke on the Disciples necks, which neither our Fathers, nor we were able to beare?* This is to make triall of Gods power in the saving of his people. Whereby we may see how wicked and damnable the Romish religion is, which wholly stands in the observation of ceremonies, partly heathenish, and partly Judaicall, whereas men submit themselves, they doe nothing else but tempt God.

Fifthly, they tempt God, that refuse or neglect the ordinary and necessary means of their preservation, either for body or soule: as hee that bring to goe over a water, will leave the bridge which is the ordinary way, and adventure dangerously thorow the water: for herein hee seeks a needlesse experience of Gods power: to doe they also that neglect or con-

temne Gods holy ordinance for the saving of mens soules in the ministry of the word. Now to this kinde of tempting God, doth Christ apply this commandement in this place; as if he should say, When God hath afforded unto men an ordinary meanes for their helpe and safetie, they are not to refuse the same, and to seeke for safety from God extraordinarily. I am now in a dangerous place, I confesse, upon this pinnacle, yet there is some ordinary way to get downe, as staires or ladder; and therefore unless I would tempt the Lord my God, I may not cast my selfe downe, and thereby seeke for extraordinary preservation, as thou periwadest me. Thus also they sin that goe into places of great danger without a calling: so Peter sinned in thrusting himselfe into Caiphas hall, a place of temptation, as by lamentable experience hee found too true. Thus Davids three Worthies sinned in adventuring upon their enemies host, for the fetching of a little water out of the well of Bethlehem; and therefore when it was brought unto him, David would not drinke thereof, but poured it out for a sacrifice unto the Lord, 2 Sam. 23. 16.

Here some may aske, whether they doe not tempt God, that adventure to climbe on high places, to stand on spire steeples, or runne on the ridge of high houles, and to goe on ropes a great height from the ground. Ans. Men may doe such things in a twofold estate; either having a lawfull calling thereto, as Carpenters and Masons, who are to worke upon high buildings; now they without tempting of God may climbe and stand on high and dangerous places; or else having no lawfull calling thereto, as they who use to doe such things to make knowne their activitie, or onely to afford delight and admiration unto others, for their private gaire and advantage; and such tempt God fearfully; for Christ was better able to have cast himselfe downe from this pinnacle, and have preserved himselfe without hurt, than these men are to save themselves in their adventures; and yet he refused so to doe, because he would not tempt the Lord his God. Thus much for the meaning of this commandement.

The doctrine for instruction hence, is to be gathered from this command applied to the text, which the Devill allegeth: and it is this; *These ver looketh for the accomplishment of Gods promises unto him, must be careful to walke before God in the wayes of his commandements, and in the wayes of his calling with all good conscience.* God indeed hath made many gracious promises in his word, of blessings temporall and eternall, but they that tempt God shall not find the comfort of them; mens finnes hinder these things from them; Gods goodnes is to be seene and tasted in the wayes of faith and obedience. God hath promised the guard of his Angels to his children while they keepe themselves in their wayes: if therefore thou wouldest have this protection, thou must keepe thy selfe in

A those waies that God would have thee to walk in. And in the riches of his love God hath made a promise of everlasting life with freedom from eternall perdition, to those that beleve in Christ, Joh. 3. 16. Thou therefore that wouldest enjoy the comfort of this promise to thine immortality and life, must get true faith into thy heart, and thereby live all the dayes of thy life. The same may be said of every promise of God pertaining either to soule or body, the fruition of them both depend upon the practice of some part of obedience; which if thou dost neglect, thou dost but presume in making title to the promise: Peter tels Simon Magus plainly, *he had no part with them in the gifts of the spirit*, while his heart retained a purpose to live in sin, Act. 8. 21. Breake off therefore the course of sinne, and inure thy selfe to the practice of obedience, so shall Gods promises be sweet unto thine heart; and the more thou proceedest in obedience, the more comfort thou shalt find in Gods gracious promises: but if thou doe lay hold on sinne, the comfort of the world will depart from thee. And thus much for the second temptation.

v. 8. *Again the Devill tooke him up into an exceeding high Mountaine, and shewed him all the kingdomes of the world, and the glory of them:*

9. *And said unto him, All these will I give thee, if thou wilt fall downe and worship me:*

10. *Then said Iesus unto him, Avoid Satan: for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serve.*

These words containe the third conflict betweene our Saviour Christ and Satan; wherein consider three points: I. Satans preparation; v. 8. II. Satans assault upon Christ; v. 9. III. Christs answer thereto; v. 10. For the first, before we come to the handling of it in particular, we are to consider that unto every assault the Devill prepares himselfe afresh: which should teach us to labour to furnish our hearts every day afresh to be able to repulse his new assaults. Now particularly; this preparation hath two parts: first, *Satan takes Christ into an exceeding high*

high mountaine: secondly, he sheweth him all the Kingdomes of the world, and the glory of them all. For the first, it may be demanded, what way Satan tooke up Christ into this high mountaine?

Ans. He might doe it two wayes; either by vision, or by reall and locall transportation of his body from the temple to some high mountaine. Some thinke this was done by vision onely in Christs minde, as *Ezechiel* was carried by the Lord from Babylon to an exceeding high mountaine in the land of Israel. But I rather thinke that Christ was really and locally transported by the Devill in body from the Temple to some high mountaine; for Christs temptations were not imaginarie, but true and reall. Again, the words import a true and reall transportation, without any mention of a vision.

The reasons why the Devill carries Christ to an high mountaine, may be these: first, the devill hath a great desire to imitate God in his glorious workes, that so he may disgrace the workes of God, yea and God himselfe as much as he can. Now wee read, that God tooke up *Moses* into mount *Nebo*, from whence hee shewed him all the land of *Canaan*; so Satan, that he might seeme to goe beyond God, takes up Christ into an exceeding high mountaine, to shew him all the kingdomes of the world, and the glory of them. Secondly, he did it for the furtherance of this last assault wherewith hee tempted Christ: for he meant to entice Christ with the glory of the world; and therefore brings him where hee might take the fairest view thereof.

Now in that Satan transports the bodie of our Saviour Christ this second time, we see that by Gods permission, Satan may have power over the bodies of Gods children, to transport the same from place to place, or otherwise to vex them, and that not once only, but sundry times. This wee must observe and remember carefully, as a stay and prop against distrust and despair, if God should suffer Satan to vex us, by such transporting of our bodies from place to place, or by any outward calamities; and that not once or twice, but divers times; for that which befall the head Christ *Jesus*, may well befall any of his members.

The second part of the Devils preparation is this: he sheweth unto Christ all the Kingdomes of the world, and the glory of them. This he could not doe actually: for there is no mountaine so high in all the world, wherof if a man were placed, he could see one halfe or one quarter of the kingdomes of the world, as they are seated and placed upon the face of the earth; nay, if a man were set in the Sunne, and from thence could looke unto the earth, yet he could not see past the halfe thereof. And therefore wee must know, that the devill did this in a counterfeit vision; for herein he can frame an imitation of God.

Now the Devils visions be of two sorts; either in outward senses, or in the minde and un-

derstanding. His visions in the outward senses be delusions, whereby he makes men beleeve they see that which indeed they do not see: this might easily be proved by manifold examples recorded in the Histories of all times, but that one shall suffice, of his counterfeit resemblance of *Sammels* forme and attire to the witch of *Endor* for the deluding of *Saul*; when as indeed *Sammels* true body was in the grave, and his soule with the Lord.

Secondly, the devill hath visions whereby he deludes the understanding: *Zach. 13. 4.* the Lord saith hercof, *The Prophets shall be ashamed every one of his vision.* These visions the Devill shewes to men sometime sleeping, sometime waking: even as the Lord doth shew his visions to his owne servants. The visions of Satan shewed to men sleeping are called *dreams*: *Deut. 13. 2.* *the false Prophet hath his dreame.* His visions shewed to men waking, are to such as have crazed braines, whom he persuades strange things of themselves: as some, that they are Kings or Princes; others, that they are Christ, John Baptist, and such like: examples hercof in all ages are many. Now touching this vision of Satan to Christ; some thinke it was inward in Christs minde, but I rather take it to have beene in his outward senses onely, as the words of the text doe import; the Devill by his art did cunningly set forth and represent unto the eyes of Christ a notable shew and representation of all the kingdomes of the earth, and the glory of them.

Herein the Devill sheweth great power and skill, in that he can represent unto the eye in his counterfeit visions such strange and admirable sights. And it teacheth us, that the practices of Sorcerers and Magicians, undertaking to represent unto the eye, partly in the aire, and partly in glasse, either the persons of men that lived long since, or actions done in far countries, or long before, are not meere fancies, as some thinke; who deny altogether that such things can be shewed: for the Devill can resemble things done long since, and a tarr off; for if he could set such a sight before the eye of our Saviour Christ in vision, as the view of the whole world, and the glory thereof, then much more can he represent unto the eye of man strange and marvellous things.

