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A N *Angels*

History of Angells,

BEING A

Theologicall TREATISE of our
Communion and Warre with them.

Handled on the 6th Chapter of the *Ephesians*,
the 11, 12, 13, 14, 15, 16, 17, 18. Verses.

By HENRY LAWRENCE, a Member
of this present PARLIAMENT.



Henry Lawrence
1649

Book
Book

B.

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To my
Most deare and Most ho-
nour'd Mother ,

THE LADY
LAWRENCE.

Most honour'd Mother ,



Vring this busy time ,
in the which our coun-
try (subjected to those ca-
lamities, of which by faith
we see the catastrophe
glorious) hath beene the
stage of so much action , and the field
of so many battailles, my lot was cast to be

*

from

THE EPISTLE

from home, and in this retirement, if I in-
 joyed not the happinesse of his wish, to
 have *otium cum dignitate*, leifure with di-
 gnity, (for I pretend but to an excuse) yet
 it was without any just cause of reproach,
 for the warre found me abroad, not sent me
 thither, and I have beene onely wary
 without a just and warrantable reason, to
 ingage my selfe in that condition, from
 which a providence seem'd to rescue mee.
 But of all the peeces of our life, wee are
 accountable for those of our greatest lei-
 sure, whereas publike and visible employ-
 ment gives its owne account. It was said
 of *Caro*, that hee conflicted with manners, as
Scipio did with enemyes; The conflict with
 manners, as it is a kind of warre, from
 which no condition will free us, so lei-
 sure and retirement is commonly the op-
 portunity of it; for such enemyes will find
 us soonest in that condition, as on the
 other side, wee have an advantage by it, to
 seeke out, and improve all the strengthes,
 and aides, that are requisite for our
 owne defence, and the incommodating
 of our enemyes. In this warre therefore,
 to which my leifure more eminently ex-
pos'd

D E D I C A T O R Y .

pos'd me, and to which also it more fitted & determin'd me, I was diversly acted, according to the severall methods, and occasions of warre, by the great Generall of all his people *Iesus Christ*, sometimes conflicting with the knowne, otherwhiles persuing the discoveries of the unknowne corruptions of my owne heart, and others. I found assuredly, *That a mans foes were them of his owne household, and that to be delivered from the ill men our selves, was to be avowed as a rich and high mercy.* But as most warres, that have their rise and beginnings at home, and from within, are not determin'd, and concluded within that circle, but to greater and assure their party, and prevailing, seeke the assistance of forreigne aides, or find (at least) their homebred differences and divisions made use of by neighbouring powers, who while they pretend to helpe their friends, serve themselves, or some third state, to which their proper interests ingages and determines them: So did I conceive, that in this spirituall warre, there were not wanting aides and assistances from without, that were of mighty influence in the businesse of our fighting,

THE EPISTLE

ing, and who by stratagems, and methods, as well as by fine force, contributed exceedingly, not onely to the last issue of the warre, but to the successe almost of every battaille. And these, though they were of wonderfull moment, yet me thought were generally little considered, but men terminated their thoughts within the compasse of themselves, or if they went farther, lookt presently, and immediately upon God, (as in every thing it is an easy and vulgar step from the last effect to the highest cause) whereas those hoasts of Angells, which on either side more immediatly managed and improved this warre, as they are spirituall and invisible beings, so they passe with us, unseene, and undiscerned, in a great proportion; and we, who are the subjects of this warre, and whose interests are especially concern'd in it, by not knowing or considering, can neither improve our most active, and most powerfull friends, or enemyes, to our advantage. I was guided therefore by such thoughts as these to the ensuing meditations: and as we usually are more sensible of our enemyes then our friends, so the
first

DEDICATORY.

first designe I had ; was to discover what influence the evill Angells have upon us , and our actions, what parts they act, & how they communicate themselves to us , and affect us for ill. But as commonly things have not the same place in the execution , which they have in the designe ; so I found it necessary in the method of this discourse , to consider first of the Angells in their pure naturalls , and then , (as of the most eminent paterne of Angelicall power and influence) of the good Angells , and after that , (with the due difference of the abate of power and strength which sinne had caus'd) of the influence, and effects, which the evill Angells have upon mankind , which every one experienceth, though few, enough know it or consider it.

And because in a subject of this nature, nothing is more easy , then to wander even to the loosing of our selves in the speculative part , I endeavoured to remedy that inconvenience throughout , by certaine practicall Corollaryes , which might reduce the notionall part of the discourse to the use and end intended , and might let us

THE EPISTLE

see how much our interest is concern'd in the right knowing and improving these mighty spirits. And lastly, because the Scripture I first pitcht my thoughts upon in order to these things, furnisht me with proper armes for this holy warre, I judg'd it would be a good accesse to this discourse (of which also it might constitute a third part) to shew those armes, and to give what light I could to the right wearing and using of them.

For other things I, pretend neither to such a method, or language, or what ever else of that kinde, as is wont to begett a reputation with many readers; for besides the vanity of such affectations in a subject especially so serious, these thoughts were form'd for a more private use, then their present condition leads them to; nay such things as were but necessary, as a division of this discourse into chapters (of which it was easily capable) a more correct printing, and some other perfectings of a like consideration, have by reason of the busines of my owne occasion, and a mistake somewhere, beene wanting; this
I pre-

DEDICATORY.

I pretend to, to magnifie God in those mighty hoasts of spirituall substances, which he manageth wonderfully and differently, for the good of his children; to gratifie and serve the good Angels, who (if I may judge of others by my self) have been too little considered, in order to them, or our selves; and to professe, and (as much as in me lyes) to assist, to an irreconcilable, and everlasting warre, with the greatest and most inveterate enemies of God and man, the divell and his Angells: And last of all (which I mention'd in the beginning) to give one instance, that I have not beene idle in these busy times, nor without the thoughts, and designs of warre, in an age, when warre is become almost the profession of all men.

Why I inscribe these papers to you, *My dearest Mother*, will neede no larger account then this; *Nature and your ovvne goodnesse, have form'd you ablest, to pardon me in any thing, wherein I shall neede it; And of all I have knowne of either Sexe, I have mett vvith fevv more diligently inquisitive, or pertinently reasoring of things of a raised and abstracted nature, (especially vvhich might have influence into the good of another life)*

then

THE EPIST. DEDIC.

*then your self. To which I adde, That I pro-
fesse to have infinite ingagements, to avoy my self
before all the vworld*

Most honoured Mother

Your most obedient Sonne

&

Most Humble servant

HENRY LAWRENCE.

A Treatise of our Communion and warre with Angells.

Ephes. 6. 11. 12. 13. 14. 15. 16. 17. 18.

Put on the whole Armour of God, that ye may be able to stand against the wiles of the Divell; For wee wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of the Darknes of this world, against spirituall wickednesse in high places, &c.



