

Sermon 1 (32)

Sermon 2 (33)

# SERMON XXXII.

LUKE 21. 19.

I. Sermon,  
Preacht at St.  
Maries. May  
13. 1649.

*In your Patience possess ye your Souls.*

**O**ur Saviour, in the beginning of this Chapter, is foretelling *Jerusalem's* destruction, *vers. 6.* but as a forerunner of it, he foretells also his Servants Persecution, that they shall be *persecuted by Enemies, v. 12. betrayed by Friends, v. 16. and hated by all, v. 17.* As when the Ship, *Acts 27. 42.* was ready to be wracked, they would first have *killed Paul*, who alone kept them from drowning: A foolish mistake of a mad World, to do the Godly most hurt, when they should most stand them in stead; when the Night is putting in, to put out the Candle which should give them light; and when the House is falling, to make sure of it, they will needs pull down the Pillars that uphold it [the *Holy Seed* being *סֵדָה* *statumen eorum*, *Isa. 6. 13.*] So sottish is the World's malice, which otherwise useth to be too *ingenious* in doing mischief to the Godly, as it were on purpose to undoe themselves.

But although *they* be such Enemies to themselves, yet Christ is a better Friend to his Servants; and therefore as he encourageth them, telling them, That *not an hair of their head shall perish, v. 18.* so he directs them in this 19th Verse, *In your Patience possess ye your Souls.*

In which words we have three Particulars; which, according to the Metaphor here used, we may call,

1. The Freehold, and that's their *Souls*.
2. The Seisin *κτῆσασθε*, They are to be *kept in possession*; Possess ye your Souls.
3. The Tenure, and that is the Tenure of *Patience*; and so ἐν τῇ ὑπομονῇ ὑμῶν κτῆσασθε τοὺς ψυχὰς ὑμῶν, *In your Patience possess ye your Souls.*

1. For a little opening of the words, and first for *Patience*; it's *duplex*, *Activa*, *Passiva*. The one *forbears*, the other *bears*; both suffer, though in a different way.

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*Active,*

*Active*, so called, in reference to *acting*, but improperly a *minime agendo*, because it *acts* not when Passion's Fingers itch, and would fain be doing; and so it's defined, *quæ malum non infert*, that even when provoked, *doth no evil*, which the Greeks express by μακροθυμία, or *long-suffering*. This is *eminently* and *essentially* in God, who when we provoke him, is yet אֱלֹהֵינוּ אֵל אֲרוּחַ אֱמֶת *long-suffering*, Exod. 34. 6. even a *God of Patience*.

But *Patience Passive* is that, *quæ malum fert*, that quietly suffers evil from others, which is more properly this ὑπομονή in the Text; not properly falling upon God, who simply is *impassible*, but is that which by his Grace he works in his suffering Servants; when in an humble submission to his Will, out of Faith in his Promise, in hope of his assistance and deliverance, they neither sink in despondency under the burden, nor rise up in rage against him, or the Instrument he strikes with, but willingly submit, and *quietly wait for the Salvation of God*, Lament. 3. 26, 27. If you will have Tully's description of it, *Patientia est honestatis & utilitatis* (let us add & *Religionis*) *causâ rerum arduarum ac difficilium voluntaria ac diuturna perpessio*. Or if rather you would have Bede's, *Patientia vera est aliena mala equanimiter perpeti, contra eum quoque qui mala irrogat nullo dolore moveri*. This is properly this ὑπομονή in the Text; by which when dispossessed of all things else, we are even then able to *possess our Souls*.

2. Κτήσασθε, *Possess ye*, so it's usually read; and so it holds forth a Command; though some read it κτήσεσθε, ye may, or so ye shall possess; and so it contains a Promise. I shall make use of both, and here only add, that this word in the Greek, answerable to קָנָה in the Hebrew, signifieth both *acquirere*, and *conservare*, both to procure and preserve; and *Patience* doth both.

3. For the last word ψυχῆς, I need not tell you, that although it most properly signifie the *Soul*, yet oft in Scripture is put for the † whole Man, and sometime for our \* bodily Life. Your *Souls*, your *selves*, your *outward Life*. *Patience*, as a sure guard, keeps you in *possession* of all.

A word for natural Life, which I exclude not in reference to *vers.* 18. they should not *perish*; and here patience is a preservative. As God gives us *possession* of it, so *patience* helps to keep it. So we find in Scripture, *meek Moses* and *patient Job* long-liv'd, whilst *bloody* and violent Men live not out half their days,

F. Illyricus.

Mat. 16. 26.

† Gen. 46. 15.

Levit. 4. 2.

\* 1 Sam. 26. 21.

1 Life.

Doct. 1.

days, Psal. 55. 23. As stormy Winter days use to be short, whilst it's long before the Sun set in a serene calm Summer's day. The Prophet said, *In quietness and confidence shall be your strength*, Isa. 30. 15, and thereby also their safety, whilst frowardness and hastiness makes haste only to destruction. Job's Wife, when she said, *Curse God and die*, spake truth, when she gave bad counsel; for it's *curse and die*, there's but a step between discontented *cursing* and *dying*. But if there be any such thing in this frail fading World, as *via recta ad vitam longam*, (which the Title of his Book promiseth); amongst other Vertues and Graces, Patience must be one of our Guides and Companions; and this, whether we consider either God, or others, or our selves.

First, For God, we read that *with the froward he will deal* Reas. 1. *frowardly*, Psal. 18. 26. but he delighteth *to beautifie the meek with Salvation*. The Lion of the Tribe of Judah tears his Prey when it struggles and resists, but spares it when it lies quiet and prostrate; so that if you be weary of your life, you may go to it at sharp; but if you mean to save it, your wisest way is to submit, and quietly to lay down your Weapons. *Crudelem medicum*, &c. The unruly impatient Patient makes his Physician cruel; and the Child's struggling doth but increase his stripes, whilst a quiet *kissing the Rod* oft saveth the whipping. Our God is our Physician and Father. We provoke him to Wrath, when we are provoked to impatience by what-ever correction is inflicted by him. But it's *meet to be said to him* by every dutiful Child, and in such a Child's Language, *I have born chastisement, and I will not offend any more; if I have done iniquity, I will do no more*, Job 34. 31, 32. and that's the way to prevent a second bout. With the *Bird of Paradise*, by a meekned moan, to *mourn it self out of the Snare*; not with the *wild Bull in the Net*, Isa. 51. 20. to tumble and rave, and so the more to *entangle himself in the Snare*. When God bears Ephraim *bemoaning himself*, Ephraim hears God comforting him, and telling him, that he is *his dear Son and pleasant Child*, that ever since *he spake against him*, he *did earnestly remember him*; that his *Bowels were troubled for him*, and that he would *surely have mercy upon him*, Jer. 31. 18, 19, 20. Whilst we frowardly struggle, 1. our *Hearts fret against God*; and 2. we would be our own Saviours, and both these betray us to danger. But by a patient lying under God's hand, as we acknowledge his Sovereignty, and righteous Proceedings, so we resign-up our selves to him, who hath a surer hand than  
curs

ours to keep that wherewith it is entrusted. And thus Patience helps to *bold our Souls in Life*; first in reference to God.

Reas. 2.

And, secondly, in reference to other Men, whom we are at a contest with, and (it may be) in danger of; for with them (though froward) *Solomon's* observation holds good, *A soft answer turneth away wrath; but grievous words stir up anger*, Prov. 15. 1. As the soft Wall damps the fiercest Shot, whilst the clashing of two earthen Pitchers breaks either one or both. *Fatigatur improbitas patientiâ tuâ*, saith *Tertullian*; Patience either wins or wearies the most enraged Enemy, so that either he will not, or he cannot hurt. How easily doth the weak Man, when provoked by patient forbearing, prevent his own mischief? Whilst the passionate Male-content, either by busie bustling begins the Quarrel, or by giving the *second stroke* makes the Fray; and both ways, as the furious Horse *rusheth into the Battel*, and so too often sins *against his own Life*.

De Patient.  
c. 8.

Reas. 3.

But were there none other to hurt us, yet impatience can make our selves to be our own Executioners. Whether *Achitophel* was strangled with an Halter, or suffocated with some Humors raised by his grief, some of late dispute. The Hebrew ירנק may signifie both. But which soever of them it was, I am sure his *impatience* of a neglect was the cause of it in him; as in both kinds it hath been with divers others. *Impatience* of Pain, Poverty, Disgrace, and the like, hath proved in this unhappy World one of the great *Apollyons* and *Abaddons*, chief Engines in murdering, not onely others, but our selves also. What sudden Inflammations, what pining Consumptions, Frenzies, Lethargies, and other splenetick Distempers hath it cast many a Man into? and so betrayed them sometimes to more gentle and lingring; sometimes to more sudden and violent deaths, and that sometimes by their own hands? *Passions* with a witness, which make both Body and Soul joint-sufferers, like blustering storms that dash these frail Vessels against the Rocks; or like roaring and riorous Guests and Inmates, that set on fire, and pull down those *Houses of Clay*, which they are in present possession of. But on the contrary, A *patient* or *cool Spirit*, as *Solomon* phraseth it, *Prov. 17. 27.* how timely doth it prevent these sparks from kindling, or happily quench them when they begin to flame, by composing the mind, that it dare not quarrel with God, nor *pitch the Field* with a Man's own self; and so quiets the Body, that it either prevents Bodily Distempers, or helps to bear them quietly,

Menissus.  
Grotius.

quietly, that they do not prove deadly ? whilst the *unruly* sick Man by raving and tumbling *kills himself*; another more *patient*, by being quiet, doth *sojourn morbum*, and by lying still, makes haste to his recovery. Possess but thy *Soul* with *Patience*, and it will keep thee in longer possession of the frail *Tabernacle* of thy Body. Indeed, short-winded Men are soon at their Journeys end, but they that are longer breathed are so more ways than one, able through many difficulties to run a longer race, and at last in a late evening of a long day come to the end of it in peace. *Discontents*, I confess, may be long-liv'd, but so usually are not froward, *impatient*, *discontented* Men. But when the Psalmist tells us that the *Meek shall inherit the Earth*; \* that Phrase expresseth as a *surer title*, so a *longer continuance*; and thus, as our *Souls* are sometimes put for our *Lives*, even so by our *Patience* we are kept in possession of them. So κτῆσασθε ( as I said some read it ) you may, you shall.

*Patientia infirmum non extendit.*  
Tertul.c. 15.  
*Centra infirmum qui impatiens est, ipsa impatientia citius devolvitur in mortem.* Cerdas in locum.  
\* Plal. 37. 11.