The Devils drift in this resemblance unto Christ is this; hereby he intended most cunningly to intinate himselfe into the heart of our Saviour Christ; for before he propounds this third assault, he shewes unto Christ all the kingdomes of the world, and the glory of them, that Christ might take a liking of them, and so desire them, and at length accept of them upon Satans offer. Thus he dealt with our first Parents; upon their first communication hee shewes unto *Eve* the outward beauty of the forbidden fruit, that it was faire to looke upon: and persuades of the good estate they should attaine unto by eating of it, and to at length bringe

1 Sam. 28. 14.

Gen. 2.

Exec. 40. 3.

Deut. 13. 14.

Satan may have power over the bodies of Gods children.

Of Disheerall visions.

Tooke well to
hearing and
seeing.

brings her to yeeld to his temptation.

Hence we must learne to have speciall care in the good ordering of all the outward senses of our bodies, specially the two senses of learning, *seeing and hearing*: for by them the devill can cunningly convey his temptations into our hearts; the senses (specially these two) are the windowes of the heart and soule, and if wee keepe them not well, Satan will be sure to convey some evil into us. We must therefore obey *Salomons* counsell, *Keep thy heart above all watch and ward*; this we cannot doe unless we looke well to our outward senses, for they are the doores of the heart. This made *David* to pray, *Lord turne away mine eyes from beholding vanitie: and Iob* to make a covenant with his eyes. And so must we make conscience of hearing and looking, lest hereby we give advantage to the Tempter.

Further, in this fight observe the deepe policy of the Devill: there are in the kingdomes of the world besides glorie and dignitie, many troubles, hurkburles, and vexations; now these the Devill conceales from Christ, and shewes him only the glory, pompe, wealth, and dignitie of the world, that so he might the more easily winde his temptation into the heart of our Saviour Christ. And the same count he still observeth in tempting men to sin; he hides from their eyes all the miseries, plagues, and punishments which are due to sin, and that will follow upon it; and shewes them only all the profits and delights that they may reape thereby: thus he sugars over the poison of his temptations, that men never feele the bitterness of them, till their soules be thereby deadly infected; but then he takes a cleane contrary course, and shewes to the wounded soule all the woes and terrors of Gods wrath, that if it be possible he may bring a man to despaire. And therefore we must be most watchfull of being inhaired with the deceitfulness of sinne in false shew of profit and pleasure.

Secondly, the Devils policie doth notably appeare, in reserving this temptation for the last place: for hee knowes full well how forcible with man be the temptations of profits, pleasures, and honours. From whence we may also learne, that temptations fetched on the right hand, from honour, pleasure, and commodity, are the most dangerous, and doe honestly creepe into the heart of man, prevailing far more than temptations on the left hand, which are taken from adversity. The Devill toiled *David* worse in the time of peace and ease, than ever he could do during the time of *Sauls* grievous persecution against him. And he prevailed more against the Church by errors and heresies under *Constantine* and other Christian Emperors, than he could doe by most bloody persecution for the space of 300. yeares before. Yea, in these our dayes, worldly hopes have drawne those from the sinceritie of religion, whom outward violence could not move: prosperity is a slippery

The tempter
looketh on the right
hand most dan-
gerous.

3 Sam. 11. 3.

A path, wherein a man doth soone catch a fall, and therefore we must learne to be most watchfull over our owne hearts, when wee have fairest weather with the world.

Lastly, *S. Luke* addeth this circumstance of time, that the Devill shewed all these things unto Christ in as short a time as might be, even in a moment or point of time: whereby we may perceive the devils great celeritie and speed in doing any thing he takes in hand, herein hee goes beyond all men in the world; for being a spirit he is able to worke wonders, and though hee cannot goe beyond the strength and compass of nature, because his power is finite, yet by reason of his agility and speed, hee can goe beyond the ordinary course of nature in the manner of working the things he takes in hand. And this exceeding quicke speed the devill here useth, to stirre up in Christ a more eager desire after those strange and goodly things, whereof he had but as it were a glimpse, that so by degrees hee might worke in Christ a liking of them, for the nature of man doth more eagerly affect strange things when they be sudden, and the eye of man doth more wisly behold them. And this also, as the former, must make us watchfull against all Satans crafty wiles, that wee be not beguiled by him. Thus much for Satans preparation.

The second point in this conflict, is the temptation it selfe, in these words; *ver. 9. And said unto him, All these will I give thee if thou wilt fall downe and worship mee.* The drift of Satan in this assault (which we must carefully observe) is to draw Christ to commit idolatry by the hope of worldly kingdomes, and the glory of them: herewith he proves him, when he could neither weaken his faith by his first temptation, nor worke presumption in him by the second. And looke how he dealeth here with Christ, so doth he commonly in the world among an ones conscience and religion doth hee quite overthrow, by worldly hopes of riches, pleasures, and preferments: hereby not only ordinary professors, but Ministers and Preachers of the Gospell have been drawne to abjure and renounce that truth which formerly they have taught, &c. to make themselves as the Popes vassals, to profess and maintaine his blasphemous idolatries: hereby also Protestant merchants are drawne to become very serviceable to the Popish Churches, by transporting among them wax, and such like merchandises, which serve as necessary helps & furtherances to their idolatrous service. And what else is it that makes the people generally to change religion with the times and states, but because they would still enjoy their worldly commodities? And the more men doe possess in the world, ordinarily the lesse courage and resolution they have for the religion of God, as experience in *Queene Marias* dayes hath shewed; which in generall may admonish us how dangerous an enemy the world is to the power of true religion.

Satan would
bring Christ to
idolatry.

This temptation hath two parts; A promise made to Christ, and the condition thereof. The promise in these words, *All these will I give thee* (saith not, I will procure God to give them unto thee, but I will give thee them: where we may see, that Satans drift is to cause Christ to take him for his Lord, to depend and wait on him for his kingdome, and to acknowledge him to be the giver thereof: which notably bewailes his egregious boldnesse, that dares thus challenge to himselfe the Lords owne right, even in the presence of him who was true Lord and King of heaven and earth. Let no man therefore thinke, that Satan will lose ought for want of adventure; but in regard thereof bee better armed against him.

Now that which the Devil aymed at in Christ, doth he commonly effect in the world: he makes men believe that he is the giver of all things, and so brings many a one to rely upon him. Indeed with their lips men will confesse that God gives them their daily bread, even all things they have; but their dealings and practices, speake aloud, that the devill is governour and giver of all: for how doe many men get their livings? Is it not by lying, fraud, and oppression? Doe not most men hereby seeke to enrich themselves? Well, the just Lord never approveth such meanes; the Devil setteth such courses a fote, and him they serve, and on him they relie that walke therein.

Secondly, note a further reach of Satan in this promise of the: earthly kingdomes, even to overthrow Christs spirituall kingdome. Satan knew well that if Christ were the true *Messias*, he should be a King, and have a kingdome, though not earthly, yet spirituall in the hearts and consciences of men, which should bee the ruine of his kingdome; and therefore he labours with Christ to entertaine an earthly kingdome, that so his spirituall kingdome might not be looked after. And looke as he seekes to deale with Christ the head, so he perseveres against the Church which is his body; for Gods Church hathit ministry, which in it nature is a sovereignty, to be exercised in the dispensation of the word: now the Devil hath laboured by all meanes to bring this ministry wherein the Churches spirituall soveraigntie doth consist, to become an earthly lordship and dominion, that by this meanes he might overthrow it, and make it fruitlesse in the building and upholding of Christs spirituall kingdome: and how he hath prevailed this way, the church of Rome doth shew to all the world.

Thirdly, observe the largenesse of the Devils promise: *he will give to Christ all the kingdomes of the world, and the glory of them*: but this is more than he meant to our Saviour Christ, at least-wile more than he could performe: for all these were not in his power. Now because in all things we must beca as unlike the Devil as may be, hence we must learne to be wary and watchfull to our promises, that therein we be

not like unto Satan, promising that which we never meane to performe, or never can performe although we meane it. In all our promises therefore we must looke to two things: first, whether the thing we promise be in our power: secondly, whether it be lawfull for us to performe. This fidelity in keeping promise is a fruit of the spirit, called by the Apostle *fath*, Gal. 5. 22. and a propertie of him that must *re* in Gods holy nature, Psalm. 15. 4. not to change from a mans lawfull oath or promise, though the performance of it doe tend to his great hinderance.