THE great externall cause of all our evils is the Divell, who hath such a kinde of relation to our sins, as the holy Spirit hath to our graces, saving that hee findes a foundation within us to build upon, matter out of which hee extracts his formes, whereas the holy Spirit doth that worke as well as the other, and is put to the paine of foundation worke as well as building. I call him the externall cause in opposition to the working of our owne corruptions, which are our owne properly, and most of all within us. In other respects hee may be sayd to be the internall cause also, for hee mingles himselfe with our most intimate corruptions, and the Seate of his warfare is the inward man. Now because hee hath a greater influence into us then perhaps wee consider of, and the knowledge of our enemy is of great concernement to the warre wee must have with him, I desire a litle to inquire into this mighty enemy of God and man, that wee may knowe him, and dread
A him,

him, so farre as to fit us for conflict, and that wee may knowe him and discover him, for hee is a perfect Juggler, hee raignes not much when his tricks are discovered, and that wee may knowe him and resist him, if hee shall embolden himselfe to stand his ground as often hee doth.

The Apostle from the beginning of the 4 Chap. had taught them how they should live in generall, first among themselves, then with relation to those that are without, ver. 18. Then hee condescends to particular duties of Husbonds and Wives, Parents and Children, Masters and Servants, and last of all before hee concludes, returnes to that which hee had mentioned in the 3. Chap. ver. 16. where hee beggs of God as the most desireable thing in the world, *that they might be strengthened according to the riches of his grace in the inner man*: Heere hee turnes his prayer into an exhortation, wherein hee provokes them *to be strong in the Lord, and in the power of his might*, ver. 10. That is to say, though you have all faith and all knowledge, and worke well, yet you must persevere, yee must goe on, and you must doe it with strength: It is a great matter to come into the lists, but it is great to runne also, and to fight when you are there, for you shall meete with those that shall oppose you and conflict with you, therefore *be strong in the Lord, and in the power of his might*, that is with the Lord by his Spirit, which is his mighty Agent shall worke in your hearts; Be not strong in your owne strength, in your owne purposes, in the freedome of your owne wills, so was *Peter*, who got nothing by it, but in the Lord, his Spirit can strengthen, can raise, can confirme you.

Ver. 11. *Put you on the whole Armour of God*; God is able to preserve you, but hee will doe it by your fighting,
and

and your Armour must be futable to the hand that wieldes it, which is the Spirit of God in you, and the enemy it conflicts with, which is the Divell: Againe, it must be *the whole Armour*, if you want any one piece, that place will be exposed to danger, also, *All*, for offence, and defence, that you may save your self by destroying your enemy, *that yee may bee able to stand against the wiles of the Divell*, that is, that yee may hold your ground though you should receive wounds, and thrusts yet that you may not give way, as ver. 13. *that yee may withstand in the evill day*; The day of temptation is an evill day, a day of trouble, a day of tryall, and often in respect of the event, *evill*, therefore *deliver us from evill*: *And having done all to stand*, that is, if you doe all in this fight God commaunds you, and omit nothing, by the vertue of God, you will stand, but there is no dallying with such an enemy, your standing must be a fruit and result of doing all.

The wiles of the Divell; the word is *Methods*, that is, the divell like a cunning fencer hath his faints, knowes how to take his advantages, and like a great commander hath his stratagemes, by which hee doth as much as by fine force, and these are well laid, there is a Method in them to make the worke the surer, one thing depends upon another, and all contribute to make the result firme.

For wee wrastle, that is, *de conflictu, est sermo, non de ludo*, we speake of conflicts, not of play, or sport; *not against Flesh and Blood*, that is, that which wee have onely in our eye is flesh and blood, wicked men that wounds us and persecute us, where note, that God calls all wicked men; all the enemies of his Church, but *flesh and blood*; now they are the most perishable things when God will blowe upon them, *for all flesh is grasse*; though the

enemies be never so great and mighty, they are but as grasse and stubble.

Or secondly *flesh and blood*, by which may be understood your carnall lusts, the concupiscence of the flesh, and the boyling and ebullition of the blood to anger, and all passious, it is not so much, or it is not especially against these you wrestle, but rather against him that acts them, and makes use of them to your ruine and dis-advantage, which is the divell, and this hee may perhaps speake against the opinion of the Heathen, who understood not the operation of the divell, but thought all our conflicts was against internall passions.

But against Principalities, hee seemes to describe the divels heere which are our enemies, first from the principality of their nature, by which the eminency and raisednes of their nature in respect of this visible world is set forth, that as the state of Princes differ eminently from other men, so the nature of divells, as Princes, excells the nature of men and of all visible things.

Against Powers; hee calls them *Powers* simply without any addition to shewe the eminency of their power, as well as of their natures, that as they have a nature, farre above flesh and blood, fitted for great things, so they have a power sutable and fitted to act this nature, as may be seene by their effects, both upon us and upon the world, though wee are not so to judge of their power as the *Manichees*, who feigned two supream powers a good and a bad; which conflicted perpetually each with other, for their power falls as farre below Gods, as it is above us, and infinitely more.

Against the Rulers of the darknesse of this world: Heere the Divels are described from the univerfall dominion they have in this world; they are called *the Rulers of the darknesse of this world*, to shewe what the Divell is conversant
about,

about, all his worke is to bring in darknes, and to shewe principally the seate of his Empire: Hee is not the ruler of the world, that is *Gods Territory*, but of the darknes of this world, the children of darknes; though hee ceaseth not to interpose, and exercise rule, even over the children of light, and within the Saints, so farre as darknes possesseth them. It is also called *the darknesse of this world*, to shewe the terme of his Empire; it is but in this life, in another himselfe shalbe subject to darknes, and eternall torments.

Against spirituall wickednesse in high places: *Beza* translates it spirituall malices, the words are *πνευμαλικα & πονηρια*, the spirituallnes of evill and wickednesse, carnall wickednesse are inferiour to spirituall wickednesse, which occupieth the highest part of the soule, which possesses the understanding more, and are not laid out in carnall passions, and concupiscences, so as the Divell hath a most excellling malice. Hee layes out himselfe in the exercise of, and provoking us to the most spirituall wickednesse, though hee is in the other also, and labours to make even carnall sins as much spirituall as is possible, by causing them to be acted against light, and against love and engagements.

In high places; the word is *τοις επεκειναις*: *Beza* translates it, *in sublimi*; on high, that is, in high places; your enemy hath the advantage ground; hee is on high, hee hath gained the hill, hee is in the aire, how mighty an advantage this is in a combate you knowe; but it signifies in *Heavenly*, as in the margent of your bookes, which may have relation aswell to things as places, and then it shewes the things about which his malicious studyes are conversant, that is to take all heavenly things from us, and to deprive us of what ever is heavenly. And now what say you to your Antagonist, heere is a dread-

full enemy formed already, you have heard fables of Giants, heere is a Gyant indeed, great in subtilty, excellent in nature, mighty in power, large in dominion, above all, eminent in ill and malice; wee are apt to feare onely, what wee see, but invisible things are the best and worst, they are the greatest, as our originall sin which wee see not but by its effects; and this great invisible prince that casts so many darts at us, the blowes of which wee feele, but consider not the hand that gives them, whence comes all our mischeife: I would set out this enemy a litle in his owne colours, that wee may knowe him, and knowe how to deale with him, wee shall surely finde him as blacke as wee can paint him, the ignorance of our evills may cover them, but not relieve them; let us knowe him, and wee shall knowe how to deale with him, there is strength and might in Iesus Christ, God hath but raised him up as Pharoah to make his power knowne upon him, wee have weapons can reach him, and an arme strong enough, but wee must arme our selves, but wee must use it, wee shall overcome, but wee must fight. Put on therefore a firme courage, for before all be done your enemy will appeare extremely blacke, and dreadfull, and yet to comfort you, *greater is hee that is in you, then hee that is in the world.*

Now for a more perfect knowledge of this great enemy, wee will launch a litle into that comon place, of the nature of Angells, yet keeping neere the Scripture and not departing from our assured rule, the word of God, nor intending so large a compasse of discourse as the thing will beare, though the knowledge of it is of very great use in many respects, but so farré forth as it may afford a full light, to the discourse wee have undertaken.