And therefore for the Application, κτῆσασθε ( as the common reading is ) Christ here commands us to endeavour that we may possess our *lives* in *Patience*. At the best, we are but *Tenants at will*; and if some of us consider our *Ages*, and others our *Weakness*, and all of us the *perilous Times* we are cast into, we may well think that our *Leases* are fast hastening to an *expiration*. What Man therefore is he that *desireth Life*, and *loveth many days*, let him seek *peace*, saith the Psalmist, *Psalm. 34. 12, 13, 14.* and let me add, *Patience*; for *Patience* is one of the best *Preservatives*. *Prayers* and *Tears* were wont to be the Churches best *offensive Weapons*, and *Patience* one of the chiefest *Defensives*. Not by *Might*, nor by *Power*, but by my *Spirit*, saith God, when he styles himself *the Lord of Hosts*, *Zech. 4. 6.* And truly the Spirit of *Meekness* and *Patience* hath in it the *Spirit of a Conqueror*. As therefore Christ our Lord vanquished the Devil, not by fighting but by dying: so our way to *overcome the World*, and *save our lives*, is rather by patient yeelding and suffering, than by peevishly contending. I mean, not by a base unworthy complying with Mens sins, but by a generous suffering of their rage, and ever with a silent and meek submission to the *righteous Judgment of God*. Yea, in the way of thy *Judgments have we waited for thee*, O Lord, said the humbled Church, *Isa. 26. 8.* And *waiting*, as it implyeth a still and quiet attendance, so with God it ever finds at last a gracious acceptance. Thou wilt never bid that *Peggar* stay and *wait*, whom thou at last intendest to send away

Use.

*Qui pro nobis mundum vincit, non armato milite, sed irrita cruce.*  
Austin. in Plal. 62.  
ad finem.

away empty ; much less will God make thee content quietly to wait, whom he intends to send away discontented, by wholly frustrating thee of thy Expectation. *The prudent shall keep silence in that time, for it is an evil time*, saith the Prophet, *Amos* 5.13. How *evil* our times are I need not say ; and therefore if we would shew our selves *prudent* and wise for our selves, as we love our lives, let us *keep silence* ; and that's the Expression which in the Old Testament *Patience* is usually and almost only set out by. Not a *malicious* silence, (as *Abshalom's* was, *2 Sam.* 13. 22.) whereby we bite in for the present, but lie *in insidias* to watch opportunities of mischief and revenge ; but a *shame-faced* silence, in sense of our own confusion and guilt ; an *humble meek* silence, not murmuring against God's dealings, or an angry clamouring at evil Mens proceedings ; but a quiet submitting to his hand, and a *patient enduring* (as long as God continues it) of their oppressions, saying (if any thing) with the Church, *I will bear the indignation of the Lord, because I have sinned against him* ; or rather with our Saviour, though *led as a Sheep to the Slaughter, and as the Lamb before the Shearer*, so open we not our mouths ; as *Paulinus* to his Friend, *Nos taceamus istis loquentes ad Dominum silentio humilitatis, & voce patientiæ ; & tunc ipse qui invictus est, pugnabit pro nobis, & vincet in nobis*. So the *dumb Dove's* mourning in a far Country was heard, and she delivered, if you compare the Argument and the *56th Psalm* together. And Christ the meek silent Lamb, though slaughtered, yet shortly after was raised from the dead : to whom if we be Unions in this sweet still-Musick, we shall for certain have our lives for a prey, either preserved or restored ; either kept from death, or if the *two Witnesses* be now to be slain, shall have part in a better Resurrection : For so if we should take the word in the Text for our lives, so it holds good that by our *patience* we may, and therefore ought to possess our Souls.

Micah 7. 9.

A. St. 8. 32.

Epist. 1. ad  
Aprum.

2 Soul.

But take the word *Soul* in its more proper signification, for that nobler part of Man ; and so most understand our Saviour's meaning, when he here saith, *In your patience possess ye your Souls*.

In which words we have these two Particulars considerable.

1. That it's our duty to possess our Souls.
2. That *Patience* is one special means to keep this possession.

As always, so especially in evil and *perilous Times* (for such *Doct.* 2. our Saviour here speaks of) whatever else we are deprived or thrust out of, our great care and endeavour must be to *possess our Souls*. Whatsoever the force be, we must stand to it, and *keep possession*. Above all keepings, *keep thy Heart*, saith Solomon, Prov. 4. 23. And *keep thy Soul diligently*, saith Moses, Deut. 4. 9. *Take heed to your Spirit*, saith the Prophet, Mal. 2. 15. And so here, *In your patience possess ye your Souls*, saith our Saviour. A dear and great Pledg it is, which both God and his People do mutually betrust each other with, and both to our present purpose. They him, looking at it as their Jewel, and considering their own weakness and heedlessness, leave it to be kept in his safer Hand. That *we* may *possess it*, (as the Child gives the Mother that it would have kept) we put it into God's Hands to keep it for us. And so it's Paul's *παρακατάβηκεν*, 2 Tim. 1. 12. his *Depositem* which he leaves with God. And our dying Saviour, when now to be dispossessed of his Life, that he might *keep possession* of his *Soul*, saith, *Father into thy Hands I commend my Spirit*, Luke 23. 46.

And he them; it being one of his chief Master-pieces, and therefore as soon as it comes out of his hands, he commends it to every Man's best care, as a great *Talent* which he betrusts us with, and will have at last a strict account of: At our Birth sent out from him, and in Death, Eccles. 12. 7. again to *return to him*, that he may have an account how it hath been abused or improved, whether *kept* or *lost*: When thrust out of this *House of Clay*, whether we have not lost it, and it Heaven. For so this possessing of our Souls includes a double care and endeavour, 1. That it be not utterly lost. 2. No, nor so *Dissempowered* and *Disguised*, that neither we nor it be our selves.

1. First, I say, our care must be so to *possess our Souls*, that they be not utterly *lost*; for so the Scripture speaks of *losing the Soul*, Mat. 16. 26. And what is quite *lost*, is then out of our *possession*. And on the contrary, that in Matthew, *He that endures to the end, shall be saved*, Chap. 10. 22. and this of the Text, *In your patience, possess ye your Souls*, are by learned Interpreters made Parallel; so that *σῶσαι* and *κτασθαι*, to *possess the Soul*, and to *save it*, is one and the same thing. And this therefore should be a great part of our greatest care, that our Souls may be so *possessed*, as they may be *saved*: And that, although in dangerous Times, all else may soon be lost, yet

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that a sure Course may be taken, that our Souls do not *perish* eternally.

2. But secondly, This care of a Man's possessing his *Soul* is not only that it be not wholly lost at last, but that for the present in greatest Distractions he be (as the *Latine* phrase is) *Animi*, (or *Sui*) *compos*, truly *himself*, *his own Man*; yea, master of his own Soul and its Faculties, Passions and Operations, which at such times oft are quite stounded, or prove very wild and unruly. Men *dead with fear*, as in *Nabal*, 1 Sam. 25. 27. and there is no Life; *drunk with grief*, as they Jer. 25. 27. and there's no sense; And *mad with Oppression*, as even the *wise Man* sometimes is, as the wisest King tells us, Eccles. 7. 7. But where's then his *Wisdom*? Which is then *swallowed up*, Psal. 107. 27. Nay, What's become of his *Soul*? When, *Nec manus, nec pes*, &c. when neither the Eye can see what's before it, or the Ear take heed what's said to it; the Man knows not what either he saith, or doth; where he is, or whither he goeth: In these *Animi deliquia & deliria* the Man is truly Exanimated, bereft of his *Soul*; the Mind and Understanding amazed, confused and darkned; the Affections and Passions in a mutiny and perfect uproar: But where's the Soul; that τὸ ὑπερνοῦν all this while, that should keep better order? Is it in being? Or is the Man in possession of it, which is wholly possess'd with Amazements and Confusions, as a Town now entred and possess'd by a Conquering Enemy? This too often in *perilous Times* is our Sin and Misery. But our Saviour in the Text points out to us what at all times, and even then, is our duty, to take care, that whatever else we lose, that there be not *Ejedio firma*, that we be not so cast out of our Freehold, but that by Faith and Patience (the one as the *Fundamentum*, and the other as the *Sustentaculum* of all Virtues, as *Anselm* distinguisheth them) we may still be our selves, and possess our Souls, not frighted out of our selves by Fears, or sunk below our selves by overmuch Heaviness; but then speak and act with *Nehemiah*, Chap. 6. 11. like and worthy our selves; with *Jehoshaphat*, when we know not what to do, to be so much our selves, as to know how to do that which is best; not like gaster'd Men to look wildly about us, but with a fixed Eye to God above us; not to be out of our Wits, but to go out to God; and as *David*, when the sorrows of *Death and Hell* took hold on him (Psal. 116. 3.) to retire inward to our Hearts with his, *Return unto thy rest, O my Soul,* even

2 Chron. 20.  
12.

Ver. 7.

even when the sorrows of Death and Hell took hold on him, enough to Exanimate him, yet to retire inward, as a Man into his Houle out of the *Crowd*, in which he was like to be lost; or like a wise Pilot, thrusting his Ship out of the *Storm* into the *Harbour*: And then how safely doth he stand firm on the Shoar, whilst he seeth others over-whelmed with the Waves? So to turn into our *Souls*, and to turn them over to God, and there quietly to rest; this is indeed to be our selves, and to possess our *souls*, *Dum nobis ipsis dominari discimus, hoc ipsum incipimus possidere quod sumus*, as *Bede* speaks. And thus whilst Christ hath held the Heads and Hearts of his Servants, they have been never more themselves, than when besides him they have had least else to rest either Head or Heart upon; never enjoyed themselves, or possessed their *Souls* more, than when now to be dispossessed of all else besides; as take a Believer on his Death-bed, or a Martyr at the Stake. It's but God's bidding *Aaron*, go up to Mount Hor, and put off his Garments and die, Numb. 20. 25, 26, 27, 28. No more than a Parent's bidding his Child go up to his Chamber, and put off his Clothes and sleep. They are fully themselves, nay, then more than ever above themselves; now that the Soul is mantling, and almost upon the Wing, to flie upward in Divine Contemplations and elevated Expressions. (Some of which *Mylius* gathers up in his Book, which he calls *Apophibegmata morientium*). When the dying Man's tongue falters, he speaks *Apophibegmes*, nay *Oracles*, and though the bodily Eye grows dim in that shadow of death; yet that's but the shutting of the outward window, whilst a more glorious Light is set up within to enlighten that darkness, and so that gloomy Evening is but the dawning of the now hastning Morning of the *beatifical Vision*. O the admirable farewell-speeches of Martyrs at their Sufferings! Those high-raised Expressions, that ravished other Men's hearts, shewed plainly that they then most fully possessed their own *Souls*. Sure, *Stephen* was perfectly himself and above himself; that, when the *Stones* flew so fast at him, he could so quietly and orderly kneel down, and look up to Heaven, and pray for his Murderers, Acts 7. 59, 60. as were *Daniel's* Companions, Chap. 3. 25. who, when cast into the *Furnace*, did not fall all along, as *Saul*, 1 Sam. 28. 20. or down into the *Furnace*, as their Enemies did, but then walked erect in the midst of the Fire, and as the *Apocryphal* Addition saith, there sung forth God's Praises; yea, and therein exactly kept time and tune,

τῇ τῶν ὑμῶν, (as *Chrysostom* observes) in the same Order that God made his Creatures they there sung his Praises.

And thus in these two Particulars, we see what's meant by this *possessing of our Souls*, namely when such care is taken that they *now* be not *distemper'd*, nor at *last* utterly *lost*.

Use.