Fourthly, in this promise of Satan we may observe, that he knowes all the kingdomes of the world, else he could not have shewed them to him, which here he offers to give; yea his offering of them, with the glory of the all, which he could so speedily repent, doth the w unto us, that he is most expert in the policies and regiments of States and Kingdomes: he goes not to and fro for nought compassing the earth, Job. 1. 7. And his promise of them to Christ, was made to inflame his heart with ambition, after those kingdomes & glories, that he might enjoy some of them at the least. Wherein we may note that one speciall practice of the devil is to overthrow states and kingdomes, by putting ambition into mens hearts after earthly kingdomes and glories: his study is to doe mischief, and in the ruine of kingdomes he overthrowes many, and therefore hereunto he endeavour himselfe with might and maine. Hence come insurrections & rebellions in kingdoms, which no time nor age could ever escape: looke as he stirred up the Chaldeans and Sabeans to enrich themselves by spoyling of Job, so deatheth he by ambitious and covetous persons in all estates, as true records of times doe fully testifie. We may see the truth hereof in our owne land, in the manifold complaints and treasons both at home and abroad, that have bene conspired and attempted against our Prince and State, by profane men stirred up by the Devil, through ambition and discontent: howsoever by Gods mercy themselves have bene taken in the snare that they laid for others. In regard whereof we are all bound to yeeld all praise and glory to God, for his gracious preservation and defence both of our Prince and State; and to shew forth our thankfulness by all holy obedience unto that God, who hath brought to nought the devilish conspiracies & treacheries of the ambitious instruments of Satan. Secondly, we must pray unto God continually for the preservation of our Prince and State; crying aloud unto God, as the people did at the coronation of *Salomon*, for the safetie of our Prince: yea, we must daily intreat the Lord to bring to nought the counsell of Achitophel, and of all that thinke evil against the Lords anointed among us. *Quest.* But how comes it to passe that any Prince or State can stand, if the Devil have such malice against them? *Ans.* Through

Some conceive
spirit Christ
spiritual king-
dome.

Q. H. 2. b. 2. 1.
and may fully
be applied to our
present State.

1 Kings. 1. 39.

Through the good providence of God, who gives his Angels charge to guard and defend, not only his children in particular, but also whole Kingdomes and States. And one part of their office is for the good of Gods Church, to repell the rage of Satan and his instruments, yea to stand with Gods Church in the execution of judgements upon the enemies thereof. In the siege of Jericho, an heavenly capitaine of the Lord of Hosts came to helpe *Ishua*; and when the king of Syria sent a mighty host to take the Prophet *Elisba* that was in Dothan, the Lord sent for his defence *horses and chariots of fire, which filled the mountains*. And in the dayes of *Hezekiah*, for his comfort, and the joy of Gods people, an Angell of the Lord slew in the host of *Zenacheth*, that came against Jerusalem, *a hundred fourscore and five thousand in one night*. And we want not fure testimonie of this good providence of God in the strange discoveries of many devillish conspiracies.

Fifthly, Satan saith, *All these will I give thee*. This is the voice of the great red Dragon: and the same is the voice of the Pope of Rome, both registred in their canons, and daily attempted in practice, to dispose of all the kingdomes of the earth; whereby he shewes evidently, that he is that *beast coming out of the earth, having two hornes like the Lambes, but he speaketh like the Dragon*. For the Lambs hornes he shewes in calling himselfe the servant of servants; and the voice of the Dragon, that is, of the Devill, in taking upon him to dispose of the soveraignities of these earthly Kingdomes.

Lastly, Saint *Luke* recordeth a reason, which the Devill addeth to his promise, to prevent all conceit of impossibility in him to performe the same; to wit, for that *the power and glory of all the kingdomes of the world is delivered to him, and to whomsoever he will he gives it*. Wherein observe in Satan two notorious finnes: first, a grosse lie; for *Daniel* saith, that it is *Lehouah, the most high God, who beareth rule over all the kingdomes of men; and giveth them to whomsoever hee will*. Secondly, arrogant and shamelesse boasting, to vaunt himselfe even to the Lords owne face, as though he were Sovereigne Lord of that which belongs to God alone. The consideration whereof must move us, who in all godly conversation must be contrarie to Satan, to renounce al lying, and to make conscience to speake the truth from our hearts; And also to abandon all vaine boasting of our selves, what we are, or what we can doe; yea rather to speak basely of our selves, that so God in all good things we do may have glory. Lying and bragging are the properties of Satan, and therefore cannot beseme the tongue and heart of the children of God.

The second point in this temptation, is the hard condition which Satan would have Christ to yeeld unto for this gift; *If thou wilt fall downe and worship me*: even to commit most abominable idolatrie in worshipping the Devill him-

selfe. Herein we may observe sundry things.

First, that it is a principall part of the Devils endeavours against Gods Church, to seeke the overthrow of true religion, and the pure worship of God, by sowing therein the seeds of heresies and idolatries; for if he dares be thus bold with Christ the head, as to seeke to draw him from the worship of his Father to such abominable idolatrie, what will he not attempt with silly and sinfull men? The Scriptures are plentifull in shewing his endeavours this way.

Michaiah saw in a vision an evil spirit offering himselfe unto God, to become a lying spirit in the mouth of all Ahab's Prophets, even foure hundred at one time. When *Iehoshuah* the high Priest stood before the Lord, *Satan stood at his right hand to resist him*, he sought to hinder the building and worship of the materiall temple; much more therefore will he seeke to hinder the building of the spirituall temple, even the worke of the ministry in conversion of soules, whereby they are pulled out of Satans kingdom, and made pillars in the temple of the living God. Satan is that *envious man that soweth tares* of errors and heresies in the Church of God, which is the field of the good husbandman. He hindered *Paul* from coming to the Thessalonians, whereby it appeares, that he did his endeavour to hinder the course of the Apostolicall ministerie. In the Church of Smyrna, he cast *some into prison*, stirring up wicked men so to doe, thereby to hinder the embracing of the Gospell. *John* saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet. These are spirits of the Devils, working miracles, and going to the Kings of the earth: thither they goe for the stoppage of the Gospell; for if Kings oppose themselves, they become greatest hinderers to the Gospell of all other. And these frogges, by the common consent of Catholike expositors, are the rabble of Popish Friers, Priests, & Jesuites, who seeke the infection of States thorow all the world. By all which, the Devils enmitie against the Church is most apparant.

Thence. I. This shewes what care and diligence Gods Ministers should shew for the building of Gods Church, and the furtherance of the Gospell: for they should seeke to the uttermost of their power to countervail the envious practice of Satan against the Church.

II. Every Christian must hence learne, to pray not only for their owne good estate, but also for the welfare of Gods Church every where, in free passage of the Gospell, in the establishing of true doctrine, and in the continuance of constant obedience thereunto. For Satans endeavour is to subvert and corrupt the truth, and to draw men from obedience; and unto him Gods children must ever oppose themselves, the rather because their welfare stands in the good of Gods Church.

Secondly, in this condition of Satans offer to Christ,

Iosh. 5. 14.

2 King. 6. 17.

Ish. 37. 36.

Rev. 13. 11.

Luke 4. 5.

Dan. 4. 21.

1 King. 22. 22.

Zec. 1. 2.

Math. 13. 39.

1 Thes. 2. 15.

Rev. 2. 10.

Rev. 16. 13. 14.

Two Rules for
trial of Religion

1

2

Christ, we may observe that his endeavour is to bring men to worship him: for if he durst attempt a demand hereof at the hands of Christ, who shall think to escape this assault when opportunity serves him? And howsoever men thinke it impossible, that Satan should thus far prevail with any, as to bring men to worship him; yet doubtlesse (though he could not prevail with Christ) herein he attaines his purpose in the world, and that with the greatest part thereof: for the three religions of the Jew, Turke, and Papist, doe at this day over-spread the greatest part of the face of the earth; and in them all, such a worship of God is propounded unto men, wherein God is not worshipped but the Devill. For the evidence whereof, marke these two rules: First, *that all doctrines devised by man in the matter of religion, which either directly, or by just consequence oppose the Word of God, are doctrines of Devils.* 1 Tim. 4.1. Doctrines repugnant to the word, touching marriage, and meats, are doctrines of Devils; and so by proportion are all such like. Secondly, *all devised worship of God by man, against Gods word, is no worship of God, but of the Devill:* 1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice unto Devils, and not unto God.* Doubtlesse, the Gentiles intended to worship God in their images, but because that worship was not according to Gods will, the Apostlle respects not their intent, as a thing that could nothing avails in this case, but saith peremptorily, their worship was done unto the Devill. And in reason it must be so: for why should we think, that God should accept that for his worship, which is not agreeable to his will, but devised by man, according to the will of the Devill?