I. And first, how excellent soever their nature is, that they are creatures, there is no question, though

Aristotle

Aristotle will needs have them eternall substances, a thing altogether derogatory to God, who onely is eternall, and therefore as the first cause, must needs be the former and maker of all other things: It is true that Moses doth not particularly describe their creation, accommodating himselfe to the rudenesse, and ignorance of that time, in which hee writ, and therefore particularizes onely in visible things.

But that they were created wee have cleare scripture for it, Coloss. 1. 16. *For by him were all things created, whether in heaven or earth, visible or invisible, whether they be Thrones or Dominions, or Principalities, or powers, all things were created by him and for him:* Wee shall not insist heere upon the particuler titles, but you see heere creation of things in heaven, aswell as in earth, and invisible, aswell as visible, so Psal. 148. 5. *Let them praise the name of the Lord, for hee commanded and they were created.* What was created? all that hee had named before, *the heavens and the Angells.* Hee begins with the first and most eminent peeces of creation: If you aske when they were created? certainly not before the created matter of the visible world, for Moses saith, *In the beginning God created the heavens and the earth;* if they had bene therefore created before, there should have bene a beginning of time, and working before that; besides its said God wrought all his workes in sixe dayes, and rested the seaventh. If you aske what day they were created? in all likelyhood, the first day with the supream heaven, in respect of the similitude of their nature; they give also another reason Job. 38. 7. *When the morning starres sang together, and all the sons of God shouted for joye,* because they seeme there to applaud God in the workes of his creation: vizt, when the highest heavens and first matter was created, out of which other things was formed.

2. 2. These excellent creatures are true substances, and doe really exist, contrary to the opinion of the *Saduces*, that denied *Angells* and *Spirits*, that is, that thought by the name of *Angells* was meant nothing but good or ill inspirations, or motions, or els the wonders and apparitions which were wrought by God; but nothing is more absurd then this for.
1. First they were created, therefore they were substances and not accidents in another subject.
2. 2. They are endowed with understanding and will, by virtue of which they were capable of sinning, and departing from the truth, of obeying, or standing out against God.
3. 3. From their office they appeare before God, they serve God, wee are commaunded to make them our Patternes, they come to us, admonish us of Gods will, they teach, protect and comfort us.
4. 4. From their apparitions and services, they appeared often to the Fathers, they wrastrled with Iacob, eate with Abraham, carry the elect into Abrahams bosome, they gather the dead at the day of judgement, and wee shalbe like the *Angells*; also Christ was said not to take upon him the nature of *Angells*, and Paul chargeth Timothy before Christ and the elect *Angells*, and Christ is said to have a name given him above the *Angells*: Lastly to give a ground out of Philosophy, Aristotle saith that to the perfection of the world it is necessary that there should be three sorts of substances, invisible, visible, and partly invisible and partly visible, as if hee had hit (as indeed hee did) on Gods creation: The second are the heavens and elements, and compositions out of them, the last are Men, which have an invisible soule, and a visible body, and hold the middle, the first therefore must be the

Angells:

Angells : If you aske as an appendix to this , whether the Angells have bodies, or are altogether incorporall, it is a question controverted betweene the Philosophers , the Schoolmen , and the Fathers ; the Platoniste would have them have bodies, to which many of the Fathers adhere ; Aristotle and the Schoolmen would have them altogether incorporall , the reasons on both sides are not unworthy considering , if one would amuse themselves in that , out of which the Scripture gives no issue, I will not trouble you with it, onely this, its safe to say, that they are not essences so simple as they are altogether incapable of composition , it is onely proper to God to have his being and essence or substance the same ; Angells are mutable , they consist of an act which they are , and of a power into which they may be reduced , it is one thing in them to be simply , and another thing to be indued with understanding and will , to be and to be good , to be and to be wise, God onely is *I am*, incapable of any change , as of any composition ; To say God were an Angell, were a derogation, as to say hee were a body , unlesse you should meane by a body, a *substance*, as Tertullian did, and so called God a body, that is, a *substance* : But if they have any such composition , as may be called a body, it is certainly of the greatest fineness and subtilty a spirituall body , and therefore not like to be of that grossenes that either the aire is , or those heavens that are framed out of the Chaos , but neerer the substance of the highest heavens, which seeme to have bene made at the same time : To conclude, it will be safe to say that in comparison of God they are bodies , in comparison of us they are pure and mighty Spirits. From this that hath bene said in generall , of the nature of Angells, consider by way of corollary.

I. First in that these blessed substances are creatures brought with you by God, out of the same wombe of nothing, and raised from that lowenesse to the height and dignity they possesse, how great then is that God that can make and forme such beings from nothing. Wee praise workemen that with all accommodations of instruments and matter can produce something worth the looking on, but nothing and something are all alike to God; Also hee can make of one lumpe a vessell of honour, as easily as of dishonour, if the workman be to be esteemed by the worke; consider these mighty pieces, and who made them, breake into an admiration and blessing of God, as David did Psal. 104. 1. *Blesse the Lord, O my soule, O Lord my God thou art very great, cloathed with honour and Majesty*, why hee was able to forme and create those mighty things and among them the Angells, ver. 4. *Who maketh his Angells spirits, his Ministers a flame of fire*, where (by the way) hee gives you their nature and office, for their nature they are spirits raised and excellent, for that office, they are ministers.

2. 2. But secondly if God created them, then feare them not hee hath a hand over them still, hee that bounds the sea, will bound the divells, *They are reserved in chaines*, as well to their effects, as to their *punishments*, they cannot breake loose nor get beyond their Tedder: On the other side there are good ones amongst them, which shalbe ordered to your advantage by this maker and creator of them, who mindes us as well as them, and mindes them for us, of which wee have a good pledge in Iesus Christ, *Who tooke not on him the nature of Angells, but tooke on him the seed of Abraham*, our nature and surely all creatures shall subserve to that composition of which God is a part.

3. If God created the Angells, feare no lowenesse, God can raise you high enough in a minute, can you imagine almost greater termes of distance, then from nothing to an Angell, wee suffer many graduall changes in our bodies and soules, but God can raise us in a moment, if hee please, to the highest pitches of grace, or comfort, and prosperity. 3.

4. How great is that love to piece up with much care, and paines such vessells as wee are, who could in a moment cast new ones of a better forme, and fill his house with Angells; but hee loves our tribe, and hath condiscended to us, and done more for us then for the Angells. 4.