Which in the Application is that which is further to be pressed upon us, as that which our Saviour here expressly and peremptorily commands us, and (which is to be observed) at such a busy time when you would think his Disciples had something else necessarily to look after, when so *Hated, Persecuted, Betrayed*, as in the fore-going Verses, when every way so beset, and so wholly endangered. If *Nature* and *Sense*, like *Phyrex*, (as it's ready) should *put out its hand first*, it would find something next hand first to lay hold on; here would be Wife, Children, Parents, Friends, to be provided for: It may be my Estate, yea, my Life to be secured and taken care of. How shall I make such a Friend? Or what way to pacify such an Enemy? How shall I answer when called before *such a King and Ruler*? v. 12. But our Saviour would take them off from such distracting cares, *ἐλάξε ἐς τὰς καρδίας, &c.* In all this unsettledness, *settle you your heart not to meditate*, v. 14. not to be over-anxious for those things, but here in the Text he would have them to make sure of their *Chance*. Let *Martha*, like the good House-Wife, be *troubled about many things*. But see that you, like wise Christians with *Mary*, make sure of the *one thing necessary*, as though he had said, in your getting your other Goods out of the Scare-fire, be sure you look that you save your selves. And whatever else Thieves and Robbers run away with, be sure to *keep possession of your Souls*, that the Man be not first Wounded, and at last Killed out-right, that your Souls be not now Defiled; Distracted, or Distempered, and at last Perish everlastingly. Let thy Soul be *precious in thine Eyes* (as 1 Sam. 26. 21.) that it may not be as 1 Kings 20. 39, 40. it *missing*, thy *everlasting Life go for it*. This is here our best Friend's advice, and that which his best Servants have followed. What ever else hath comparatively been neglected, yet their God and their Souls have been secured. *David* was so encompassed with outward Enemies and Dangers, that he had his *good Name, Estate*, and his very *Life* to defend and provide for. But his *Soul* was his *Darling*, which he tenders as much as he can *himself*: And because his care and strength was too short, he commends it to

God;

Gen. 38. 28,  
29.

Luke 10. 41  
42.

God; it in a manner only, it I am sure especially, and that frequently and most pathetically. How often do you hear those sweet strains among his bitter Complaints? *Lord, keep my soul, preserve my soul, deliver my soul, leave not my soul destitute.* In which places though *Life* may be in part meant, yet the *Soul* properly so called, is not to be excluded. And if it be the *Will* of God that we should know how to *possess our Bodies in Holiness*, (1 Theſ. 4. 3, 4.) it's all reason that according to the former Particulars, we should endeavour to *possess our souls in Patience*. And that upon these following Grounds and Considerations. 1. Because all outward Comforts and Possessions may be lost. 2. Even then, if due care be taken, our *souls* may be secured. 3. Yet they are in greatest danger to be Affailed. 4. Of such unvaluable worth, that the saving and *possessing* of them will more than countervail the loss of all else. As on the contrary, the loss of them is both irrecoverable, and unvaluable; not to be made up by all other Enjoyments; and if joyned with other losses makes them complete, and utterly undoing.

Pſal. 6. 4. &  
7. 2. & 17. 13.  
& 22. 20. &  
25. 20. & 36.  
2. & 141. 8.

1. We had need be careful and watchful to keep possession of our *souls*, that we may be best possessed of something. Because of all else we may easily be *dispossessed*. At all Times it's possible, but in *perilous Times* too likely and probable. He was but a fool, and that upon Record, that *said to his soul, he had Goods laid up for many years*, when the following night turn'd him out of possession of all. *The Women of my People have you cast out of their pleasant Houses*, saith the Prophet, Mic. 2. 9. I need not tell you how suddenly *Job* was partly Plundered by the *Chaldeans* and *Sabeans*, and partly by an immediate Hand of God stript naked of all. Our Saviour in general, hath said of all *Treasures upon Earth*, that the *Moth and Rust will corrupt, and Thieves break through and steal*: Either of themselves will decay, as the Cloth breeds that *Moth*, and the Iron that *Rust* which consumes it, or at least some either violent Hand will *break through*, or some false *Fingers* will more slyly *steal* and carry away. The *Grass* will either wither of it self, or be cut down by the *Sicbe*; so that *Sidonius* truly affirms, *Hominem in hunc mundum non tam editum quam ejectum*: Like a Ship-wracked Man, Ship split, his Goods sunk in the Sea, or made a Prey of on the Shoar: And it's well if he scape with his Life, and that sooner or later will be sunk too; for Death will be sure to turn all

Luke 12. 19,  
20.

Mat. 6. 19.

Lib. 7. Epist. 4.

all out of Doors, when it seifeth upon us: But when Death thus *dispossesseth* our very *souls* of their *Bodies*, would it not be sorrow upon sorrow, as the Apostle speaks, *Phil.* 2. 27. for us then to be *dispossessed* of our *souls* also, to lose all and our *souls* to boot? When Out-works are taken, to have no Fort within to flie to: To come to *Adrian's animula, vagula, blandula, que nunc abibis in loca?* Not then to know whither our *Souls* shall go, or to be the more exanimated, if we do, how woful and miserable will it be? Especially be so great an *Astronomer*, *Qui cuncta de se scivit & prescivit*; able before-hand to write a *Diary* of all things that should befall him, until the hour of his death, and then to be at a loss. *You have taken away my Gods that I have made, and the Priest, and what have I more,* said *Micah*, when the *Children of Dan* had plundered him, *Judg.* 18. 24. Poor wretched undone Man! *They took away the Gods that thou hadst made*: But wouldst thou have been at such a loss, if thou hadst had an interest in that *God* that made thee? They had *stolen* away thy *Priest*; but if he had not first *stolen away thy heart*, thou mightest then have *possessed* thy *soul*, which might have been both *Priest* and *Temple* for thee to have taken *Sanctuary* in. Which leads to,

2. The second thing propounded, That when all else is *lost*, yet if due care be taken, the *soul* even then may be *secured*. Our *Estate* and *Esteem*, yea, our *Life* it self, though they be *our own*, yet they are to be *Inventoried* amongst those τὰ ἀλλότριά, things of *another Man's*, of which our *Saviour* speaks, *Luke* 16. 12. because he that cares not for his *own* *Life*, may easily be *master* of *mine*: But our *souls* and our *God*, are that τὸ ἑμμέτερον, among those things which are so *our own*, that, unless it be by our own default, as no *Creature* gave them, so none can take them away. That violent Hand which takes away *Riches*, *Honours*, *Friends*, and *Life* it self, doth but with *Joseph's* *Mistress*, get the *Garment* whilst the *Man* goeth free. If we be but as *wise as the Serpent*, in such a strait we lose but the *skin*, but find our selves. *Job* when stript of all, at worst was not a maimed but a *naked* Man, *Chap.* 1. 21. but yet *himself*, a *Man* still; and by being *naked*, it may be coming nearer to our first *Innocency* and *Perfection*. It's the infinite *Perfection* of *God* that he is αὐτάρκης, perfectly *Self-sufficient*, that neither needs, nor indeed can go out of himself for any supply; and as in the *soul* of *Man* appears most the *Image of God*, so herein it bears

one

one of the liveliest Resemblances of his Divine Perfection ; that, as to all outward things it's Self-sufficient, and that however, in regard of the necessities of the body to which it is joyned, it is forced to go abroad into the World, and thereby too oft is de- tilled (as *Dinah* was) in such Excursions, yet it's best when it keeps within at Home, conversing with and enjoying of it self, which it doth most, when it is least troubled with outward things. What therefore it doth of it self in a more gentle way, in abstracting it self from Bodily and outward Objects, the very same is done, though by a more violent hand, when Man or Devil plucks these outward things from it. Thereby it's left in retirement with it self, and never more safe than when so shut up. They are Fools and Children that are afraid, and cry when they are *alone* : But if the wise Man be *Nunquam minus solus, quam cum solus* ; I am sure the Godly Man, if he be wife, is never less lonesome than when alone, whilst he hath a *good God*, and a *good Heart* to bear him company. If he in a pub- lick depredation could say, *Omnia mea mecum*, he carried all that was his with him, when he left all else besides his naked self be- hind him ; I know no reason, but that a Christian may be as Wise and Happy, if he prove not an Out-lyer, and live not too much in and upon the World ; when all else is *plundered*, yet his *soul* may be *secured*. And accordingly the Apostle, 1 *Pet.* 4: 19. most fitly and divinely Instructs them that *suffer according to the Will of God*, to *commit the keeping of their souls to him in well-doing*. He would have them take care that their *souls be kept*, because he speaks of *suffering* Times, in which nothing else it may be can be secured ; but he makes account their *souls* may.

And yet (which is a third Argument for our greater care and diligence) though our Souls by a careful watch may be secured, yet there's greater need of it, because they are in greatest danger to be assailed. Many indeed, and horrid have the Miseries been, which the Devil and his Instruments have inflicted on Men's Bodies, but nothing to those innumerable Temptations and deadly Snares, by which they have seized on their Souls. The *precious soul* is that which the *Adulteress hunts after*, Prov. 6: 26. And they are the *souls of Men*, which the *great Whore trades in*, Rev. 18. 13. The Devil hath oft possessed Men's Bodies, but far oftner their Souls, and hath not been unwilling, to be dispossessed of the one, that he might take more full seizin of

Gen. 34.  
ὅτι μάλι-  
σα αὐτῇ ἡ  
Λυκὴ καὶ  
αὐτὴν γίγνε-  
ται, ἕως τοῦ  
χαίρειν τὸ  
σῶμα, καὶ  
καθ' ὅσον δὲ-  
ναται μὴ  
κοινωνῆσαι  
αὐτῇ μηδὲ  
ἀποτομῆν.

Plato.  
As Moralists  
to the pacify-  
ing our grief  
and passions,  
tell us what  
time will wear  
out at last,  
Wisdom and  
Virtue should  
enable us to a-  
bate and qua-  
lifie at the pre-  
sent : So here  
with some in-  
version, this  
is a hard Les-  
son to us, that  
are so immer-  
sed in outward  
and earthly  
Objects.

פֶּשַׁק יְקָרָה  
Ifa. 51. 23.

the

the other : It *bring neither great nor small*, which the Syrian fights against ; not so much those Rivers of Blood which have run down in all the great Wars and Slaughters in the World, which he is satisfied with, as the *Blood of Souls* which he thirsts after. God desires not the *Blood of Goats, and Bulls*, Psal. 50. 13. nor doth the Devil principally the Blood of Men, unless it be of their Souls. And it's then (he thinks) *καίτοις ὡλύγῃ*, he *bath hit them under the fifth rib*, when like the devilish *Assassinate*, he *kills the Body and damns the Soul* together with the same blow. And therefore where the Siege is straitest, and the Assault fiercest, there our Watch needs be strictest, and our Guard strongest. Because the Soul is most laid at, it needs be most looked after, that *above all keeping we keep our hearts*, Prov. 4. 23. so as rather to be dispossessed of all, than not to *possess our souls*. (As God above all is to be feared, so the Devil especially to be watched; because both (though in their several ways) when they *have destroyed the Body*, can *cast the Soul into Hell*, Luke 12. 5.) Greatest care therefore need be of our *souls*.