From these two rules it will follow, that the best of the three forenamed religions is no worship of God, but of the Devill; for all of them have such worship as is devised by man and not of God. The Jew worships God out of Christ; and to doth the Turke; yea, and the Papists worship God, but yet out of the true Christ: for (as hath bene shewed else-where) the Christ of the Papists is a counterfeite Christ. And in many other points of their religion, there is apparant repugnance to the word of God; yea, of their *sacrifice of the Masse*, we may as truly say as the Apostlle did of Heathen idol worship, that they sacrifice not unto God, but to the Devill: for therein is as vile, & cursed, and abominable Idolatrie, as ever was devised by man. So that it is plaine, the Devill doth mightily prevail, in causing men to worship him. Yea, he prevaileth thus not only in the world, but in Gods Church; for all such as (notwithstanding their outward profession) have their hearts set upon the world, more eagerly affecting the honors, profits, & pleasures thereof, than God and his word, do indeed and truth worship the Devill: for he is the *God of this world*, ruling in the hearts of the children of disobedience, by the baits of honour, profit, and

A pleasure the steales mens hearts from God, and so herein they doing the will of the Devill, must needs worship him: for looke where a *man stealeth his heart, that he serveth his God.*

Totally here observe that the Devill would faine make a covenant with Christ: for worship at Christs hands, he will give Christ the glory and riches of the world; hereto is nothing wanting but Christs consent. Whereby we see that it may be true, which sundry times we heare of, and many histories doe record, to wit, that some persons doe make a league with the Devill, wherein the Devill covenanteth to be servicable unto them in procuring their honour, riches, pleasures, or great renowne for some strange activities, whereto he will enable them, upon condition that they for their parts give unto him their bodies, their soules, or their blood. Some indeed are of mnde, that such things are meerer forgeries and delusions of the Devill, in that no league can be made between him and man: but they are deceived; for he attempted in effect such a thing with Christ: what will hee not therefore doe with lilly and sinnefull men, especially when he findes them cast downe with discontents? And thus much for the Devils assault.

The third point in this conflict is Christs answer, v. 10. *Then Iesus said unto him, Avoid Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.*

C Before his answer he propoundeth a speech of indignation and detestation both of the Devill and his offer, *Avoid Satan:* as if he should say, I have heard thee Satan speake injuriously against my Fathers word, and against my selfe; and now againe, thou utterest blasphemie against my Father, wherein thou goest about to dishonour him greatly; but I abhor thee Satan, and these thy temptations: therefore hence, avoid, and have no more to doe with me.

In this detestation of Christ towards Satan, for uttering blasphemie against his Father, in his challenge to have power to dispose of all the kingdomes of the world, as being his owne, we are taught not onely to grieve at such blasphemies as we shall heare uttered against God, but to testify our detestation and indignation towards them. The world is full of black-mouthered Rabshekaes, who will not spare to blaspheme the glorious name of our God, and to scoffe and deride his sacred word: now when we meet with such, we must not be like Stoicks without affection, but in Christian wisdom from bleeding hearts for the reproach of God, shew forth godly zeale and indignation, for the rescue of his glory. The hypocritical practice of wicked *Jezebel*, in proclaiming a fast upon the false accusation of *Naboths* blasphemie against God and the King, may teach Gods Church to be zealous indeed against all blasphemers. When *Rabsheka* called on the God of Israel, good King *Hezekiah* rent his clothes, and

Some make a league with the Devill.

How to behave our selves towards blasphemers.

1 King. 12. 10.

2 King. 19. 1.

Psal. 42. 3.

1 Pet. 2. 8.

Psal. 101. 7.

Lev. 24. 14.

Deut. 13. 6. 9.

Mith. 16. 13.

Prov. 19. 29.

and humbled himselfe in great measure for that reproach against his God. *Tears were Davids most day and night, while the Heathen among whom he was constrained to live, said unto him, where is thy God? And thus he covered his righteous soule from day to day, with the unlawfull deeds of the filthy Sodomites, living among them.* The practice of these godly men must be a president for us to follow, for we heare no blasphemy against God without detestation. And as all Gods children must practise this dutie, so especially Masters of families; *David would not suffer a lyar or a slanderer to come in his sight, or abide in his house;* much lesse wuld he have endured a blasphemer of God, or a slanderer of his word. The Law commanded that the blasphemer should be stoned to death, who wittingly and willingly spake a word against God: and no doubt this law is perpetuall. Let a man but speake a word of disgrace against an earthly Prince, and it costs him his life, and that justly: how much more then should he die the death, though he had a thousand lives, that shall blaspheme the King of kings? Shall one that hath been baptised into the name of Christ, say there is no God, and that the Scriptures are but a device of man, and yet live? God forbid: for this hellish sinne deserveth a kingdom. And therefore the Magistrate with the sword of justice must cly out against such wretches, *Away from us, blasphemers.*

Secondly, in this *Avant* of Christ given to Satan, we learne how to behave our selves against enemies from religion and the obedience of God; we must hold them as limmes of the Devill, and in that regard have nothing to doe with them, but with Christ bid them avoid from us. The Lord commanded that in this case, *Parents should not spare their owne children, nor children spare their Parents, if they were enticers to Idolatrie; but their owne hands must bee first upon them to put them to death.* Our Saviour Christ would not spare *Peter*, when he gave him bad counsel, to spare himselfe from suffering that which God had ordained for him, but saith unto him, *Get behind me, Satan.* So that we are without excuse, if we shall reject this counsell of *Salomon*, *Hear no more the instruction that causeth to erre from the words of knowledge.*

Thirdly, hereby wee also learne how to behave our selves towards Satan, when hee is violent and importune in his temptations and assaults, to wit, that howsoever wee may reply to them, out of Gods Word when they are more milde, yet when Satan beginnes therein to shew his force and violence, we must not reason with him; for Christ would not endure any blasphemy, though hee answered his temptations. In schooles of learning, it is counted a simple part to hold alwaies to the conclusion: but in the schoole of Christ when the conscience is to deale with Satan, the safest way is, by both hands of faith, to lay fast hold of the

conclusion; cleave fast to Christ, let the Devil say what he will, bee not drawne thence one jot.

After Christ hath shewed his detestation to Satans blasphemie, he answers his temptations: saying, *It is written, thou shalt worship the Lord thy God, &c.* And whereas hee saith the third time, *It is written*, taking his answer from the Scripture; it teacheth us, that Scripture of it selfe is of power sufficient to vanquish the Devill. This the Church of Rome will not admit; for they make Scripture to be of two kinds, *inward and outward*; by *inward Scripture* they meane, the universall content of all Catholikes in all ages. And by *outward Scripture* they understand the written word contained in the Bible. Now they say, *inward Scripture* is the more excellent; for the *outward Scripture* they call a *dead letter, of force or no power*; and they make generall Councils equall with them for substance of doctrine. If this were true, Christ would not have alleaged *outward Scripture*, as they call it; but he knew the written word was the powerfull weapon, sufficient to vanquish the Devill. And therefore herein they doe shamefully blaspheme the truth of God, and so God himselfe.

Secondly, this allegation of Christ teacheth us how to behave our selves against all enemies of the truth, that would allure us to heresie, as to Popery, Anabaptisme, or such like; namely, to sticke fast to the text of Scripture, and not to suffer our selves by any means to be drawne from it. It may be thought, *learned, and thine adversarie be both learned, and eloquent*; yet here is thy refuge, cleave the faster to this written word, and if thou have one text for thy truth, make more account thereof, than of all the reasonings of Councils, Fathes, or men whatsoever. This instruction is needfull, for it may be God will suffer seducers to try his children, and then, unless they keep sure this ground of faith, they shall surely be seduced.