5. You see reason to consider of the Angells not as inspirations, motions, faulces, or phantasmes, but as of reall substances, and existences, mightie spirits, that in the frame of the world and order of nature come neereſt God, and possesse the next place to him, for so they are, and as such are the immediate instruments of God, which have ever had much to doe with the sonnes of men, though sometimes in apparitions more sutable to our nature, sometimes in a more spirituall converse, more agreeable to their owne nature, but ever they have bene beingh that have had and still have, a great part to play, and therefore as the good Angells are of more uſe then wee consider, so the evill (which is to our purpose especially) are most powerfull and malignant substances, farre above the capacity of flesh and blood, carrying themselves rather as Princes and Powers, and Dominions, and being acted with the greatest malice, are alwaies watching, alwaies tempting, alwaies observing, ever (if wee looke not to it) ruining and destroying us, warring with weapons sutable to our complexions and lusts, betraying simple soules with
Cong

their methods and wiles, so as without a great power of God, wee shall not be able to escape them: The not considering of this enemy gives him a mighty advantage, wee hope in some measure to unmaske him.

Wee have considered two things already concerning the nature of Angells in generall, first that they are creatures, secondly that they are substances and have made use of both: Wee shall now consider their mutability, or immutability.

And first wee say that as it is peculier to God onely to be without beginning, so it belongs to God onely to be without change, or shadowe of change, and that the Angells as creatures are reduceable to nothing, by the same hand that made them, so as though there be no passive principle in them, by which they may be called corruptible, or mortall, yet in respect of an active power of God, upon which their being and life depends, they may be called corruptible, and mortall, because as it is in the power of the Creator that things are, so it is in the power of the Creator that they may not bee, yea so much they are in Gods hands, though the best pieces of nature, that if hee doe but withdrawe his hand, they all moulder to nothing, there neede no great activity be put forth, a meere ceasing to uphold them is sufficient to destroy them; but yet when yee speake of changeable or corruptible, it must be understood of the next and intrinsicall cause, and not of the remote and outward cause, as men are not called the children of the *Sunne*, though *Sol & homo generat hominem*, but of their parents, so as the Angells may properly be called incorruptible and immortal, because they are so by nature; I speake not now of the changeablenesse of their wills, but of their nature and substance, the reasons are.

1. First because the Angells are not produced out of the power of any matter as corporall substances, and the soules of beasts, but are produced onely by the word of God, and therefore as they have no iinternall principle of being, so have they none of dissolution, for there is the same reason of being, and not being.

2. Secondly Angelicall natures as the soules also of men, are not compounded of matter & forme, but are simple formes and substances, subsisting by themselves; now all corruption, mortality, and death is by the separation of the forme from the matter, as when the soule is separated from the body, which is corruption, or death, or when the accidentall forme is separated from the subject, as white from the wall, or health from the man, now what ever wants matter is incorruptible, because there is no composition, and so no separation; but the Scripture concludes this best in affirming the state of immortality in which wee shall be to the Angells; This is the third consideration wee make of the nature of Angells, that they are immutable.

4. Fourthly wee will consider of the apparitions of Angells, of which wee heare so frequent mention in the Scriptures, and the consideration whereof will prove so proper to our purpose.

One manner of their appearings hath bene in dreames, another in visions, the third in assumption of bodies, and that either of bodies formed of nothing, or of pre-existent matter then formed, or possessing and acting naturall bodies already made.

Some have thought, there hath bene no assumption of bodies, but onely an appearance to the fancy and imagination; but that must needs be otherwise, for what ever is a substance which is not a body, nor hath a body naturally united, and yet is sometime seene

with a bodily sight or vision must needs take up a body, and further this was not an imaginary and phantastick apparition, because such an imagination is not seene by the senses without, but by the fancy within.

2. An imaginative sight being onely within in the imagination consequently appears to him onely, which so sees it, but that which is seene by the eyes, because it exists without and not within the minde, may be seene also of all others such apparitions, were of the Angells that appeared to Abraham, to Lott, and to the men of Sodome, who were seene by them, and indifferently by all.

Obj. But if you object to what end was this assumption of bodies, since the power of the Angells exceeds all bodily might (and this will not be unusefull to consider since it makes way to shew to what end they appeare and what they have done, and can doe for us and upon us, both the good and bad.)

Ans. The Angells assumed bodies for the manifesting themselves, not for the doing of their worke; but that they might familiarly speake with men, without their terrour and dread. *Aquinas* gives other reasons, that they might manifest the intelligible society and converse which men expect with them in another life; And in the old Testament that it was a certaine figurative declaration, that the word of God should take humane flesh, for all apparitions in the old Testament were in order to that apparition of the sonne of God in the flesh: If you aske mee what kinde of bodies they tooke, and whether they were true men or no, in taking humane shapes? *Answ.* First though they appeared in a humane shape, they were not true men, as Christ was a true man, because hee was personally and *hypostatically* united; but bodies were not united

united to the Angells, as to their forme, as the bodie is to the soule which is its forme, nor was the humane nature body and soule, united to the person of any Angell, but they tooke bodies to them as garments which they tooke up, and laid downe upon occasion.

If you aske of what those bodies consisted? It is like ordinarily of some of the Elements, as of the ayre. And if you object that the ayre is improper to take figure or colour, because it is so thin and transparent? The answer is, that although the ayre remaining in its rarity doth not reteyne figure or colour, yet when it is condensed and thickened, it will doe both as appears in the clouds. Another way of appearing was in possessing some naturall body, so the divell entred into the serpent, and an Angell spake in Balams Ass; so you read often of men possessed with evill Angells, the men spake not, but the divell in them, the like may be said often of the good.

Now if any shall aske what becomes of those bodies? The answer is, if they be created of nothing, they are reduced into nothing, by the power of God; But if they be formed of pre-existent matter, the worke being done for which they were taken up, they are resolved againe into their Elements, or Principles, but if the bodies were naturall, reall and existent before, they were left so againe, by the departing of the Angells, so was *Balams* ass and many bodies possessd by the divells cast out by Christ.

Another consideration is whether the Angells having assumed those bodies, did put forth acts of life, whether they spake and sung, or ate and drunke, as they seemed to doe; this is handled with much controversie, but it is certaine they did what they seemed to doe, as appears by the plaine direct story of Moses

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Qu.
Ans.

concerning the Angells, that appeared to Abraham, and others, and this is assur'd that what ever the Angells appeared to have, or doe, that they had, & did, for they never deceived your senses, their colour, their shape, their eating, their drinking, their speaking was what it seemed to be, for the senses are not deceived about their objects, if the distance be proportionable, and they no way distempered, for if the senses are ordinarily capable of being deceived, then you may question any thing, subjected to sense, as whether the snow be whit, &c. Now all this they did, not by vertue of an internall forme, but an Angelicall power, quickening and mooving the body they acted; and it is observable, that when the Angells would hide their natures, that they might converse more familiarly with men, they would eat, and drinke, and speake; But when they would be acknowledged for Angells, then they denied to eat meate, as Iudges 6. in the story of *Gedion*, and of *Sampson*, Iudges 13. If you aske what became of the meate they ate, for their assumed bodies needed no nourishment? I would aske you what became of their bodies, their meate aswell as their bodies was reduced into nothing, or the pre-existent Elements, of which they consisted, as that which Christ ate after his resurrection.