4. And this as in regard of the danger of them, so also of the inestimable worth of them. *נפשי כבדתי* My *soul's my glory*, saith Jacob, Gen. 49. 6. where the Chaldee hath *יקרי* my *precious ones*, *נפשי יחירתי* my *Soul is my Darling*, or mine *only One*, saith David, Psal. 22. 20. But should we go no further than the Text ; this Phrase of *possessing the soul* saith, that the *soul* it self is a great *possession*. I may not now insist on all its Worth and Excellencies, that it is *Divine particula aurea*, a Sparkle of Heaven, a Glymps of God, in which you may see most of his Image, and one of the Master-pieces of all his Works ; of a Spiritual immaterial Constitution, of an everlasting Continuance and Duration, so that if it be not *possessed*, but *lost one way*, it will not be *lost in another* : In its Nature far above all this Terrestrial World, in its Apprehensions, that which a World cannot stint, nor in its Desires a thousand Worlds satistie, *made for God*, and only to be *filled with God* : So Capacious, as if possessed and saved, can take in much of God, and if neglected and lost, will take in as much of his Curse and Wrath : So admirable in its Operations, that it's a shame, if for want of *possessing it*, it should like a *Drunken Man* be so disquieted and ditiempered, as to be hindred from them for a time. But so precious in it self, that it's a thousand pities that any of us should fall so short of *possessing our souls*, that such

Prov. 6. 26.  
Psal. 35. 17.

such a glorious Creature should be lost and perish Eternally. It's in *Mundo animarum*, in that *World of souls*, in which we shall hereafter see more fully the *worth of souls*: In *Mundo umbrarum*, in this *world of Shadows*, it's but little we see, or know either of them, or their Excellencies. But yet so much (if we be not grown wholly Brutish) as may exceedingly shame us, that when others look so much to the Cabinet, we take no more care of the Jewel; that when others, nay, our selves are so diligent to keep the Body in health and life, the *precious* everlasting *Soul* is no better provided for to be kept in a better condition; Physicians of the Body so *honoured*; and Physicians of the Soul so *slighted*: The Body decked, and the Soul neglected and starved, nay, by the Bodies being crammed, the Soul to be pined or surfeited: That when we see sometimes so much *Watch and ward* to keep possession of some sorry House, or small Cottage, and which, it may be at most, we have but a short time in; we should either carelessly or wilfully yeeld possession to the World, the Devil, and the Flesh, of these spiritual immortal Souls of ours, which, if we look to it, may be the glorious *Mansions* of the *Blessed God* to dwell in, and which to be sure we must dwell with, either in weal or woe to Eternity. Had we nothing else to say, these two words might heighten our Souls worth, and should our care in *possessing of them*:

1. They are the *purchase of the Blood of the Son of God*. (And shall we *trample under foot his Blood* in so neglecting our Souls, which were purchased by the Blood of the *Shepherd of Souls*? 1 Pet. 2. 25.)

2. And this that they might be holy and glorious *Temples* for the *Blessed Spirit of God*. O then! be sure to keep *possession* for so happy a *Guest*, that the Devil may not prove an *Intruder*. And thou that wilt be stiff, and earnest, and peremptory, to maintain thine Interest in what thy Father or Friend left thee, do not so under-value either thy Saviour or thy Soul, as not to keep possession of that, which He at so dear a rate hath purchased. Our *Souls* should be *precious*, that were purchased by *Blood so precious*. Let that be said to every incroaching Enemy, what *Jephthah* said to the invading *Ammonite*, Judg. 11. 23. *The Lord hath dispossessed the Ammonites before his People, and shouldst thou possess it?* And let their resolution, ver. 24. be ours, *Wilt thou not possess that which Chemosh thy God giveth thee to possess?* And so, *Whatsoever the Lord our God hath given to us, that will*



*we possess.* Our Souls he first made, Jer. 38. 16. which we afterward lost, which he repurchased by the Blood of his Son, and restored to us to be kept as an everlasting pledg of his Love; and therefore whatever else we lose, look to it that we here keep possession.

But to the quickening of our care herein, I need not seek for more particulars to set forth the Soul's worth, than what I there propounded.

1. Such, as the *saving* and *possessing* of it,

1. Crowns all other Enjoyments. *Wisdom with an Inheritance* doth well, Ecclef. 7. 11. but if *mens sana in corpore sano*, It's much better. It was a Solomon's happiness, that amidst all his *delights of the Sons of Men*, his *Wisdom also remained with him*. It's an happy saving Bargain indeed, if a Man, especially in losing times, when he saves his Estate and his Life, can *save his Soul* too, without which a Man with all his other Gettings and Enjoyments is but like a dead Body stuck with Flowers; or as a Room round-about-hung, and richly furnished, and nothing but the dead Master's Hearse in the midst of it.

2. Countervails all other Losses. *David's Mouth praiseth God with joyful Lips*, though in a dry and thirsty Land, when his Soul is filled with marrow and fatness, Psal. 63. 1, 5. And though he was for the outward Man at a weak pass, yet it was a sufficient support that God had *strengthened him with strength in his Soul*, Psal. 138. 3. Though I *possess mouths of vanity*, Job 7. 3. and with him be ejected out of all; if yet in *possession of my Soul*, I am no harbourless Object. Though the invading Enemy hath quite broke down the Fence, and laid all open and waste; yet as long as with the Christians in *Justin Martyr*, we have *θεὸν ἐν τῇ συνειδήσει τετραχόμενον*; When they have *possessed themselves*, and taken away all with them, if they have left but a good God, and a good Conscience; a Soul, and a Saviour, it's but the *Casket* that's lost, the *Treasure* is saved, and lends them a Key for *Paul's Riddle of having nothing*, and yet *possessing all things*. In this sense *dum Anima est, spes est*, as long as my Soul is mine own, I am not only in hope, but in possession. No cause to faint, though the outward Man perish, if the inward Man be renewed, 2 Cor. 4. 16. nor to complain, if the same hand that casts the Christian's Body to the Beasts, casts his Soul at the same time into his Saviour's Bosom. *Paul* meant not to kill, but to cure the incestuous Person, when he would have him deli-

2 Cor. 6. 10.

verred

vered even to *Satan* to the destruction of the flesh, if his Spirit may but thereby be saved in the day of the Lord Jesus, 1 Cor. 5. 5. and that will make amends for all. Thus we see that the saving and possessing of the Soul crowns all Enjoyments, more than Countervails all other losses.

2. But on the contrary, the loss of it,

1. Compleats all other losses and miseries, and makes them utterly undoing. *David* speaks of his Enemies spoiling of his Soul, as their greatest cruelty, and his chiefest misery, *Psal.* 35.

12. The Prophet, *Lam.* 3. 65. when he had given that heavy blow, that made the heart ake, *Lord give them sorrow of heart*; he strikes the Nail to the Head, when he adds, *thy Curse unto them.* O woe unto thee, thou hast added grief unto thy sorrow, Jer. 45. 3. and a curse to both, when by thy riotous, unclean; or otherwise vicious courses, thou hast lost (it may be) thine Estate, thy good Name, the health and strength of thy Body, and which is worst of all, thy Soul and all. Undone wretch! It was a desperate prodigal expense, which all the Money in thy Purse, and thy whole other Substance could not discharge; but thy Soul also must go in to pay the reckoning. Thy Saviour's Soul being heavy to the death, was more sad than all his bodily Sufferings, and that thrust which lets out the heart-blood of thy Soul, is far beyond all other Wounds, and makes them deadly. To see an Enemy in the Habitation, is one of *Eli's* forest Afflictions, 1 Sam. 2. 32. and to be a possession to Enemies is *Edom's* heaviest Curse, *Numb.* 24. 18. but not so heavy, as to see an Enemy possessed of this inward Mansion. The loss of the Soul compleats all other losses and miseries.

2. Cannot be made up and recompenced with all other Gains and Enjoyments. The round World is but a Cipher to it. For what is a Man profited, if he should gain the whole World, and lose his own Soul? saith our Saviour, *Matth.* 16. 26. He that tenders a whole World, makes a great offer; but he that loses his Soul for it, sustains a greater loss; for that World which cannot satisfy the desires of a Soul before it be lost, cannot satisfy for the loss of a Soul when it is. And therefore the rich Man, *Luke* 12. 19, 20. was but a Fool for all his Riches; and the Hypocrite, *Job* 27. 8. is brought in as a desperate Fool for all his Gain, when God took away both their Souls. How miserable! when dead, to have so many Friends to accompany the Body to the Grave, and Devils only the Soul to Hell, such Funeral Pomp and Tombs?

Mat. 12. 22.

He that hath lost his Soul, is a poor undone Man ; though with the Young Man in the Gospel he have never so *great possessions* : For a Silk Stocken will not cure a broken Leg, nor daintiest Meat make the sick Man well , nor all the choicest Extractions from the whole Body and Bulk of the Creature, afford a Cordial strong enough to revive a languishing lost *Soul*. And therefore as the Arabick Proverb adviseth, *Noli gemman perdere in die festo* ; in our *greatest Feasts* it would not have us *lose our Jewel*, because it's of such worth, that all the delight we can have in the costliest Meal, cannot countervail the loss of it ; so in all the richest of the World's entertainments let us be so merry and wise together, as to be sure to look to our Jewel, to our Souls, the *loss* of which all else can no way compensate.

3. As being in the last place irrecoverable. When our Saviour said, *What will it profit a Man, if he win the whole World, and lose his own Soul* ? In those words he tells us, that the loss of it is *ineestimable* : But when he adds, or *What shall a Man give in exchange for his Soul* ? He would thereby assure us, that if after the price of Purchase, which he laid down to redeem our Souls, and repossess us of them, they shall yet be so *neglected*, as that they come indeed to be *lost*, that *Mortgage* will never be able again to be bought out. No ἀντάλλαγμα to be *given in exchange*, but the *loss absolute and irreparable*. But shall then such *precious Souls* be *lost* for want of looking to ; pawned for Toys, nay sold outright for Trifles ? That thou mayest take thy *pleasure*, carest not ( as sometimes thou profanely sayest ) if the Devil take thy *Soul*. Is not this χρύσεα χαλκῶν ? more sottish than the Indians exchanging Gold for Glass, and more *profane* than Esau's selling his Birth-right for a Mess of Pottage ; by Drunkenness, Passion, Drowsiness, Lust, putting our selves out of possession of the use of our Souls for the present, or by these and such-like courses hazarding the *eternal loss* of them for ever. Should this be the sad lot of any, as it will be of too many, let it be of such *sensual Brutes* that know not the worth of a *Soul*, that can so easily part with it ; of such sordid Muckworms, *quibus anima tantum est pro sale*, whose Souls serve only to keep them alive, and to preserve their Bodies from stinking ; and who are ( as such ) something distinct from their Souls, as it's intimated of the Fool in the Gospel, to whom God said, *This night shall they fetch thy Soul from thee*, Luke 12. 20. But for Christians, that believe that the Blood of the Son of God was shed to save Souls ;

for Scholars, whose *Souls* are themselves (*Animus cuiusque* is *est quisque*) who study the nature of *Souls*, and therefore should know the worth of them; for Divines, whose traffiqué is in trading for *Souls*; let us have ground to hope better things of you, and such as are ἐχόμενα σωτηρίας, *that accompany Salvation*, Heb. 6. 9. whilst like wise Men, Prov. 11. 30. you labour to win other Mens *Souls*, be not such Fools as to lose your own. It's his Disciples and Apostles that our Saviour especially directs his Speech to in the words of the Text, in which there is a double ὑμῶν, ἐν τῇ ἐπομένῃ ὑμῶν κτήσασθε τοὺς ψυχὰς ὑμῶν. What-ever others do, yet you above all in your patience possess ye your *Souls*.