The text which Christ alleageth for his answer, is taken out of Deut. 6. 13. where the words are thus read; *Thou shalt feare the Lord thy God, and serve him.* At the first, it may seeme that Christ misalleageth that text, and corrupteth it: for where *Moses* saith, *Thou shalt feare the Lord thy God;* Christ saith, *Thou shalt worship the Lord thy God*; and to the latter part Christ addeth the word *only*; saying, *him only shalt thou serve*, for that which *Moses* saith, *and serve him.* But the truth is, here is no corruption, but a most worthy allegation, as we shall plainly see, if we consider two things: first, that Christ and his Apostles in alleaging the Scriptures of the old Testament, did not so much respect the words, as the true and proper meaning of the place. Secondly, that they oft expound the places which they alleage, and thereupon do sometimes vary in word, but still retaine the true sense and meaning. So it is in this text alleaged; *Moses* saith, *Thou shalt feare the Lord thy God,*

understanding by *fear*, *religious awe* and *re-
verence*: And Christ saying, *thou shalt worship or
adore the Lord thy God*, understandeth by wor-
ship, outward adoration in bowing of the body,
whereby we testify the inward awe and rever-
ence of the heart, as when we humble our selves
to call upon God by prayer. And this change
of words by Christ, serves for excellent use in
this place, to wit, to let us more clearly see
what this *fear* of God is. To *fear* God, in that
place, is from a reverent awe of the heart to-
wards God, to humble a mans selfe in prostrat-
ing his body before the Lord, either to praise
God for benefits received, or to pray unto him
for gifts and graces needfull. Again, for the
word which he addeth, therein is no fault at all:
for the full sense and true meaning of *Moses*
Text must needs include so much, as the Pro-
hibition annexed in the verse following cer-
tainly shew: for saying, *Thou shalt fear the
Lord thy God, and serve him*: and adding, *Thou
shalt not walk after other gods*, Verse 10. is it not
all one, as if he had said, *thou shalt serve him
only*? so that we have just cause to blesse God
for the true and plaine explaining of the words,
and not to furnish the least corruption in the al-
leging of them.

Now then for our further instruction in this
Text alleged, consider two points: first, what
worship and service is: secondly, to whom it
belongeth. First, *worship* generally doth keneth
the *exhibiting and giving of reverence and honour
to another*. This worship is two-fold; Civill, or
Divine; Civill worship is that outward reve-
rence and honour which one man gives to an-
other, as by prostrating the body, bowing the
knee, &c. The end of Civill worship is, to testify
and acknowledge superiouritie and prehe-
minence in another, either for authoritie and office;
as the subject worships his king and governour;
or for gifts and graces, or for old age; as inferi-
ours in gifts, and younger in age by due reverence
must acknowledge. In this Civill manner did
*Jacob bow himselfe seven times to his brother
Esau*, hereby acknowledging him for his supe-
riority and better. Gen. 27. 29. Thus also did *Abra-
ham bow himselfe before the Hittites*, Gen. 22. 7.
And *Lie unto the Angels that came into Sodom*,
taking them to be but men, Gen. 19. 11. And in
this civill manner it is lawfull to kneele before
Kings and Princes, to testify our subjection unto
them, and loyall acknowledgement of their pre-
heminence over us under God.

Divine worship is the ascribing of Divinitie
to the thing we honour, whereby we make it un-
to us some divine thing above the order of any
creature. A man may ascribe Divinitie unto a
thing foure wayes; First, by attributing the
god-head unto it, or giving unto it such honour,
whereby hee acknowledgeth the same to bee
God. Secondly, by ascribing unto it the attri-
butes of God, as omnipresence, omnipotence,
to be most just, to know all things, &c. Thirdly,
by accepting and acknowledging it to be the

A Creator and Governour of all things, Fourthly,
by acknowledging it to be the giver of all good
things, the dispenser and deliverer from all evil.
And to whatsoever thing is worshipp, a man as-
cribes any of these, to the time doth he ascribe
Divinitie. This divine worship doth principal-
ly consist in religion and pietie; for by religion,
which indeed is Gods worshipp, and by pietie,
doe men ascribe unto a thing divine and religi-
ous honour.

Divine worship is two-fold; Inward in the
minde; or outward in the body. Inward divine
worship is, when a man gives his heart and soule
to any thing, devoting thereto the affections
of his heart, as love, feare, joy, hope, faith, and
confidence, and that because he conceiveth it to
be God, having divine properties, as omni-
potencie, infinite wisdom, justice, merite, &c. or
being the Creator and Governour of all; or
the giver of all good things unto him, and his
preserver from all evil. This devoting of the
heart and soule unto God, with the desires and
affections thereof, is the ground and substance
of all lively worshipp, and meeted can be given
to nothing but to that which is God, or con-
ceived of as God. Outward divine worshipp is,
when a man shall any way bow, prostrate, or
cast downe his body to any thing, thereby to
testifie, that his heart and minde are devoted to
it: as that he holds it to be God, to be omni-
potent, &c. Creator and governour, and his pre-
server, and therefore he doth repose his trust
and affiance therein, for his love, joy, and feare
thereon above all other things. And here we
may observe a difference betwene Civill wor-
ship and Divine. By outward Civill worshipp,
we onely acknowledge preheminance and supe-
rioritie in another, in regard of authoritie, of
gifts, age, or such like. But by outward divine
worshipp, we acknowledge Divinitie to be in
the thing whereto we bow or prostrate our
selves. Again, we must here also remember,
that outward Divine worshipp serves onely to
testifie the inward; even to make knowne what
thing it is which we conceive to bee God,
and whereto we have devoted the affections
of our hearts.

Thus we see what worshipp is, and the kindes
thereof. And here we must understand our
Saviour Christ to meane, *outward divine wor-
shipp*: as if he should say, Thou shalt religiously com-
mit, bow, or prostrate thy body unto God in
prayer and thanksgiving, thereby testifying
that thou hast devoted thy heart and soule unto him;
not onely conceiving him to bee the Divine
essence, omnipotent, infinite, &c. but also that
thou dost rest and relie on him as on thy Cre-
ator, who doth blesse thee with all good things,
and preserve thee from all evil.

Besides this worshipp, God doth mention a
servicing of God, which being distinguished from
worshipp must needs import some other thing.
Servicing in general, is nothing else but the
giving and performing of obedience to the

Difference be-
tweene Civill wor-
shipp and Divine.

service.

Worship in
general.

Civill worship.

Divine worship.

Absolute.

commandement of another. This service is twofold; *absolute*, or *in part*. *Absolute* service is, when a man obeyes the commandement of another without any condition or exception, and that not onely in body outwardly, but in soule and conscience, in thought, will, and affection. And this absolute service is proper to God alone: for we must never call his commandements into question, but looke what God commands, and as he commands it, so must we simply and absolutely yeeld obedience thereto, not onely outwardly in body, but inwardly in soule and spirit, with the powers and faculties thereof, and in all the affections of our hearts. *Service in part*, is that which is due to governours and superiours from their inferiours in the Lord: for God hath given power to Magistrates here on earth, to make lawes for the good of civill, estate; in yeelding obedience therunto, their inferiours must doe them service; yet not absolutely, but with restraint, to wit, in the Lord, so farre forth as their commands agree with the will of God, and crosse not his command. Againe, our obedience unto them is in body and outward conversation: indeed we must from the heart yeeld service and obedience unto them: but yet the conscience properly cannot be bound by mens lawes; they onely concerne the outward man in speech, gesture, and behaviour. Now of these two kinds of service, our Saviour Christ speaketh here, of simple and absolute service, whereby both soule and bodie with all the powers and parts thereof yeeld absolute obedience and subjection to the will and commandement of God.

We see what worship and service is here required: Now we must observe the person to whom the same is to be given, in these words, *The Lord thy God*. Divine worship, whether inward or outward, and absolute service of the whole man, must be given to no creature, Angel, nor man, be they never so excellent, but to the true God alone. The scope and drift of the first and second commandements, is to binde every man to give so much to his God, and to beware of giving the same to any other besides the Lord. And the practice of the good Angel that talked with *Iohn*, doth shew the same thing: for when *Iohn* fell before his feet to worship him, the Angel said, *see thou dost it not: --- worship God*. Where we see the good Angels do strive for the furtherance of Gods right in these duties, howsoever this wicked spirit tempting Christ, doth herein seeke Gods great disgrace. And thus we may perceive that Christs applying of this Text against Satans temptation is most pregnant; for Satan requiring of Christ the prostrating of his body before the Devill, in token that he did worship him as the giver of those kingdomes which he offered unto Christ, is justly repulsed by this Text, which bindeth every man to give outward divine worship, whereby the inward worship of the heart is signified, to God alone, and not to any creature.

In part.

Revel. 19. 10.