Qu. There is one question more in this subject, with which I will end, and that is; Why the Angells make not their ~~operations~~ operations now, as formerly they have done?

Ans. The heathen who were ignorant of the wayes of God, ascribe this to the sins of men, that God being now displeas'd with them, hath no more minde to converse with them; But the reason is quite otherwise, because as God would be worshipp'd in spirit and truth,

truth, so hee would have us walke in the spirit, and converse more with the spirit then formerly, and Christ being now in the flesh, and in heaven, hee would have us live, by the faith of him, and a greater measure of the spirit being now given, hee would have us converse with the spirit, and these spirits, in a more invisible way: As also the Church being now confirmed by God, needs not those visible, and sensible confirmations, as formerly, which is the reason also of the ceasing of miracles, they were appropriated to the laying of foundations, both of the law and the Gospell, we walke now in the vertue of these apparitions, which were of old and in the power of these miracles, and besides wee have faith enableing us to converse with the Angells in a way more spirituall: So much for the apparition of Angells.

First from the immutability of the Angells, you see the reason of their indurance, nothing can destroy them, but God immediately, and God will not, the same reason is for the soules of men, for they as the Angells are not produced out of matter, are not compounded of matter and forme, but are pure substances, created and infused by God immediately, and so not subject to corruption: And for glorified bodies, when they shall have put on a celestially forme, *this corruptible shall have put on incorruption*, this passive principle by which they are corruptible shall be destroyed, they will then be in the same condition of the Angells, incapable of fading or alteration.

From the apparition of Angells, see the care that God hath had of his Church in all times, *Hee hath not left himself without witnessse to the world, in that hee gave them raine and fruitfull seasons*, nor to his people, for hee hath given them the apparitions of Angells and invisible substances.

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2. Secondly, learne the dignity of saints that have had the Angells to be their ministers, and so farre as to humble and debase themselves to take up shapes, that were not their owne, Heb. 1. 14. *Are they not all ministering spirits, &c.*
3. Thirdly, consider the meanenesse of mans nature in respect of the Angelicall, wee cannot beare apparitions scarce in our owne shape, but out of it in any higher wee are confounded.
4. Fourthly, see the blessednesse of our conditions, wee shall be as the Angells, as little depending on Elements and outward things, the more wee can frame our selves to this independency of living now, the more raised wee are, it is good to have our happines in few things, and to be easily able to quit the rest.
5. Fifthly, admire not bodily beauty, you see an Angell which is a creature, but one degree above us can frame beautifull shapes, which shall be acted and moved and within a while comes to nothing, and this beauty of our bodies, this Elementary beauty, this mixture of whit and red, is almost as perishing, a little blast of sicknes, a little undue commotion of the humours renders it also nothing.
6. Sixtly, see the great love of the son of God in his apparition, who though above Angells, as being their creatour, Coll. 1. 16. *Though hee were God blessed for ever,* yet did not abhorre our nature, but as hee tooke our nature and not that of the Angells, so hee tooke it up indeed, not in shewe, as the Angells who troubled not themselves, with the heaviness, indisposition, and vildenesse of our bodies, but Christ so tooke our nature, as he subjected himselfe to all our naturall infirmities, and to have as wee, a vilde body.
7. Seaventhly, by the frequency of the former apparitions

tions of the Angells, you may know they are not idle now, although wee living by faith have not such a visible converse with them as formerly, but as miracles are ceased, so are their appearings ceased, but not their workings though their converse be not so sensible, yet it is as real: But of that in another place.

So as the fifth thing will be to consider about the administrations of Angells to us, and the deputations they have from God concerning us.

And first, wee must know that the doctrine of the Angell Gardians hath bene exceeding antient, not onely amongst the Christians, but the heathens also, who drew much of their knowledge from the Scripture, and they thought that every man had his Angell, which was his *Genius*. Hence are those phrases, *Invitâ Minervâ, & contra genui facere*, that when their Angell or *Genius* inspired them one way, they would do acts notwithstanding contrary to such inspirations, and to their *Genius*. 1.

Secondly, some, not onely Philosophers, but Christians have thought that every man good and bad, was under the guidance of a good Angell, which to the reprobate was an aggravation of their finnes, but it is cleare that the tutelage of the good Angells, belongs onely to the elect for so it is, Heb. 1. 14. *Are they not all ministring spirits, sent forth to minister to them who shall be heires of salvation?* Exclusively, that is, to them and no others. Els hee would not have made it a priviledge, and prerogative to the faines, but given it in common rather amongst men. So Psal. 91. 11. *Hee shall give his Angells charge over thee*, but to whome? ver. 9. *those which make the Lord their refuge*, so that it is cleare, for them and for no others. 2.

And it doth not hinder, that this was spoken immediately

diately to Christ, for so are all the promises which concerne the elect, they are made, and made good first to Christ, and from him as a head they descend to his members.

3. A third consideration will be, whether every elect person hath a particular Angell deputed for him, or whether all indifferently serve all: Not to trouble you with the dispute, some incline rather to the negative, because they thinke it is a derogation to the goodnes of God to his people, who gives them the heavenly host amongst them and to them all, for their use and protection, but neither doth this satisfy mee, nor their answere to the places alleadged, for the former opinion, but before wee proceed further I affirme:

That it is probable that every elect hath his proper and peculiar Angell deputed as his keeper and companion, yet so as extraordinarily many may be sent to his ayde, for proofe of this Math. 18. 10. *Take heed that you despise not one of these little ones, for in heaven their Angells doe alwayes behold the face of my Father which is in heaven.* Wherein seemes to beheld out plainly the particular guardian-ship of Angells, for hee saith, *their Angells*, that is, their particular Angells, els hee might have said the Angells, which are not onely their Angells, but the Angells of all the elect with them, so as hee seemes to have meant their particular Angells which were deputed to them as tutors and keepers, which because it was a thing so honorable to them, they ought not to be dispised; the *Antients* were of this opinion; and therefore Ierome sayes upon this place; It is a great dignity of foules that every one from his nativity hath an Angell delegated for his keeper. Also Acts 12. 15. when the company with one accord affirmed that it was Peters Angell, that knocked, as a thing

thing notorious amongst them that men had their particular Angell guardians; And from this opinion amongst the Iewes arose that received and common opinion among the heathen, that every one had his Angell or *Genius*: Now no man affirms or need affirme that upon occasion there are not more then one deputed to the service of an elect man (which may satisfie them of the other opinion) for many Angells carried Lazarus into Abrahams bosome, and the Angell of God rejoyce over one sinner that repents: Besides more Angells then one brought Lott out of Sodome. As for the answere out of that place of Peter, that it might be one of his Angells, that lookes like an evasion, nor seemes it any derogation, but an honour to the saints to have their particular Angells, so as wee doe not limit them to one, in all cases; About this there are some other questions mooved; As when this Angell Guardian begins his charge, whether when the child is borne, or baptized, or afterwards. There is no reason why the beginning should depend upon Baptisme or any ordinance; for the other if one would argue it there might be more question, I should rather thinke that the Angells begins the execution of his charge, as soone as the soule is infused, for though the child be a part of the mother, yet it hath a distinct being of his owne, and is a person consisting of soule and body: Againe some consider whether the Angell keepers doe ever leave men or no with whose Guardianship they are be trusted? Certainly never totally, for as our adversary the divell goes about seeking whom hee may destroy, so our Angells intend their worke, of preserving and keeping with all diligence; But as God leaves us that affliction or sin may follow: So may the Angells of God also, which are his messengers and