## SERMON XXXIII.

II. Sermon,  
Preacht at St.  
Maries, Cam-  
bridg, Aug.  
19. 1649.

LUKE 21. 19.

*In your Patience possess ye your Souls.*

**T**ertullian begins his Book of *Patience* with an ingenuous acknowledgment of his own unfitnels, *Homo nullius boni, & aeger doloribus impatientie*, &c. And so may I well begin my *Sermon* of the same *Argument* with the like Apology: but as he there adds, The rich Man that so much desires health must be born with, if he be speaking of it, especially if his speaking help to instruct him in the Cure. And therefore in the handling of this Text of *Patience*, having dispatched the two first parts of it the last time, which I called the *Free-hold* and the *Seisin*; and from them held forth our duty to possess our *Souls*, I now close with the third, viz. the *Tenure* of it, and that's of *Patience*. In your *Patience* possess ye your *Souls*. All Graces indeed are of the *Soul's Life-Guard*; and Faith is the Captain of them all, according to that Heb. 10. 39. ἀλλὰ πιστῶς ἐς περιποιεῖν ψυχῆς, *we are of them that believe to the saving of the Soul*. But under Faith in *perilous times* *Patience* in an especial manner is here by our Saviour set upon the *Guard*. And there-fore he saith, ἐν ἐπομένῃ ὑμῶν, &c. in your *Patience* possess ye

Denotat cau-  
sam instru-  
mentalem,  
quam necesse  
est pios adhi-  
bere, si in cala-  
mitatibus spi-  
ritualem ince-  
lunitatem re-  
tinere velint.  
Illyricus,

your.

your souls. (And so James 5. 8. *Be ye also patient, establish your hearts.*)

ὑπομονή ὑμῶν, *Your Patience*]. What's that? As they are your souls; so is it your patience? Yes. Thus far in the general: Both, *their's Subjective*, but neither of them *Causative*. Both *Patience* and *Soul's theirs*; but so, as both from God; the one from him as an Almighty Creator, and *Father of Spirits*, Heb. 12. 9. the other as a gracious Sanctifier, and a *God of Patience*, Rom. 15. 5. most patient in himself, not forward to inflict any evil; And the *Giver of Patience* to his afflicted Servants, whereby they are ready to endure all, according to that Col. 1. 11. *Strengthened with all Might, according to his Glorious Power, unto all Patience and Long-suffering, with joyfulness.*

*Your Patience* therefore; as thus, 1. *Subjective, yours* from God's gift in possession. And, 2. *Specificative, yours* by way of Distinction, and that (as some would have it) from a Four-fold other kind of *Patience*, viz. 1. Sinful. 2. A Natural. 3. A Moral. 4. A Legal Patience.

*De patientia.*  
c. 16.

1. There is a Sinful Patience: *Falsa & probrosa*, as *Tertullian* calls it: When Men, as he instanteth, are *Patientes rivalium, & divitum, & inuitatorum; impatientes solius Dei*: *Impatient* only of Christ's Yoke, and God's Commands and Chastisements: But basely patient of the Tyranny, both of their own and other Mens Lusts; can endure nothing for God's Cause, but any thing for their own, for Profit, Pleasure, or Preferment sake; can patiently here and see God blasphemed and dishonoured, tamely prostitute Body, Soul, Conscience, the Honour and Peace of them all: The *Parasite patient* of Abuse and Scorn for his Belly-sake. The Courtier can receive an Injury, and give thanks, for his Preferment's sake: Those κλιμακίδες in *Plutarch*, to raise themselves, make their Backs their Mistresses Footstools. Even *Pathici* are in Authors often *Patientes*. Happy we, if we were but as *patient* in God's Service, as too many are in the Devil's drudgery. But this Bastard-patience, the meekest Christian Spirit is *impatient* of, as of that which, in stead of possessing the Soul, betrays and enslaves it, that it's no more it self, than the Galley-slave his own Man. The Coolest Spirit in its own Cause is warm in God's; as we see in meek Moses, Exod. 32. 19. Nor did Christ speak Contradictions, Rev. 2. 2. when he said of the Church of *Ephesus*, ὁὶδα πῶς ὑπομονὴν σε,

See *Cerda* in  
*Tertullian,*  
*de patientia.*

ἃ ὅτι ἡ δυνὴ βαστάσαι κακὰς, *I know thy patience, and that thou canst not bear them which are evil.* But what cannot Patience bear? Any thing for God, but nothing against him: It's *Impatient* of that for which God is *angry*.

2. There is a second kind of Patience, which may be called *Natural*, arising from the natural Constitution of the Body, or Mind, as in a Disease of the Body, (as a *Letbargie*, or *Palsie*) that feels nothing; or from a natural Dulness and Brawniness, that is not so sensible of pain and pressure, as in the Brawniness of the Hand or Foot, in an Ox patient of labour, and the dull Ass under a heavy burden; Or from the hardness of the Body, *patient* of Cold, and other outward Grievances; and from the courage and valour of the Mind, patient of wounds and hardship. But this is *Tolerance* rather than *Patience*; ἀπάθεια, rather than εὐθυμία, and it will not *possess the Soul*.

1. In greatest Extremities, if long continued. The Ox that stands the Butchers stroke with his Ax twice, falls flat at the third. The *Brown*, when cut through to the quick, proves sensible. And *Saul*, though a Stout Man, at last *falls all along*, 1 Sam. 28. 20.

2. This Stoutness, though it indure pain, yet not disgrace, but *Christian patience* can, Acts 5. 41.

3. There is that which I called a *Moral Patience*, such as the Heathen Philosophers, and the Stoicks, especially gloried of, by which (they will tell you) they attained to such an εὐθυμία, such a tranquillity of Mind, that no Injury could betide them. [See *Seneca*, lib. *Quod in sapientem non cadit injuria*, Maximus Tyrius disert. 2.] Nothing could trouble them; but that, like the upper Region, they were always serene; *Homines quadrati*, which way soever pitch, stood immoveable. But as their *wise Man* was a Notion rather than a Reality; so this steady evenness of Mind was sooner to be found in their Books and Disputes, than in their Lives and Practices; especially when it came to a pinch indeed, in the Storm when the poor Skipper was chearful, their great Philosopher's heart sunk within him: The more Wise and Knowing they were, the more sensible they were of their Danger, and being always proudly conceited of their own Worth, the more fearful they were of their Loss; and so the more erect they stood upon their Tip-toes, the more flat they fell under that burden, which they could not undergo: As *Saul* higher by the Head than others, when such a weight fell upon them,

Though *Aristotle* counts it but a Demi-  
virtue.

them, with him, מְלֵאֵי קִרֹם תָּר, *they fell all along*, and there was no spirit in them, 1 Sam. 28. 20. for although in ordinary cases the spirit of a Man can bear his Infirmities, Prov. 18. 14. yet in extraordinary Stresses and Exigencies, it's not a natural Stoutness, nor a moral Composedness of spirit, but only Christian Faith and Patience, that will be able to keep it up from sinking; so that it's indeed a great commendation of patience, (as Tertullian observes) that these Heathen Grandees affected the Counterfeit of it, as the chief piece of their Bravery; yet in truth (as Cyprian affirms) it was only *Insolens affectata libertatis audacia, & exertii & seminudi pectoris inverecunda jactantia*, A vapouring humour rather than any solid settlement of Spirit, because upon no good foundation: Blown up by Pride in themselves, and heartned by Applause of others; and so not able to keep possession of the soul in all Emergencies, though it may be sometimes patient of Loss and Pain, yet usually impatient of Disgrace; so that if cut in that Vein, none bled more deadly.

4. There is a Legal Patience, such as the Law requires, or rather which the Legal Paedagogie trained them up unto, which (I think) Tertullian somewhat too boldly under-values, nay, accuses, as that which trained them up to a kind of Revenge, in allowing to take Eye for Eye, and Tooth for Tooth, &c. Though that was in a way of Publick Justice, and not of private Revenge. Sure I am, the Law of God was Holy, Just, and Good; and could they have kept it, it would have kept them, so as to have possessed their Souls with patience. This defect was not in the Law, but them that lived under it; in degree, not in kind. And accordingly Job then, whom Chrysostom calls ὁ ἀνταγωνιστὴς ἀγωνιστῶν, is by the Apostle held forth to the whole World now, in the time of the Gospel, as a Mirrour of patience, James 5. 11. And truly, when we read and think of Abraham's faith, and Job's patience, and Moses his meekness, &c. the Eminency of some of them then, may justly cast shame on the Deficiency of many of us now, that their Twilight should out-shine our Noon-day, as though they had lived under the Grace of the Gospel, and not we, who fall so exceedingly short of that Conformity to the Law, which some of them in a greater measure attained to. But yet to my purpose, that of Illyricus is observable. Quomodo autem V. T. & Hebraei banc patientiam vocant ignoro, nec etiam locum novi ubi describatur. Patience is seldom mentioned in the Old Testament, and they scarce have a proper Name

*De bono patientia.*  
*Affectatio canine aquanimitatis a stupore formata.*  
Tertull.

And so Grotius often speaks.

Tom. 6. p. 590.  
*Fortissimus athleta Dei.*

Name for it, but when they speak of it, most commonly make use of the word *Silence* to express it, as though for the most part of Men it was then more rare, and less known under the *Law*, than it is, or at least should be, *now* under the Gospel. And therefore although it was a great measure of *Patience* which the Lord enabled some of the Faithful then unto, when ἐλιθάδιονσαν ἐπειράδιονσαν, ἐπειράδιονσαν, &c. when they were *Stoned*, and *Sawn asunder*, and *Tempted*, &c. Heb. 11. 36, 37. Yet it was nothing to that which many *Christian Martyrs* by the Grace of the Gospel were raised up to under heavier Sufferings.

5. And therefore in the last place, it's *Christiana Patientia*, Gospel-Christian Patience: ὑπομονὴ ὑμῶν, *Signanter dictum*, *Your patience*; yours as *Apostles*, as *Followers*, as *Servants of Jesus Christ*, by which, when you are forced (it may be) to let all else go, you may even then *keep possession of your Souls*. Nothing else can do it: But that *can*. That whereas *Impatience* usurps a domineering power over the Man (according to that of *Tertullian*, speaking of *Adam*) *Facile usurpari ab impatientia capit*, c. 5. *Sopita ratione, & excitato fomite, quoquo vult hominem versat*, *Cerda*. I say, *Impatience* usurps over the Man, and then betrays all: On the contrary *Patience* keeps all, the *Soul* at least above all in a *quiet possession*; and accordingly *Albertus Magnus* makes *Prudence* and *Patience*, those two *Wings of the great Eagle*, by which the Woman, *Rev.* 12. 14. *fled into the Wilderness*, and was *nourished from the Face of the Serpent*.

And that's the Truth which I am now to prosecute. In which I shall, 1. Explain what I mean by this *Gospel-Christian Patience*. 2. Wherein it may be said to keep us in *possession of our Souls*. 3. How it doth it. And then, 4. Conclude with a short Application.