Here then we may learne, that it is not lawfull to give to Saint or Angel, or any creature whatsoever, outward divine worship or adoration, whereby the inward devotion of the heart is testified. This Text is plaine to the contrary, and the reason we have heard, because divine prostrating of the body to any thing is a testimony that wee ascribe divinitie unto it some way; which without the guilt of idolatry cannot be done to any creature: for let a man worship Saint or Angel by prayer or thanksgiving, and therein he doth ascribe unto them some propriety of the divine nature; as, to know the heart, to be able to heare, to helpe, or such like. The Papists here say, they doe not thinke the Saints to whom they pray, to be God, neither doe they worship them as God. But this will helpe them little; for the Devill moving Christ to yeeld unto him outward divine worship, never meant, that Christ should adore him for God, but onely desired, that by this outward adoration of prostrating his body before him, Christ would acknowledge him to be the giver of these kingdomes (for he durst not be so bold as absolutely to desire to bee worshipped for God) and yet Christ tells him, that outward divine worship, even in respect of the acknowledgement of such a gift, is proper to God alone. And yet the Church of Rome doe give unto Saints, that which the Devill demands, and Christ denies by appropriating it unto God: for they make severall Saints deliverers and protectors from severall diseases and dangers: as the Virgin *Mary* from shipwracke; Saint *Roch* from the peffilence; *Raphael* from sore eyes; *Apollonia* from the tooth-ach; and *Catharine* for all manner of afflictions. Yea, they make them patrons and protectors of whole countries and kingdomes, as Saint *James* for Spaine, Saint *Denis* for France, Saint *Patrick* for Ireland, &c. Now sith many a one may give a kingdom, that cannot defend it, let all men judge, whether they doe not give more unto Saints, than Satan demanded to bee acknowledged unto him by our Saviour Christ: yea, they make them intercessors for the procuring of the favour of God, and life everlasting: they call the *Virgin Mary*, the *Queen of Heaven*, and pray to her that by the autoritie of a mother, she would command her sonne to heare their prayers; which is to make Christ a punie and underling unto her; which are greater matters than the disposing of earthly kingdomes. Here they say, that they may doe that to the glorious Saints in heaven, which is done to earthly Princes; for men adore them, and in their absence fall downe before their chaires of estate. *Ans.* The adoration given to Princes, is but a civill acknowledgement of their preheminance: and kneeling before the chaire of estate, is onely a testimonie of of loyalty and subjection; it is not directed to the Princes person being absent, but onely serveth to testify his subjection to that autoritie and power which is set over him in the Lord;

Vse.
No creature must have divine worship.

Breviar. in missa quond. de S. Maria. Missale Breviar. Sanctor. in missa de S. Rocho. Alan. Cop. dial. 3. 19. Rem. exam. concil. Trid. part. 3. cap. de in voc. sancti. Tac. de Vot. reg. an. reg. c. 187.

Lord; there is no divine propetic ascribed by either of these unto the person or authoritie of the Prince. But now in bowing downe to pray to Saints, there is religious adoration given them: for therein be ascribed unto them these divine properties, that they can know the heart, heare, and helpe a sinner off, pray for them in particular, and such like; by all which God is robbed of his honour.

And though we condemne the Papists for giving to Saints divine worship, yet we must beware of despising the Saints of God in Heaven: for there is due unto them a threefold honour; first, thanksgiving to God for them, who enabled them by his gifts and graces, to be in their times, special instruments of good unto Gods Church. Secondly, we are to carry a reverent estimation of them being now in heaven, as of the friends of God, and temples of his holy Spirit. Thirdly, we are to follow the example of their godly conversations in the duties of godlinesse. But from giving unto them divine worship we must carefully abstaine.

Again, if the divine worship of Saints be here condemned, then much more is the worshipping of their reliques; then also is their instituting and observing fasting dayes and holy dayes unto their Saints here justly reprov'd. Neither can our Church herein bee condemned with them, though we retain the names of such dayes among us, because it is for another end; and our fasts are meere civill on such dayes; and our holy dayes turned from the adoration of Saints to the service of God, whereon also our conscience knowes her liberty given of God for honest labour in a lawfull calling as need requires.

Further, observe how Christ here joynes the worship of God, and the service of God together: teaching us not to content our selves with doing the duties of Gods worship, but withall we must yeeld unto him absolute service and obedience. Men commonly thinke they have done enough, if on dayes appointed they come to the Church, and there performe outward worship unto God in hearing the word, in prayer, and receiving the Sacraments; these, I confesse, be worthy workes, if they be well performed: but herein is the common error, that when they have performed this outward worship, they make no conscience of *absolute service*, the thing which Christ here joynes to worship; they thinke that in their callings they may live as they list, either idly or unjustly, by fraud and dissembling: but sever not thou service from worship, which Christ hath joyned together, lest God say unto thee for thy worship as he did once to the Jewes, *My soule hateth your new moones, and your appointed feasts, they are a burden unto me, &c.* What, doth God hate that worship himselfe appointed? No, but he hates the severing of it from service and obedience, wherein they should shew forth to their brethren, love, justice, and mercie; he rejects all service at their hands, because *their hands were*

A full of blood. *v. 15.* Read Micah. *ver. 6, 7, 8.* The offering of sacrifice was a speciall part of worship under the law, and yet inough man should bring for his sacrifice *thouf out of Ramen, or ten thousand rivers of oyle*; nay, though he brought *his first borne, the fruit of his body for the house of his soule*, yet all is nothing without justice, mercie, humbling himselfe, and walking with his God, *ver. 8.* Let us therefore serve God sincerely in our conversations, as we seeme to honour him in duties of religion; let us shew the feare of God in our lives: for worship without service, is like the *cutting off of a dogges head, or offering swines fesse, &c.* as *Ilay 66.* which is an abomination to the Lord.

Thirdly, observe that Christ addeth *only* to *Moses* words, for the better clearing of *Moses* meaning; which may serve for our just defence against the Papists: they blame us greatly for teaching that a man is justified by faith *only*, saying the word *only*, is not in any place ascribed to justification by faith. We answer, in all the Testament this word *only* is not joyned to this Command, *Thou shalt worship the Lord thy God, and serve him*; and yet Christ saith, *it is written, him only shalt thou serve*, because the restraint and inhibition annexed, from giving this worship and service to any other, doth in effect include *only*; even so, though in letters and syllables we doe not finde this word *only* adjoyned to this sentence, *man is justified by faith*; yet because of the exclusion of workes usually annexed to that phrase, as that, *We are justified by faith without the workes of the Law*, *Rom. 3. 28.* and *are justified freely by his grace, v. 24.* and that *a man is not justified by the workes of the Law, but by faith*, *Galat. 3. 16.* hereupon I say we may hold and teach, and that truly according to the true sense thereof following Christs example in this place, that the Scripture saith, *a man is justified by faith only*.

Lastly, from this commandment wee must learne our duty touching Gods service: in word wee will all acknowledge our selves to be his servants, but if herein wee will approve our selves to be his servants, wee must resolve and labour to yeeld unto him absolute obedience, as well in heart, minde, will, and affection, as in outward conversation. The end of the ministry of the Word, is not only to reforme the outward man, but to *cast downe the inward hold* of sinne in the imagination; and to *bring into captivity every thought to the obedience of Christ*. And this is done, when after true repentance a man endeavourth to yeeld unto God total obedience, and that from the whole man, in soule, and body, and spirit, not for a time, but continually.

v. 11. Then the devill left him, and behold the Angels came and ministred unto him.

Worship of
Idols unlawfull.

Ex. 1. 14, 15.

1 Cor. 10. 4, 5.

Christ's hope
issue in this
temptation.

These words containe the third part of this description of Christs temptations: to wit, the happy event and issue thereof, in Christs glorious victorie over the Tempter: which is the principall part, wherein consists the maine comfort of Gods Church: for as in temptation Christ stood in our roome and stead, so is this victorie not his alone, but the victorie of his Church. This issue containes two parts. First, Satans departing from him. Secondly, the Ministerie of good Angels unto him.

For the first, *then the devill left him*: that is, after that by temptations he could nothing prevaile, then he betakes himselfe to flight. In this appeares the unspeakable merite of God unto his Church, in mitigating, and in due time putting an end unto the afflictions and temptations thereof: for the case of Christ the head in this conflict, is the case and condition of all his members. Now here we see what a gracious issue the Lord put to these assaults of Satan: in due time his enemy flies: and so will the Lord deale in all the miseries of his Church, and children: God promitteth to David concerning Salomon, that *if he sune, he will chastise him with the rods of men, and with the plagues of the children of men*: that is, with such punishments as he shall be able to beare, *but his wrath he will not take from him*. The Prophet Habacuc in his complaint against the wrong and violence of the wicked done to the just, is some *what impatient towards God for his delay*, Habac. 1. 2. 7. Therefore in the vision afterwaide shewed unto him, he is bid to wait for deliverance, for *though it tarrie, yet it shall surely come, and shall not flay*, Chap. 2. 2.