ministers, they may withdrawe for a time of affliction and the like, and returne againe for our advantage: for the keeping of the Angells is nothing els, but a certaine execution of Divine providence concerning us; Now God never leaves us, therefore not the Angells, But they are often with us as Phisitians are with those who have filthy ulcers, they stop their noses, & administer the medicine, so doe they, our vanity & sins extreame-ly offend them, as it doth God, yet their obedience to God and Love to us, keepes them steddily to us, though in our ill waies, wee are no waies pleasant to them, but *They shall alwayes beare us in their armes*, as Psal. 91. that no evill befall us.

Qu.

The next Question as an Appendix of this is, whether Provinces, or Communities have their Angell Guardians or no: It is very probable they have, as men their particular guardians, and yet the concurrence and assistance of more as they need, that place of the 10. of *Daniel* is famous where mention is made of the Prince of the Kingdome of Persia, and of the Prince of Grecia, and of Michael their Prince ver. 20. 21. and ver. 13. *The Prince of the Kingdome of Persia withstood him, but Michael their Prince came to helpe him*: Upon this place so cleare Ierome, and all expositours agree, that there are Angells deputed to the care and protection of *Provinces & Countries*, some other places are brought, but this cleare one shall suffice; The same reason also might be given for Churches which are Communities very deare unto God; The fathers were of that minde, and many bring those places of the *Revelation* to the Angell of particular Churches, as of *Ephesus*, &c. which they understood of the Angell Guardian; I will not dispute that, but that place of 1. Cor. 11. 10. might mee thinkes as probably be urged, where the women were to have
power

power over their Heads, because of the Angells, in which place certainly the *Angells*, not the Ministers, are meant. And me thinkes it is *pro ratio* or an argument rather from the lesser to the greater, God doth take care for oxen, saith Paul, then much more for Ministers; So doth God give such honour to *Provinces*, then much more to Churches, which are Communities much dearer to him, but I shall not enlarge this now particularly.

Wee will now speake of the reasons, why God useth this ministry of Angells towards us.

If you aske in generall why God useth the ministry of Angells? It is for his owne glory, hee hath creatures about him fit for his service, *Dan. 7. 10.* there is a brave Court, *Thousand, Thousands minister unto him, and ten thousand times, ten thousand stand before him.* Qu.

But if you aske, why God useth this Ministration and Guardianship of Angells, towards us? Qu.

Hee doth it first to preserve that Eutaxy that good order, which hee hath put into things, as thicker bodies, and more inferiour are managed by more subtile and powerfull; So the Bodies of the Beasts by a spirit of life, and irracionall spirits by racionall, as Men governe Beasts, so by the same reason of proportion, the Angells which are invisible spirits, and are all spirits, have an influence upon men, which are partly spirits and partly bodies. Thus the Fathers, all visible things are moderated by invisible, which what can it be els under God, say they, but the Angells and spirits of just men, because things must be governed by that which is higher and purer then it self; So that as God in respect of the earth and fruits of it, places the Heavens next him, *I will heare the Heavens*; So in this subordination, Angells comes next to have an influence upon racionall creatures. Ans. I.

Secondly,

2. Secondly, God doth it for our very great comfort and consolation, what a happines is it that a haire of our heads *cannot fall to the ground without Gods notice, that they are all numbred, that God knowes and mindes all our wayes*; but now when God shall raise up such powers for us, when wee see the chariots and horses, this addes to our courage and assurance as it did to Jacobs, God *hath said hee will never leave us, nor forsake us*: But when wee see corne and wine, when wee see him compassing us about with meanes sutable to our necessities, this confirmes us, as being a helpe proportionable to our neede, wee see our good and our desires, not onely in the remote cause, but in the next and immediate. God hath formed the Angells, for the effecting many great workes about us and upon us, though wee little consider it; now when wee see mighty creatures, fitted for those services, wee ought to have strong consolation, but the Angells are framed ministering spirits, Heb. i. 14. God indeed doth all things, yet hee speaks by men, and teacheth also by his spirit, & there is a forme above men, Angells, which hee useth also, they *bear us in their armes, and pitch their tents about us*, and doe much for us.
3. Thirdly God useth the Angells for their good and honour, whom hee vouchsafeth to use as fellow-workemen with himselfe and his son; this was Pauls honour that hee wrought together with God; Now the Angells which are deare to God are used in great employments, as God is wont to serve himself of those hee loves to some employment or other.
4. Fourthly that there may a love and acquaintance grow betweene us and the Angells, with whom wee must live for ever, and whom wee must be like: Now love growes by mutuall offices, as is seene in the love of mothers to their children, which increase by fostering and tending on them.

Its good to be a Saint, that yee may have the tutelage of Angells, *This honour have all the saints*, and none but they.

Corol.
1.

The wicked have no Angells to looke to them, to take care of them particularly, though they may fall perhaps under some generall charge and care, as they doe also of God, that they may be preserved to their condition. God takes care of them so farre, and so may the Angells, but they are properly Guardians and ministering spirits to the saints, they are particularly ministering spirits *to the heirs of salvation*.

Its good to be a Church for the same reason, there being to Churches a superadded deputation to that of Saints, for to Churches also Angells seeme to be destined, to which purpose that place mentioned before is not inconsiderable, 1 Cor. 11. 10. *because of the Angells*, on which place Peter Martyr sayes, wee ought to thinke that they have a care of our Churches aswell as of the Iewes, for sayes hee, it is said Dan. 12. that Michael the Prince stood for the children of Israel, and that this place is meant of the Angells and not of the Ministers, you have also the authority of Calvin, who observes the word Angell is never appropriated to Ministers, without some addition, as *to the Angell of Ephesus*, &c. besides

2.

There would have bene more reason to have said, that the women should have had power of their heads in respect of their husbandes, or the whole congregation, then the Ministers onely, and to improve this further, let this consideration worke upon you, lest the Angells be provoked to withdraw, as I told you they would, this is common to Churches and Christians both, for as the holy Angells rejoyce at the conversion of a sinner, and in our right order, so

they are offended and chastice according to their commission given them from God, when wee doe otherwise.

3. Thirdly that since the happines of these blessed Angells lies in working as it doth, for it was given as one reason of their charge, *that they might worke with him*, so ours also, and though the services wee are imployed in may seeme much belowe us, yet if they be Gods, and in reference to that order hee sets in the world and much more, if they be in order to the saints and their good and advancement, then be not ashamed of the services which Angells performe, and be not weary of working which is the best improvement of the holy Angells.