1. For the first, What *Patience* is was shewed before, and I now only mind you, that it relates,

1. Either to God, according to that, *Psal.* 37. 7. *Rest in the Lord, and wait patiently for him*; when it neither swells, nor sinks under his Hand, but silently waits his pleasure.

2. Or to Man, according to that, *1 Thes.* 5. 14. *Now we exhort you Brethren, be patient to all Men*.

But it's called *Gospel-Christian-Patience*, as it is found in a Christian now in the time of the Gospel: And this



1. As he is *directed* and *animated* by the *Example of Christ*; for he hath also *Suffered for us, leaving us an Example that we should follow his steps*, 1 Pet. 2. 21. *viz.* in patient Suffering, as it is, ver. 20. his Steps having troden out to us a Path, that we need not be at a loss in the most unknown Way; and if the Souldier be heartned by his Fellow-Souldiers courage and company, as *Paul* said, *many of the Brethren waxed bold by his Bonds*, (Phil. 1. 14.) then sure, by looking to *Jesus the Captain of our Salvation, enduring the Cross, and despising the shame*, we may well run *with patience the Race that is set before us*, Heb. 12. 1, 2. and without danger or distraction follow on; when our *Abimelek*, our Father-King (for Christ is both) hath Marched before, and given us that word *עָשׂוּ כַּמֶּנִּי*. *Do as I have done*, as that other *Abimelek* did, *Judg. 9. 48.*

2. As enabled by the *Grace and Spirit of Christ*, according to that, Col. 1. 11. *Strengthened with all might unto all patience, and Long-suffering with joyfulness*; but is *κατὰ τὸ κράτος τῆς δόξης αὐτοῦ*, according to his *Glorious power*, and that *Power* the more *Glorious*, in that *out of weakness they have been made strong*, as the Apostle speaks, Heb. 11. 34. The fearfullest and every way weakest Ages, Sexes, Constitutions, have oft in suffering Times been enabled with most Courage and Wisdom, *γενναίως ἐνεγκέν τὰ συμβάλλοντα*, as *Chrysostom* speaks, which plainly manifesteth that it was *Christ's Spirit* that kept them so in possession of their own: And if the *strong Man armed keep his Palace, all is in peace*, Luke 11. 21. If the Spirit of the Almighty God undertake to keep possession, who shall be able to make an Ejectment? It's a deadly aking Head that is distracted, if God with his own Hand do but hold it. It is an over-grown Burden that sinks me, if underneath be an everlasting Arm. Such a Back of Steel will sufficiently strengthen a very weak Bow. Though *Paul* be nothing, yet by *Christ* strengthening him, he can do, yea, and suffer all things.

Phil. 4. 13.

3. As heartned by the Comforts of the Spirit of Christ, for the *Joy of the Lord is our strength*, Neh. 8. 10. *Farina in olla*, Meal in the Pot, that takes away the deadly intoxicating bitterness of it: *Vinum in pectore*, the Cordial that Antidotes these *Animi deliquia*, these Swoonings, and fainting Fits, according to that, 2 Cor. 4. 1. *Καθὼς ἡλεῶμεν ἐν ἐλεησμένῳ*, according as we have received Mercy, we faint not; such sweet Morsels strengthen the heart, that it can go on in its work and way, and

not

not sink under its burden. Thus we had *Patience* and *Joyfulness* joyned together, Col. 1. 11. as mutually begetting and strengthening each other.

*Patience* much furthering our Joy: So the Apostle, we rejoyce (or glory) in *Tribulation*, if it work *patience*, Rom. 5. 3. And so *Tetullian* speaks of a *Sagina voluptatis*, of *Patience* fattening the Soul with delight, and brings it in as the sick Man's Nurse that sits by him, and cherisheth him.

*Sagina voluptatis patientia voluit Christum.*

And Joy much strengthening and confirming our *patience*, whilst sense of *Mercy* drowns the sense of *Misery*, makes the Martyr lie quietly on the Grid-Iron, when it is with delight, as on a *Bed of Roses*: Whist and silenceth all discontented complaints of Pain, Loss, Disgrace, &c. whilst he is sensible of the *saving health* of God's Countenance: can rejoyce in his spiritual Gains, yea, and can *Glory* that he is accounted worthy to suffer Shame for the Name of Christ with them, Acts 5. 41. When this *Candle of the Lord* shines upon our head and heart, we are able with *Job* to walk through darkness, even dance in the dark without stumbling. And then with more ease lie down quietly, and sleep sweetly in the darkest Night.

*Cap. 5. Affidens, Cap. 1. νοσηλεύων.*

Job 19. 3.

Thus *Patience* animated by the Example of Christ, and spirited by the Grace and Comfort of the Spirit of Christ, becomes true *Christian Patience*: Which was the first thing propounded, and so, as such, in most troublesome Times helps us to possess our Souls.

2. But wherein doth that consist? Which was the second Particular.

I answer, especially in two things, viz. 1. In so keeping the Soul, that it be not at last utterly lost. 2. That for the present, whatever the occasion be, it be not so Disguised and Dilempered, but that it may be it self, and we still our own Men. This was shewn in the general in the former Point: And now in the second we are particularly to shew, that *Christian-Patience* is able to do both these.

1. *Patience* keeps possession of the Soul, in taking care that it be not lost and perish eternally. So that we find, that *patient continuance in well-doing* ends in eternal Life, Rom. 2. 7. And the Apostle, Heb. 10. 36. saith, that we have need of *patience*, that, after we have done the Will of God, we may receive the Promise. There is absolute need, especially in evil Times, that the Soul be possessed with *patience*, if it would at last be possessed of Glory, as will clearly appear from the contrary. Take an impa-

tient Man, and let him meet with Trials and Exercisēs, and he presently chuseth *Sin* rather than *Affliction*, as the phrase is, *Job* 36. 21. He cannot Suffer, and therefore he must Sin, nor is there the most dreadful and damning Sin, which in that fright and hurry he will stick at, or set him at a stand; but over Hedge and Ditch, though with never so many break-neck Falls to his Soul, that he may but escape that outward danger that he is more afraid of. *Cyprian*, in his Book *De bono Patientie*, and his Master *Tertullian*, before him, in his Book of the like Argument, are large in this, to shew that Impatience is not only a Sin, but a Mother-sin; that at first undid the *Devil*, and afterward *Adam*; thrust on *Cain* to his murder, *Esau* to his profaneness, the *Jews* to crucifie *Christ*; and all Hereticks to corrupt and blaspheme the Truth of *Christ*, which was but impatience to withstand their own Lusts; but in suffering time to withstand the rage and lusts of the *Devil* and Men, this the fearful unbelieving impatient Soul finds it oft an harder task: and therefore rather than stand out basely, yeelds up all, and it self and all; will be content to *do all* rather than *suffer any thing*. We may tremble, when we think of *David* counterfeiting the *Mad-man*; *Peter* denying and forswearing his Lord and Master; *Cranmer* subscribing, and others of the choicest Servants of *Christ* faulting and fowly miscarrying in times of straits and dangers: Even their Souls had hereby been lost; if *Christ* had not saved them. *Peter* had utterly sunk in that great Wave, had not *Christ* reached out his hand and re-saved him. But how then ye *Fir-Trees*, if the *Cedars* be fallen. If the Righteous be scarcely saved, where will the *ungodly* and sinners appear? If the *Godly* for want of the exercise of *Patience* run such an hazard of their Souls, how will the *ungodly*, that wholly want the grace of *Patience*, avoid the utter loss of theirs? Upon two grounds, 1. Their over-prising outward things, which they cannot be without. 2. Undervaluing their Souls, especially seeing it is their Souls that they least of all look after, and expose them to danger and loss rather than any thing else, deal with them as the *Levite* did with his Concubine, *Judg.* 19. 25. who, to save himself, did prostitute her to their lust to be abused to the very death, (as the *Castor* bites off and leaves that part of his Body which they most hunt after to save the rest). Or, like a *Forlorn*, left to face and entertain the Enemy, whilst they draw off their Bag and Baggage, that they may secure Body, Life, Estate, Esteem, and the

Mat. 14. 30, 31.

Zech. 11. 2.

the like, leave the Soul at stake to be wounded and defiled with the foulest and most horrid sins, even to deny Christ, and utterly to apostatize from him, his Truth, and Grace, and so, merely for want of Faith and Patience, ἐν καιρῷ πειρασμοῦ, in such a *time* and pinch of *temptation* such fall away: And so the best bargain they make of it is, but to *gain the World*, and *lose the Soul*. But our Saviour in the place parallel to the Text saith, *He that ὑπομένει, endures to the end shall be saved*: Now ὑπομονὴ ὑπομένει, *Patience* is the *induring* Grace, and therefore is the *saving* Grace, at least *saves the Soul*, when it can secure nothing else; dare suffer, and thereby may expose the outward Man to danger and misery; but dare not sin, and thereby provides for the Soul's safety, and so *keeps possession*, that it be not *lost* at last.

2. That it be not distemper'd and disguised for the present, how distracting and intoxicating soever the exercise and affliction be, *Ira furor brevis*. As anger is a madness, so impatience is an angry Sore that swells and burns, (*Semper eger caloribus impatentie*, as *Tertullian* speaks of himself) and so casts the Soul into a Burning Fever, and thereby brings the Man to a perfect *μανία*, he is so distempered, that he knoweth not what he saith or doth. And so *Asaph* in this case by his own confession becomes like a *Beast*, *Psal.* 73. 22. And *Heman*, though he continues a Man, yet a *distracted* Man, *Psal.* 88. 15. *David*, when his *Heart waxt hot*, and the *Fire burned*, he saith, he *spake with his Tongue*, *Psal.* 39. 3. and (as some expound that place) more than his share. I am sure even *Job* himself, when his Patience began a little to be inflamed into Passion, spake over; he confesseth that he *uttered that he understood not*, *Chap.* 42. 3. And if these, that were of so sober and gracious a Spirit, were, whilst in this case, so much besides themselves, then how stark wild may you expect to find such, who have no such inward bridle to check such a wild Horse, but lay the Reins loose on the Neck of *passion* and *rage*? And what is it that you then see? A Man in his right wits? No: but a wild Boar foaming at the Mouth, a Lion sparkling with his Eyes, a very Bedlam in the height of his phrensy. And how is the Soul then kept in possession?

But *Patience* cools such hot Distempers, and being *spiritualis incolumitas*, (as he calls it) the *very health of the Soul*, it either prevents or cures such phrensies; keeps the Soul in a due temper, that the Man is still himself; as our Saviour, That *his Patience might have its perfect work* in his sensible sufferings of the extre-

*De Patientia,*  
c. 1.

*Junim.*

*Illyricus Patientia sanitatem.* Tertul.  
*de pat.* c. 1.