Thus Paul comforteth the Christian Corinthians: *God is faithfull, and will not suffer you to be tempted above that which ye are able to beare, but will give an issue with the temptation, that ye may be able to beare it*, 1 Cor. 10. 13. The bodies of the two Prophets who were slain for the testimony of the Lord Jesus, are suffered to lie in the streets unburied, for three dayes and an halfe, that is, for some short time: which being expiated, *The spirit of life coming from God shall enter into them, and revive them: then shall they arise their enemies, but they shall ascend up to heaven, and their enemies shall see it*. All these doe plainly manifest Gods great merite, in giving a gracious issue to the troubles of his children: yea, by good experience we may be the more hereof, in the happy issue that the Lord hath put to the most fearefull temptations of sundrie in our time, who have bene exercised therein, some for a yeare or two, other for longer time, even many yeares together, and yet in the end have sung the song of joyfull deliverance: it may be some of Gods children beare the crosse to their dying day, yet the Lord sustaines them in it by his grace, and in the end shewes them merite and peace.

Secondly, in this departure of Satan from Christ, we may observe a notable difference betwene the first Adam, and the second. The

first Adam was tempted in a downe fall, when Satan prevailed in that conflict, and bringe him captive into his kingdom, having voluntarily taken possession of him. The second Adam is tempted also, but the devill can finde no manner whereby to prevail with him: *the prince of this world cometh, but hath nothing in mee*, saith Christ, John 14. 30. but after his assault is faine to lie away.

Further in this departing from Christ, note two circumstances: *whence Satan departed, and for how long a time*. First, *when he departed* is noted in this word *then*, that is, after the third temptation: when Christ in indignation for his blaspheming against God, had said, *Devill Satan*: and which had answered his temptation out of the written word, then he departed. I hence learne,

First, that the best way to vanquish Satan is to give him no ground, but to withstand him manfully at the first: *Jan. 3. 7. Resist the devill, and he will flee*. Now Satan is resisted, when from our hearts we cast our foules on the promises of God contained in his word, and in the whole course of our lives pray for strength of grace to stand against his assaults: whereby we may see the great error and deceit of those, who account of Satans temptations as of fits of melancholy, and thinke they may be removed by musique, merry company, and such like: but these are no weapons to drive away the Devill. Secondly, this also shewes their dangerous course who yeeld to Satans temptations for a time, taking their pleasure in their youth, purposing to resist him when they are old, and then to repent: too many take this course, but it is fearefull: for thus doing, they see open all the doores of their heart to the Devill, and suffer him to take quiet possession, little considering that it is beyond their power to dispossesse him at their pleasure: For indeed hereby they become like to a man that is sicke of the Dropie, who the more he drinks, the more he desires: so he that willingly gives place to Satans temptation, the more he sines, the more he may: for the longer he is tempted, the more by yielding is weakened, and the greater is the danger of his fall: the confusion therefore learne of Christ to resist him.

Secondly in this circumstance note, that when Christ rebuketh Satan, and bids him avoid, he departs, and is presently gone. Was this any vertue in Satan that he doth thus readily depart at Christs command? No verily, though he obey, it is not praise-worthy: for obedience is two-fold, voluntarie, and constrained: voluntarie, when the creature doth Gods command without compulsion: thus Adam did before his fall, and all holy ones that are justified and sanctified doe thus in part in this life. Constrained obedience is, when the creature is made to obey God, will he nill he. This is like to the obedience of rebels, who being attached and arraigned for their treasons, in suffering are made to obey the Princes lawes. And such was

Give Satans
ground.

Satans obedience
is not commend-
table.

this obedience of Satan, forced upon him by the powerfull command of Christ, who is Prince and Lord of all creatures. And this is to be marked, that when Christ gives forth his powerfull command, then Satan must obey whether he will or not. This is evident by his manifold dispossession of the unclean spirits, who came forth at his command, though they accounted him as their tormenter. Now that which here befalls the devil, shall one day be verified of all wicked men; if they will not now obey God willingly, while in the ministerie of the word he bids them *repent and beleeve the Gospel*; they shall one day be compelled, even at the dreadfull day of judgement, will they nill they, to obey that wofull voyce of Christ, *Depart from me ye cursed into everlasting fire*, Matth. 25. 41. In regard whereof, we must ever be careful, now in the day of grace, to yeeld unto Christ voluntarie and cheerefull obedience, unto all his commandments both of the Law and Gospel, lest one day we be constrained to obey in going to our endless woe: Satan who is a thousand-fold stronger than man, could not resist his power; how then shall we that are but dust and ashes, stand before so great a God?

This circumstance of time is more fully noted by Saint Luke, saying, *and when the Devil had ended all the temptation, he departed from him*: whereby thus much is signified, that looke what knowledge, craft, or power the devil had, that did he employ to the uttermost in these temptations before he left our Saviour Christ. Whereby it appeareth, that Christ was tempted in the highest degree and measure that Satan possibly could attaine unto: herein did the devil shew the extremitie of his fraud and malice against Christ; which further appears by this, that the Angels of Heaven came and ministered unto him for his comfort; so as though Satan could not taint the sacred heart of our Saviour Christ with the least spot of sinne; yet in these temptations, Christ was troubled with the same sorrowes, griefes, and vexations which Gods children usually feele in their temptations: The consideration whereof serves for speciall use.

First, to keepe all Gods children from despair in the greatest extremitie of their temptations, even when they shall feele their confidence (as it were) set on an iron racke, and the flashings of Hell fire already kindled in their soule: for Christ Jesus the head of the Church was tempted by Satan in the highest degree, so as the Angels came to minister comfort unto him, and yet he still remained the welbeloved sonne of God; and so may any of Gods children remaine Gods deere elect, even then when the violence of Satan shall seeme most to prevaile against them.

Secondly, this teacheth us to suppress all rash judgement in our selves, of all such as shall be exercised by Satan in extreme temptations: for oft it will fall out that the confidence of Gods child shall be exceedingly tormented in tem-

ptation, that hee thinke ere long, hee is forsaken of God, and shall be damned; when as indeed hee still remains the deere child of God, as Christ our Saviour did Gods welbeloved in the deepest assaults of Satan. And therefore the relation published of *Francis Spira* his desperation, doth inconsiderately tax him for a call-away; considering that nothing befell him in the time of his desperation, but that which may befall the child of God: yea, our owne land can afford many examples which match *Francis Spira*, whether wee regard the matter of his temptation, or the deepnesse of his desperation, who yet through the mercie of God have received comfort. And therefore in this case, Christian charitie must ever binde us to thinke and speake the best.

Lastly, Satans departing upon the ending of these three temptations, gives us to understand, that howsoever the devil abound with temptations of all sorts, yet these three are the ground of all, and the most principall temptations that Satan hath: for in this combat he did his worst, and shewed the violence of his rage and wrath. And therefore it will be needfull for us to take speciall notice of them, as also of Christs repulse given unto them, that so we may be the better armed against them and the like. Thus much for the time when Satan departed.

The second circumstance touching his departure is, for how long the devil left him, noted by S. Luke, not for ever, but for a season. Some may say, we doe not finde that Satan tempted Christ ever after this, save onely upon the crosse, where he *spoiled principalities and powers*, Colos. 2. 15. *Ans.* The devil tempts men two wayes; sometime by himselfe, as he did our Saviour Christ in this place, and upon the crosse, and our first mother *Eve* in the garden, Gene. 3. 1. sometime by men whom he useth as his instruments: thus he tempted *Adam* by *Eve*, and *Job* by the Chaldeans and Sabeans that robbed him, and by his friends who sought to draw him from his integritie, Job 27. 5. Now though Christ were not often after this tempted immediately by the devil, yet by Satans instruments he was many times sore assaulted to the griefe of his heart; as by the Jewes, the Scribes and Pharisees *Herod*, and *Pontius Pilate*, who required signes of him, mocked and persecuted him.

Here we may see a notable patterne of the state of Gods Church & children in this world: for looke as Christ their head is sore tempted, and then let alone, and yet but for a season, being tempted againe by Satans instruments; so fareth it with them, one while they are exercised with outward temptations, and another while with inward assaults; then through Gods mercie they have freedom for a season; but afterward, Satan comes upon them againe, either by himselfe or by his instruments: which must teach us wisdom in regard of the state of our owne Church in particular, to wit, that we must not dreame of a perpetuall freedom from trials

Francis Spira.

Luke 4. 13.

The state of Gods Church on earth.

Luke 4. 13.

A good ground against despair.

trials and temptations, howsoever through Gods merite we have enjoyed admirable peace and tranquillitie for many yeares together; but being a part of Christs mystical body, we must looke for the same condition with our head Christ Iesus, who being sore tempted of Satan, was left but for a season, and after tempted againe; and therefore we must resolve our selves undoubtedly that trials will come; what way God onely knoweth; but the winter of affliction will follow our harvest of joy and peace: and the yearly visitations, by plagues and fa- mines, are symptoms, that is, signes and fore-runners of more heawy judgements, unless we prepare to meet our God in the practice of speedy and unfeigned repentance. And as this is the state of our Church in generall, so is it the particular condition of every Christian, whose life is a continuall intercourse of trouble and peace: and therefore every childe of God must be watchfull against security, and with the end of one assault, joyne his preparation for a new: This was the state of Christ, and the servant must not looke to be above his master. And thus much for the devills departure.