4. Fourthly let us so walke both as Christians and members of Churches, that the Angells may discharge themselves of their worke with joy and not with grieve, for that will be unprofitable for us.

Thus you see in generall their charge you are fairly weited on, you have particular Angell Guardians, and in case of need you may have whole legions.

Next wee will come to consider of their power over our bodies and mindes, where it will be requisite to consider first of the knowledge they have of things, after of the exercise of their power, and then proceed to the evill workings of the evill Angells, which is that principally intended.

Wee have already made this corrolary, that wee should so walke as the Angells might discharge themselves with joy at the last day; But that which seemes to be the proper use of the foregoing point, is, that wee should leade heere Angelicall lives, if the Angells guard us and accompany us, wee should favour of their converse: Men are knowne by their company, they

they are not idle attendants, such as great men have for a parade and a shew, nor is their speciall influence upon our outward man, as wee shall shew hereafter, mee thinkes wee should not keepe such company in vaine, but should favour of a spirituall abstracted communion, that as they tooke bodies to themselves in their apparitions, not for any pleasure they had in them, but for our need; so wee should use outward and bodily things for the needs of the bodies, and should please our spirits and the good Angells with whom wee converse, and who are about us, by gaining ground, as much of the flesh and corruption as is possible, and bring the body as neere as may bee into a spirituall frame by possessing it in sanctification and honour, and by making it serviceable to our minde, using it, and not being used and commaunded by it; This will gratify the good Angells which the Scripture expects at our hands, 1. Cor. II. 10. But this onely by way of addition to what was said before.

That wee have next to speake of, is the power of the Angells, then, how it is excercised and put forth towards us.

And because a great peece of their abilitie lies in their knowledge, wee will consider that:

That they are indued with an excellent knowledge, as being the highest of all intellectuall creatures, is without all question, and will appeare in considering what their knowledge is.

And first Austen and the school-men, which follow him, give unto the Angells a knowledge which they call *Cognitio matutina & vespertina*, a morning and evening knowledge, or a day or a night knowledge.

They call that the morning knowledge, which respects the things in its cause, and that the evening

knowledge which respects the things in its effects, the one is a cleare knowledge, the other obscure.

So as the morning or cleare knowledge is, that by which the Angells see all things in the worde, that is in the sonne by whom they were created; The evening or darke knowledge, is that by which they see the same things in themselves or in their owne natures.

As the knowledge of a line or circle, by a Mathematicians description, is a right knowledge in the beauty and proportion of it, but the knowledge of it as made in the dust, is to know it with many imperfections.

But the knowledge of the Angells may be distinguish't either into a naturall knowledge, of which in a great measure the good and ill were partakers, for so it is said, that some stood in the truth, and others fell from the truth, Joh. 8. 44. *Hee was a murtherer from the beginning, and abode not in the truth.* Therefore there was a truth and knowledge which some adhered to and some not.

2. The second is by revelation, so to the Angell in Daniel was revealed the mystery of the 70 weekes, so the Angell revealed to Iohn the things hee knew not before, and of such things are they the messengers to the sonnes of men.
3. A third is by experience, so they see the manifold wisedome of God in the Church, and this is of great use to the good, and evill Angells, for the same way men have to grow wise they have also.
4. A fourth is a supernaturall knowledge, with which the elect Angells were indued, not in the creation, for then it would have bene a naturall knowledge, but afterwards: And this answers a great objection, why some Angells stood and some fell, when as they all sawe

sawe God; and, I have formerly in another discourse affirmed, that when wee shall see God face to face, it will be impossible to sinne, or to turne away from that vision. The truth is, the reprobate Angells never saw God, as the elect did, for the will of the good Angells would never have bene firmer, if their understanding had not bene other wise enlightened, for it is the light of the understanding that hath the great influence upon the will, as wee see, so wee effect and moove. Now of the elect Angells it is said, *that they alwayes behold the face of the Father*, which of the reprobate is not said; now yee know what it is to see God face to face, that is, to see him evidently, clearly, as hee is to be seene, without a straitened and modiflicated vision, which is the great happines of men: You see now what kinde of knowledge the Angells have, the last of which, namely supernaturall, was peculiar to the elect Angells, and stood them in such steade as it kept them from falling away, when others fell to their owne perdition.

If you aske mee how, or in what manner the Angells know? Wee must consider, how wee our selves know, wee know a thing as wee see it, for the eye of the body hath a kinde of resemblance to the eye of the minde, now to seeing there is required first a power of seeing in the eye. Secondly a light through which wee see, if the eye be blinde, or there be a hurt or wound in it, that there be not a facultie of seeing, you see not though you have light, and there must be light aswell as an eye, or you see not neither. Thirdly the species or image of the thing you see, this altogether makes vision; So in the understanding there is in like manner the power of the understanding, by which wee are made able to judge, then a light by which the minde is enlightened to perceive its object, and then the species

or image of the thing, out of the understanding, by which the thing is made present to the understanding. The two first are common to us with the Angells, to wit, the power of knowing, and the light by which wee know, they know more, but the way is the same. The question is onely of the last whether they understand as wee, by species or images received from things or otherwise; It is certaine they know not all things by their owne essence, as God doth, for God containes all things in himselfe, and is himselfe the likenes and copie of all other things, and therefore knowing himselfe as hee doth most perfectly, hee knowes every thing, els of which hee is the copie: Somethings they know by their owne essence, as the eye sees the light by it self, not by any image of it; so the Angells know themselves, by their owne essence, but of things without them, they know them by species, and representations not which they take of from the things, but such as are put into them, by God; Wee take of the image of ~~the~~ first by our outward senses, as the eye takes of the image, of what ever it sees, then by our fancy, and lastly wee forme a kinde of intelligible species futable and proportionable to the things wee would know: But the Angells, which have not either outward or inward senses, have not this way of knowing things, and therefore know them by species put into them by God.

One thing more is considerable, that is, whether the Angells know by reasoning and dividing and compounding as wee know, by drawing consequences, from principles already acknowledged.

It is certaine they apprehend things quickly, as appears by the comparison of a learned and wise man, with

with one who is not ; give a wise man any ground or principle, hee will make out of that many conclusions : So in matters of numbring and account; an accountant will tell you that in a quarter of an hower, that another would be a day about. And though they doe know things by the effects, and by reasoning, yet it is with that quicknesse and certainty, that our greatest understanding is darknesse to it.

Another question is whether the Angells know particular things, and what ever is done heere ?

First, it is granted that they know one another so as there is no Angell in heaven, which is not knowne by his fellow ; Without which they would not enjoy one another, and so not be lesse happy : Even as wee shall know the enumerable company of Angells, and the spirits of just men, nor is there any Divell in the ayre, or seas, or under the earth, which the good Angells know not, for how could they els resist them, on our behalfe. 1.