See Galatinus. mity of his torments, refused that ἐσθλα πνις μένον ὄνον, *Mar. 15. 23.* which some say was wont to be given to Men, when they suffered, to intoxicate and make senseless. No better Receipt than a *Patient Spirit* against a *light Head* under heaviest Burdens and Afflictions; though *Job's* Messengers trod one on the heel of another, and that so long, till at last they had nothing more to say, because he had almost nothing more to lose: yet, as long as his Patience received their Messages, and he heard them by that Interpreter (though indeed at last he started up and *rent his Mantle, and shaved his Head, and fell down upon the Ground*; and Satan that stood looking on, to see how his Train, that he had laid, took, it may be might now think that the distracted Man began his Anticks, yet he fell short of his Hopes.) It's added, that after *Job* had done all this, he *worshipped*, and said, *Naked came I out of my Mother's Womb, and naked shall I return thither: The Lord hath given, and the Lord hath taken away: Blessed be the Name of the Lord*, *Job 1. 20, 21.* Now, (as they said) *these are not the words of him that hath a Devil*; So those words of *Job*, have they the least touch or air of a Distraction or Distemper? *ἡδυγὰς ὡς ἔχας*. You hear not in them a distracted Man's nonsense, but rather a Man divinely inspired speaking Oracles: Such a full possession and enjoyment of a Man's Soul and self doth Patience put and keep him in; that if it have *but its perfect work*, it makes an *all* of Joy, when there is in view nothing but grief and sorrow, *Jam. 1. 2, 4.* so that when it comes to that *περὶ πόνου*, a Man is round about beset with miseries and mischiefs, that another Man is quite-out exanimated and distracted, as *Deur. 28. 34.* *Moses* saith, *even mad for the sight of his eyes, which he seeth*: yet even then a truly patient Christian is so fully and perfectly himself, that he can freely enjoy himself; with the *Martyr*, sleep as soundly the night before his Suffering, as at any other time, and with as much strength and freedom of Spirit pray and meditate, *converse with God*, and *walk on* in his way before *Man*, as if there were nothing to disturb and interrupt him; like an *Archimedes*, be hard at his Study, and intent on his *Demonstration*, when the Enemy hath now taken the Town, and takes away his life together; or rather as a Man in an impregnable Garison, may be every whit as quiet, and as little troubled, when the Cannons roar, and the Enemies fall on, as if there were none at all to molest him: But he may thank his safe Garison for it, which he is possessed of; and so must a Christian his *Patience*, which, as our

our Saviour here sheweth, is that which keepeth both himself and *Soul* in *possession*.

3. The third enquiry is, How *Patience* doth this? I answer two ways. 1. As it's enabled to *suffer*. 2. As it's trained up to *wait with expectance*; and the word *ὑπομονή* hints both.

1. *Patience* is a *suffering* Grace, and therefore in Scripture joined with *long-suffering*, Col. 1. 11. 2 Tim. 3. 10. can bear much. So *ἐξάσασαι καὶ ὑπομονὴν ἔχεις*, *Thou hast born, and hast patience*, saith Christ to the Church of *Ephesus*, Rev. 2. 3. as the *patient* Ox endures the Yoke without kicking or fainting; and so the patient Christian, because he can endure much; therefore it is that he is not much distempered. A *cool Spirit* doth not *diffuere* in greatest *beats* of Persecution: [In this like a Man that hath so strong a Brain that he can bear much Drink, is not so soon drunk;] so that, though with *Job* he *possess months* of *Job 7. 3.* *Vanity*, yet he *possesseth his own soul*, and keeps all safe and in due temper: For what's the reason that many Men in evil Times are so much besides themselves, *mad* with *Rage*, *drunk* and *swallowed* up with *Grief*, and *dead* with *Fear*, come to *deny Christ*, to apostatize from the Profession of his Truth and Grace, stick at nothing, swallow any thing, though never so deadly and destructive? But only because they are either so weak, or so tender and delicate, that they would *εὐεργωτησάτω ἐν σαρκί*, and so cannot *suffer persecution for the Cross of Christ*, Gal. 6. 12. The Cross is too heavy for them, and therefore they sink under it: They are *impatient* of Pain, and *Shame*, and Loss, dare not, cannot lose their Lives, and so cowardly, and yet desperately *lose* their *Souls*.

But what said Christ in the former place? *καὶ δύνη ἐξάσασαι κακὰς*, and yet, *ἐξάσασαι*, ver. 3. *Thou canst not bear*; and *Rev. 2. 2.* yet, *Thou hast born*. *Patience* cannot *endure to sin*, because it can *endure to suffer*; doth not betray the Soul and *yield up possession*, because it's able to *withstand* the assault of the Enemy; Doth not *sink* under the *burden*, because able to *bear* it. And this in a double respect, 1. Because it *lightens* the *burden*, 2. *Strengthens* the *bearer*.

1. It *lightens* the burden, which *Impatience* doubles and aggravates; makes a *Mile-bill*, a *Mountain*, and a *Day*, a *Year*; looks at the wrong end of the Prospective, or through a *Magnifying-Glass*, and calls *Little*, *Great*; and *Short*, *Long*; *usual* and *light Afflictions*, *strange*, and *unsupportable*: Like an evil *2 Cor. 4. 17.* *Spie,* *Numb. 13. 28,* *29, 30.*

*Spie*, makes it self a *Grass-hopper*, and every Enemy a '*Son of Anak*', whilst *patience* with *Caleb* stills the uproar, and saith, *we are well able to overcome them*. How doth the least weight gall a sore shoulder? And a drop of Vineger fret where the Skin is off? Whilst a sound part feels no smart, though never so much be poured on it *Mollius fit patientia*, &c. *Faith* and *Patience* add weight to Mercies, but *lighten burdens*, and so better bear them. As *patient Job*, when Miseries fell so thick and heavy upon him, as might *plane obruere animam*, yet when he had lost all other his *possessions*, his *patience* kept him on his Legs, and in *possession* of his Soul, by suggesting to him alleviating considerations. *Naked came I out of my Mothers Womb, and naked shall I return thither*. I am but *Naked*, not *Wounded*: I am but reduced to my first condition of Nature; and such a motion, though seemingly *violent*, should not be *troublesome*, nor I be troubled to go as *naked to Bed* at night, as I *arose from it* in the morning. And again, *The Lord hath given, and the Lord hath taken away*. It's his Sovereignty, as Lord, to do what he will, especially seeing what he doth is nothing but common Equity, in his own time to call home his own, which he at first lent me: And therefore no cause for me to Curse God for taking it away so soon, but to Bless him, that he continued the Loan of it so long; and therefore, *Blessed be the Name of the Lord*. Thus *Patience* helps to lighten the Burden.

2. And strengthens the Bearer; so it's said to *stablish the heart*, Jam. 5. 8. that such a composed *quietness* is our *strength*, **בהשקט נבורתכם**, Isa. 30. 15. And so by *patience* we are enabled to *run the race*, Heb. 12. 1. as a long-breathed Man holds out to the end, when one that is short-winded is ready to faint and sink at every step. Great is the advantage that a *patient* considerate Man hath against his Adversary, either in a Dispute, or any other more rough Conflict. And great is the help that *Patience* affords.

Partly as it encourageth and comforteth the Heart, (as we read Rom. 15. 4. *Patience* and *Comfort* joyned together) and that strengthens it. For *the Joy of the Lord is our strength*, Neh. 8. 10. Such a Cordial doth **נפש השכיב** restore (or bring back) the Soul, which in such swooning fits is going away, and keeps it in *possession*.

But especially as it hath the Company and Assistance of all other Graces, that are most reviving and strengthening: Accord-

1 Sam. 3. 8.  
Hab. 2. 20.  
Psal. 39. 9.

Psal. 23. 3.  
Lam. 1. 11.

cording to that of Bede, *Idcirco possessio anime in virtute patientie ponitur, quia radix omnium, custosque patientia est.* It's Mother or Nurse of all other Graces, *Fidem munit, pacem gubernat, dilectionem adjuvat, humilitatem instruit, &c.* as Tertulian goeth on: And as he in \* another place call's *Impatience, Delictum Excetram*: There's no sin so horrid, † but Impatience is ready to hurry a discontented Man into, makes him blaspheme God, wrong others, undo himself; so there is no Grace which Patience doth not either receive life from, or give life to, or both.

Gregor. Hom. 35. in Ezech. De patientia c. 15. vide cerda. Annos. ibid.  
\* Cap. 5.  
† As all angry bad Humours flow to an angry Sore.

It's joyned with Faith, Heb. 6. 12. Rev. 2. 19. & 13. 10. Faith begets Patience, Jam. 1. 3. and Patience back again strengthens Faith. *Fidei fundamentum, firmiter munit.* Cyprian.

And the like I may say of Hope. Sometimes in Scripture Patience seems to be made the fruit of Hope, Rom. 8. 25. 1 Thes. 1. 3. and sometimes Hope the effect of Patience, Rom. 5. 4. & 15. 4.

And so I might shew of other Graces: But that of Cyprian in the general, may suffice. *De unius quidem nominis fonte profisciscitur, sed exundantibus venis per multa gloriarum itinera diffunditur.* This one blessed Fountain spreads it self into many happy streams. The patient Man, as such, believes and hopes, is Loving, Humble, Meek, Wise, Valiant, by it approved to be sincere, and trained up to be Heavenly-minded: And so of the rest, that the Soul, that is thus guarded, need not fear to be kept in possession. How sweetly and fully doth that happy Soul enjoy it self, while Patience takes time, and by what it suffers opportunity and advantage, to exercise all other Graces? And whilst it's suffered to have its perfect work, so fully completes our happiness, that we are as the Apostle expresseth it, Jam. 1. 4. Τέλειοι ὁλόκληροι, ἐν μὲν ἐνὶ λειπόμενοι, Perfect, Entire, and wanting nothing. And sure there is full possession kept, where there is nothing wanting. And thus Patience doth first, as it is a suffering Grace.

2. As it is a waiting and expecting Grace. So the Husbandman ἐκδέχεται μακροθυμῶν, waits and expects a Crop in his long patience, Jam. 5. 7. And so with Christians that sow for Eternity, though it be in tears of Affliction, yet it's with patience, because with expectation of a better Harvest. Ἐι δὲ ἐλπίζομεν, δὲ ὑπομεινῶν ἀπεκδεχόμεθα, If we hope for it, then with patience we wait for it, Rom. 8. 25.

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Chri-



*Christian Patience*, though it *suffer* much, yet is full of *Hope*, and thereby full of *Heart*: And so keeps the *Soul* in life, according to that of the Prophet, *The Just shall live by his faith*, Hab. 2. 4. and he there speaks of *dying Hours*. Even in them the *Heart* may live, Psal. 22. 26. and that it doth, as long as the *Man* hath in him that *lively Hope* the Apostle speaks of, 1 *Pea.* 1. 3. and in this a *Christian's Patience* so much exceeds that of the choicest *Heathens*, as his *Hope* exceeds theirs. They sometimes with *patience* suffered much, it may be out of love of *Virtue*, and hope of *Applause*: But he may more patiently suffer more, when it's out of love of *Christ*, and hope of *Glory*.