The second part of the issue of this conflict, is the ministerie of the Angels unto Christ; *And behold the Angels came and ministered unto him.* In saying *Behold*, the Evangelist commends unto our consideration the view of a great wonder, to wit, that that person whom the devill would have had to have worshipped him, is here worshipped and served of the holy Angels of God. Let no man therefore judge of himselfe by that which Satan would perwade him to in temptation; Christs estate doth now appeare quite different from that which Satan would have brought him to; and so shall all Gods children finde it to be with them after temptation, if therein they fight manfully after the example of Christ.

Toucing the ministerie of these Angels, here observe three points. First, the bond that causeth the good Angels to minister unto Christ. Secondly, their number. And thirdly, the time of their ministerie.

I. Point. The bond of their Ministerie, is Christs sovereignty over the Angels, not onely as he is God their Creator, but as he is Mediator, God and Man, even the man Christ, (I say not the manhood of Christ) but Christ (as I may say) the man-God, is the Lord of all Angels, and they doe him homage and service. And though the manhood of Christ bee not Lord of Angels, yet being received into the unitie of the God-head, it is thereby exalted above all Angels by many degrees. Wherein we may behold the endless goodnesse of God, in advancing our nature, which by time was made more vile than all earthly creatures, farre above the Angels in degree, by reason of this conjunction which is both with the nature of God in the person of Christ.

Now as by this bond the Angels are made

ministers unto Christ, so by vertue of the same they become ministers to all the true members. *Jacobs ladder* is thus expounded by our Saviour Christ: *Verily, verily, I say unto you, hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the sonne of man. This sonne of man is Christ*, who being God and man reacheth from heaven to earth, and from earth to heaven; to him the Angels minister, and by him they defend to minister to all the Saints of God here on earth.

The use. I. This teacheth us to admire the endless goodnesse of God unto his Church and children, not onely in bestowing heaven and earth upon them, but even in giving his glorious Angels to become ministering spirits for their protection, defence, and comfort. **II.** This their ministerie, must admonish us to carrie our selves reverently and holily in all manner of conversation. If we were in the presence of an earthly Prince, Oh how careful would we be to our behaviour both for words and actions? much more then should the presence and attendance of Gods glorious Angels, who pitch their tents about us, if we be Gods children, make us circumspect to all our wayes; and the rather, because their ministerie is for our comfort and protection, while we keepe our selves in the straitwayes of God.

II. Point. Their number. It is not said one Angel, but Angels came and ministered unto him. Indeed when he was in his Agonie in the garden a little before his passion, *one Angel came and ministered comfort unto him*: so that sometime one, sometime moe attended on him, even as the evill spirits come to tempt, sometime one alone, as Satan did here to Christ, and sometime moe, as they did when he was upon the Crosse. And as it befell Christ, so doth it to Gods children, they have sometime one good Angel to attend upon them, and sometimes many: so likewise have they sometime one evill spirit to assault them, and sometimes many, as the man in whom the legion was. And hereby falleth to the ground this common opinion, that every man hath one good Angel, and one bad attending upon him, the one to protect him, the other to tempt him. But this opinion doth not well stand with the renour of the Scripture, which thus sets out the state of man, in regard of his attendance by Angels, that there are sometimes moe about him, and sometimes fewer; whether wee speake of good Angels, or of evill spirits.

III. Point. The time when these good Angels came and ministered unto Christ, is noted in this word *Then*: that is, when the devill had done all he could against our Saviour Christ: they came not in the times of his assaults, but when Satan had ended his temptations and was gone. There is no doubt but the good Angels were alwayes about our Saviour Christ, attending on his blessed person, but at this time it is like they tooke upon them some visible shape,

John 1. 11.

Luke 22. 43.

God will sometime his children.

Phil 3.4.7.

Psalm 126.5.

Psalm 137.1.5.6.

that to their ministerie might be the more comfortable unto him; as it is like the Devill appeared in some shape for Christs greater terror in his temptations.

In this circumstance of time, we may observe a worke of Gods providence, which he pleaseth to exercise in the time of temptation upon his owne children; to wit, for a time to hide his mercy from them, withdrawing the sensible feeling of his favour. Thus he dealt with his beloved Sonne Christ Jesus; during the time of Satans violent temptations, he concealed from him the sensible assistance of the ministerie of his Angels, they saw not themselves till Satan is departed. And so farth it many times with Gods deere children, upon whom he bestowes the good graces of his Spirit: as a nursing-mother to trie the affections of her child, will sometimes hide her selfe from it, leave it alone, and suffer it to take a knocke or a fall; so will the Lord leave his children to themselves, and conceale from them the signes of his favour, suffering them to be buffeted in temptation for a time, that they may finde thereby what they are in themselves without Gods grace, & by feeling the bitterness of that estate, the more to hunger and thirst after his grace and favour, the more joyfully and thankfully to embrace it when it is renewed, and the more carefully to keepe it all the dayes of their life. What made David to account to highly of the courts of Gods house, as that he esteemed the silly birds happy that might build their nests by Gods altar, but his banishment thence, by the persecution of Saul; wherein he was constrained to remaine in *Meshech*, and to dwell in the tents of *Kedar*? And so when the people of God were in Babel, remembering *Zion* they wept: Oh then, let my right hand forget to play, if I forget thee, O *Ierusalem*; let my tongue cleave to the roose of my mouth, if I preserve not *Ierusalem* to my chiefe joy.

But unto many, this doctrine of temptations will seeme to small purpose, yea altogether needlesse, for that they never feele any such conflicts with the devill, they desie him from their hearts, and they trust to God never to be troubled with him: this is the common estate of most men (those onely excepted who have felt how hard a thing it is truly to repent and beleeve) thus to blesse themselves in a carnall peace; but silly soules, they know not their owne hearts, nor the fearefull case in which they stand; for all the true members of Christ must be made comfortable unto their head; now he was consecrated the Prince of their salvation through afflictions, Hebr. 2.10. his soule was heavie unto the death,

A before he could finish the worke of our life: yea, he is tempted by Satan before he is comforted by the Angels; those therefore that were never tempted, have yet no fellowship in his afflictions, they have not begun any conformitie with Christ, so as it is like, they are still bond-slaves unto Satan, for if they had escaped out of his snare, they should feele his assaults to get them in againe: in regard hereof, the child of God is constrained to buckle hard with Satan in temptation, and to pray many a time to be delivered from his buffeting. And indeed howsoever for the present this be not joyous, yet they may count it exceeding great gladnesse, as the Apostle saith, not onely for this triall of their faith which bringeth forth patience, but also because herein they become like unto Christ in his humiliation, which may give them assurance that they shall be like him in glorie: for if we be dead with Christ, we shall also live with him: and if we suffer, we shall also reigne with him. Addie further, that these men that never felt the assaults of Satan, are as yet under a most fearefull judgement of God in hardness of heart.

When Christ had five thousand men with five loaves and two fishes, he distributed it by the hands of his Disciples; but after it is said, they perceived not this matter of the leaves; and this reason is rendred, because their hearts were hardened, vers. 52. And so it is with them that never feele the temptations of Satan: for he goeth about continually, like a roaring Lyon seeking whom he may devour, as they whose hearts are not hardened doe well perceive. To conclude therefore, let these men who yet never felt in themselves these assaults of Satan, unfeignedly endeavour to change the course of their lives, by the practice of true repentance, in eschewing evill and doing good; let them give themselves sincerely to the exercise of prayer for the removal of their stonie hearts, and the renning unto them hearts of flesh, let them heare the word, and doe the same; and then they will shortly sing another song, to wit, that whosoever will live godly in Christ Jesus must suffer temptations, and be assaulted by the Devill; and then will they finde that this doctrine is needfull; yea, they will blesse God for this worke of his spirit,

C that caused these temptations of Christ to be so particularly recorded, with his happie issue and victory over them all, not onely for himselfe, but for his members, that in their temptations they may looke unto Jesus, lest they should faint in their mindes: for is that he suffered, and was tempted, he is able to succour them that are tempted, Hebr. 2.18.

James 1.3.

2 Tim. 2.11, 12.

Matth. 6.41.

ROM. 16.20.

The God of peace shall tread Satan under your feet shortly. The grace of our Lord Iesus Christ be with you. Amen.

FINIS.