Nothing more *exanimates* and *dispossesses* a *Man* of himself than *Despair*: makes *Cain* run wild out of *God's* presence, Gen. 4. And them, Rev. 16. 10, 11. *gnaw their Tongues*, and *blaspheme God* like *Mad men*: And he that you read of, 2 *Kings* 6. when he hopes for no relief from *God*, in stead of *keeping possession*, he gives up all for lost, is short-winded, and will not wait on the *Lord* any longer: But a patient *Christian*, though he sorrows, yet it is not as others that have no *Hope*; and here then invert the saying, *Dum spēs est, anima est*: Till he is *Hopeless*, he is not *Heartless*. He keeps *possession* of his *Soul*, as long as it's possessed with a *lively assurance* of an happy close at last: ἐν τῷ ἔσχατῷ Θεὸς was said (you know) to animate some to *patience* and courage. Suitable to which, is that of the Apostle: *You have heard of the patience of Job*, καὶ τὸ τέλος Κυρίου εἶδότε, and have seen what end the *Lord* made, Jam. 5. 11. and his expectation of such an end, was that which helped him to possess his *Soul* with such *patience*. And well may the *Soul* be possessed with that *patience* now, which assures, that at last it shall be possessed of *Glory*. It's through *Faith* and *Patience* that some inherited the *Promises*, as the Apostle speaks, Heb. 6. 12. *Promises* are of things to come; and therefore *patience* is put to stay and wait, but *faints* not away in waiting, because it's joyned with *Faith*, and so is assured of inheriting it at last, and therefore mean-while keeps the *Soul* in quiet *possession*. And this, I say, in these two respects, 1. As it's enabled to *suffer* much from *Man*. 2. To expect more from *God*. So that what the Apostle said of *Charity*, 1 *Cor.* 13. 7. that *Charity beareth all things*, *endureth all things*, and *withal believeth all things*, and *hopeth all things*, ver. 7. and thereupon in the very next words adds, that *Charity never faileth*, may fitly according to the former particulars be applied to *Patience*.

*Eschylus.*

Chap. 19. 25,  
26, &c.

ence. Because it, 1. *Beareth and endureth all things.* And, 2. *Believeth and hopeth all things*; it therefore never faileth, nor will suffer the Christian's Heart to fail, that the *spoiling of his Goods*, Heb. 10. 34. should come to the *spoiling of his Soul*, Psal. 35. 12. but that in greatest Distributions and Depredations he may *in patience possess his Soul.*

Which (for Application) calleth upon us for an earnest endeavour after this Grace, and such a due exercise of it, that whatever we lose, we may be kept in possession of our Souls by it. The Apostle's word is strong, and very general, *Let patience have her perfect work, that you may be perfect, and entire, wanting nothing.* Jam. 1. 4. Some Christians then were forward and quick at the first Assault; but when the Battery continued long, were too ready to faint, and so by giving out in the Race, fell short of the Prize: For want of patience, too soon plucked off the Plaster: And so came not to a perfect Cure. And therefore the Apostle's advice is, that they would but stay, that it might have its perfect work; and then assures them, that it will make them perfect, and so entire, that when come to to the worst, it will come to a *Nec habeo, nec careo*: that even when they have nothing, they shall then want nothing. Such a perfect and perfecting Grace, is this Grace of patience, that by its perseverance it sets the Crown upon the head of all other Graces: For *Omnes virtutes certant, sola perseverantia vincit & coronatur.*

The Arguments, by which the Ancients much commend this Grace to us, are many.

Tertullian.  
Cyprian.  
Basilius M.  
Ephrem.  
Syrus, &c.

*The Example,*

Of God, who with much long-sufferance doth not only bear his undutiful Childrens manners, Acts 13. 18. but his professed Enemies rebellions and insolencies, forbearing to punish them when their sins would enforce him, and causing his Sun to shine, *Justis similiter & injustis* and his Rain equally to fall on them, and on them that are dearer & unjustest to him; insomuch that he suffers, because they do not, and that even by them too, whilst they are ready to think, that *be is indiscretas pluvias largiatur.* like them, or at least is not much displeased with them, because he doth so much forbear them, Psal. 50. 21.

Of Christ, in whose whole Progress from his coming down Rev. 1. 9.  
D d d d 2 from

from Heaven, till his returning thither again, the Fathers are wont to observe a Signature of *patience* in every step all along in the Way : But especially in and towards his Journeys end, to indure a *Traitor Judas* in his Bosom, though fully known to him, yet not to discover him to others ; and when he had betrayed himself in *betraying his Master*, to entertain him with the compellation of a *Friend*, who was to be reckoned amongst the worst of *Enemies* ; to endure so much of the Jews malice and rage with so much meekness and love, notwithstanding all that *pain* and *shame*, those *buffetings*, *scourgings*, *spittings upon*, those *railings* and *blasphemies* ; as the *dumb Lamb*, not to open the *mouth*, or if at all, in that heat of his *agony* to breath such sweet breath, as, *Father, not my Will, but thine be done* : And again, *Father forgive them, for they know not what they do*. That still voice speaks aloud Christ to be *God*, even a *God of Patience*, who was *Water* to those *Sparks*, to which the meekest of us would have been *Gun-Powder*.

Chap. 3.

Jam. 5. 10.

Nor yet so, *fors ut de supernis aestimetur*, as *Tertullian* speaks, as though this were so far above us, as nothing belonging to us ; for ( in the third place ) they find Examples and Paterns of *Patience*, not only in God and Christ, but in the Servants of God, in *Moses*, *David*, *Job*, *Jeremiah*, *Stephen*, *Paul* : In the *Prophets*, *Apostles*, *Martyrs*, all so long-breathed, that we shall scarce approve our selves to be of the same piece, and to have the same Spirit, if we be shorter-winded.

They are wont also, the better to compose our Spirits to a meekned *Patience* under sufferings, to put us in mind of our condition, either as fallen in *Adam*, and so we are *born to trouble*, or as restored by Christ ; and so it's the *Patience and Kingdom of Jesus Christ*, Rev. 1. 9. An enraged Devil and World will have the *Cross* to be our Companion, which therefore we should not quarrel at, especially seeing it is such a Companion, as proves a very faithful Friend. It would be endless to go about to repeat all those benefits, which the *Cross* and our patient bearing of it brings in to us, whether for *Grace* or *Peace* here, or *Salvation* in Heaven hereafter : Affliction is very sharp, but a much improving School. And *Faith* and *Patience* help us to take out many an happy Lesson in it. It *inherits Promises*, Heb. 6. 12. brings *Glory*, 2 *Thess.* 1. 4, 5. And so whatever it meets with in the way, yet to be sure it *ends well*, Jam. 5. 11. And *all's well that ends well*.

But

But I omit all other Particulars, as being sensible of what Cyprian saith in the beginning of his Tractate of this Argument, [*De patientia locuturus, &c. unde potius incipiam, quam quod nunc quoque ad audientiam vestram patientiam video esse necessariam, &c.*] That our Hearers, whilst we preach of *Patience*, have need to *exercise* their *Patience*, and therefore I'll not tire out yours. And therefore shall touch only upon two things, which partly the Context, and partly the Text afford us.

1. And the first concerns the present time and season. It was, when *Jerusalem* was now near to be destroyed, and as a fore-runner of it, that his Disciples should be *hated, betrayed, and persecuted*, in the foregoing part of the Chapter, that our Saviour prescribes this Receipt in the Text, that the Malady might not prove mortal, that *in patience they possess their Souls*. And of the same time and day (some think) the Apostle speaks, *Heb.* 10. 25. And after shewing how great a *fight of Afflictions* they endured in reproaches, and spoiling of their Goods, &c. *v.* 32, 33, 34. he at last concludes, *ὑπομονὴς ᾧ ἔχετε χρεῖαν*, that they had need of *Patience*, *v.* 36. And so for certain have we now, or may have ere long, as *Capito* in his time to *Farel*, *Durâ patientiâ nobis opus est in hac dissolutione quâ versamur, &c.* How near the destruction of our *Jerusalem* is, I dare not fore-prophecie. The *God of Peace* make and keep it a true *Jerusalem*; a *Vision of Peace* both now and to perpetuity. But if *Wars*, and rumours of *Wars*, if *false Prophets*, and *false Christs*, if the *betraying*; and *bating*, and *spoiling* of the *Ministers* and *Servants* of *Christ* be the sad presages and forerunners of it, then (unless *God* be the more merciful) it may not be long before we hear of it, when it may come again to be said, as *Rev.* 13. 10. & 14. 12. *Here is the Patience and Faith of the Saints*; when no remedy but *Faith and Patience*; so that either already we have, or then may have very great need of it. And happy we, if, when the worst comes, we can but be able to *possess our Souls by it*.

Inter Calvinii  
Epistolae.  
Num. 4.

2. And that's the second Particular in the Text, *viz.* the great benefit and advantage of it, that whatever other loss we sustain, yet the main chance may be saved; *our Souls possessed by it*. And *God* thought he allowed *Baruch* fair, though he did not grant him those *great things* he sought for, if he might have his life for a prey, *Jer.* 45. 5. Straits may be such, that it may be a great mercy, if we may but have our lives: but if so as withal to possess

*possess our Souls*, that they be not endangered or lost to eternity, nor for the present so affrighted or distempered, but that in greatest distractions we may be *our own Men*, and do, yea, and suffer like *Christians*. So to *possess the Soul*, even when we have lost all else, is such a Mercy, that with much thankfulness and comfort we may say with the Psalmist, *Return unto thy rest, O my Soul, for the Lord hath dealt bountifully with thee*, Psal. 116. 7. A rich bounty and largess, if through *Patience* keeping *possession*, we may be able so to turn into our Souls, and they *return to their rest* in God, even when it comes to the Apostles ἀναστρέμεν, 1 Cor. 4. 11. When cast out of all, we *have no certain dwelling-place*: but with the faithful of old, *Heb. 11. 37, 38.* we should *wander in Deserts, and Mountains, and in Dens and Caves of the Earth*: If it should come to that pass, that (as you use to say) *no Remedy but Patience*; you will have no cause to complain, for it is a very *sufficient* one: even then we shall not be altogether harbourless out-casts, as long as we can by *Faith take Sanctuary* in God, and by *Patience keep possession of our Souls*. For certain our Saviour thought so, when against all those *animi deliquia*, those sick *fainting Fits* in the former part of the Chapter, he prescribes only this Cordial in the Text, *In your Patience possess ye your Souls*.

#### *Superaddenda.*

Should our Spirits sometimes grow hasty, and not willing patiently to wait God's leisure; Consider,

1. That God's Retribution will be full.
2. The day of it certain, *Hab. 2. 3. Heb. 10. 36, 37.*
3. Though it stay, yet let this stay our Stomachs, *That necdum vindicatus est ipse qui vindicat*: Christ himself, who hath been more wronged than we, and who will at last fully vindicate both himself and us, is not yet righted: but to this day he waits till his *Enemies become his Footstool*, *Heb. 10. 13.* And therefore be not so bold to desire, that the Servant should be served before his Lord, *Nec defendi ante Dominum servi irreligiosa & inuerecunda festinatione properemus.* Cyprian S. 15.

Dr. Ham-

Dr. Hammond on *Matth. 10.* Annot. *f.* makes not this a *Precept*, but an *Affirmation* or *Prediction*; that there was no such way to keep or preserve their lives from that common destruction coming on the People of the Jews, as persevering faithful adhering to Christ.

*Patient Men* are the only *Free-holders*.  
 Their Comforts forfeited to God their Lord,  
 Who can best keep them for them,

Surrendered by them,  
 Purchased by Christ.

And as the Philosopher's Scholar, who having given himself to his Master to teach him, when taught, was by his Master given back again to be *his own Man*.

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