Secondly, it must needs be granted that the good Angells know not onely the severall kindes and species of things, the humane nature, and all the kindes of creatures in heaven, and earth, and sea, with their properties and natures perfectly and exactly, (for men in a great part know these things, how much more powers so much superiour) but also they know particular things, that as God knowes all things by one image and likenes, which is his essence, (which is the efficient, finall and exemplary cause of all things,) so the Angells by those many universall species, which are put into them by God, know not onely universall, but singular and particular things, for as any thing is more raised, and excellent, so it hath its strength and power more united, and is more efficacious, and therefore 2.

fore with their understanding onely by the universall species of things put into them by God, they know those things, which men take in, by their many senses, outward and inward, to wit, particular and singular things.

But now whether the Angells know all the particular actions, what ever is done, said, or suffered, is more questionable; Of those committed to their charge there is no question, but to affirme so of all, and all at once, were to intrench to much upon Gods priviledge, to whom and to no other all things are open, and naked, there is to much of infinity in that.

As for our thoughts, affections, and desires, they know them either by revelation, or externall signes. For God is onely the searcher of the hearts, *Thou onely knowest the hearts of the children of men.* But they are extremely ingenious in guessing, if Phisitians, by the pulse and temper can tell your affections and passions, as that you are in love or take care, if a wise man, or an acquaintance can do any thing this way, they much more.

Corol.

1.

First observe that in this vast compasse of the Angells knowledge, and the severall kindes of it, it was supernaturall knowledge that stood them in the greatest stead, the other perished with them, it was the beholding of the face of God, that filled them and possesst them, that tied them fast to God, that wrought effectually upon their wills, the other Angells that had all the other sorts of knowledge in the largest compasse of it, carried it to hell with them, and the same difference of naturall and supernaturall light, is seene amongst us every day; why doe the poore receive the Gospell and Christ, *in whom are hid all the treasures of wisedame and knowledge*, when the wise and knowing

knowing men cast it far from them ; Its certain this is the greatest wisedome in the world to take Christ, to make sure of another life, this is wisedome, and every other thing in comparison, is folly ; but whence hath this poore man wisedome and others not ; but because they see nothing of God after a supernaturall way, they see God in a proportion, as the divells saw God before the fall; there wants life, there wants fire, there wants a touch in what ever they see, that would improve all, that would render all the rest efficacious : The same sermon that speaks to the reason onely of one man, speaks to the heart and conscience of another : It is a goodly picture to others, but it wants life, they looke upon it with pleasure ; but they will never fall in love with it ; They will never espouse it, or as wee told you, they see the circle in the dust, but the beauty and proportion, which is the tempting thing, that they see not ; Pray therefore for supernaturall light, that will improve all the rest, and all the rest without it, will but helpe to render you inexcusable, and so leave you.

Secondly, see the ground of the firmenesse of your condition in the next life, you shall be as the good Angells, you shall see the face of God, and then you are sure, your eyes nor hearts can never turne away from that vision. 2.

Thirdly, yee shall know what they know, and as they know it, whence you see what raisedned of your conditions will bee. 3.

Fourthly, see how exceedingly you are exposed to the knowledge of the Angells. 4.

Now having considered of the knowledge of the good Angells, in which a great part of their ability lies, wee come to speake of their power, and first upon corporall things. E. It

It is certain they can doe any thing which nature can doe, either mediately or immediately; for example, They can moove the heavens, they cannot make them stand still, for that is against nature, they can kill men, but they cannot raise them from the dead.

Miracles they cannot worke unlesse as Gods instruments, as in the mooving of the water in the poole of *Bethesda*, and gathering together of the dead at the day of judgement.

God onely doth wonderfull things: Now a miracle is not that which is against the order of some particular nature, for then the flinging of a stone upwards were a miracle, but that is a miracle which is against the order of nature in generall, as if a stone of it self should moove upward, without any force or draweing.

So as the dividing of the Red-sea was a miracle, and attributed to God onely, but the killing of the first-borne was none, and therefore attributed to an Angell; So the standing still of the Sun was ascribed to God: But the victory they got Ioshua 5. 15. to the Angell.

Againe, they doe some things immediately, as the killing of the whole army of Senacherib, and bringing Peter and the Apostles out of prison. So they can moove all corporall things almost in an instant; they can stirre tempests; moove waters and windes, but other things they cannot doe immediately, as generation, &c. Nor can they do any thing as God, properly in an instant, and at their becke, as God and Christ, but either by locall motion or naturall medimus, though with an inconceivable dexterity, and quicknes.

Lastly all this power is subjected to the will of God, for so yee have it, *Blesse the Lord all yee Angells which are mighty*

mighty in strength, which do his will, Psal. 103. so Thy will be done in earth as it is in heaven, that is, as it is done by the Angells; So God sent his Angell and delivered Peter, Acts 12. 17. so saith Christ, Could I not have asked my Father, and hee would give mee 12 Legions of Angells? For their power over us, over our bodies, it is the same which they have over other things bodily. As for our outward senses they have great power over them, and that either by forming new objects, so in the 2. Kings 7. 6. The Lord caused a sound of many horses to be heard, by the army of the King of Assiria, which put them to flight. So the Angells tooke fiery bodies, 2. Kings 6. 17. The mountaines were full of horses and chariots of fire.

Againe, they can make such a commotion of the humours, within our bodies, that many things may appear without which are not; They can also shut up the senses, as to the men of Sodome, Gen. 14. who were stricke with blindenesse.

As for the internall senses, to wit, the fancy and imagination, they have also a great power over them, as appears by their appearing in dreames and visions; for in sleepe, our externall senses are so bound up, as wee discern nothing by them; now wee being awake can by an act of our owne wills stirre up the memory of things and provoke our fancies, to the apprehension of things past. An Angell therefore can doe this much more, for what an inferiour power can doe, that a superiour can much more doe. Doe wee not see impressions in our fancy of things wee thought wee had altogether forgotten, which certainly is done by the Angells good and bad, which can make compositions of what they finde there, they cannot put in new ones, but worke upon what matter they finde.

As for their power over our understandings, and wills this to mee is evident, that the great workes they have to doe upon us, is upon the inward man, and that being ministering spirits, their ministrations are spirituall, and as the Divells, who though they doe some things to our bodies, doe ever infect our spirits; so the good Angells much rather apply themselves in their ministrations to our spirits, but to shew how they can operate upon our understandings and wills, wee will first lay this downe.

That God can onely, effectually enlighten the understanding, and determine the will, hee can bend and turne, and forme it, which way hee pleaseth; But the Angells can speake also, to those pure spirituall parts, & their speaking carries a power with it, though God onely determine: First as one man teacheth another, so the Angell spake to the blessed Virgin, by apparition, by voyce; Sometimes by voyce without apparition, sometimes by writing, so to Balthazer by writing upon the wall, but they can invisibly also enlighten us, as appeares plainly in dreames, for so they spake to Ioseph in a dreame, Math. 1. and to many others; Now there is the same way and the same reason, of speaking to us waking and sleeping: To understand this, (and heerein the ministrations of Angells to our spirits will appeare) wee must conceive first, that the phantasmes of things, received by the outward senses, are kept, and preserved by the inward senses, or its organ; and instrument, as the species of sounds, of shapes, or what ever els: Secondly that these phantasmes so kept, may be so mooved, by some extrinsecall thing, as they may move the fancy, and provoke it to represent and conceive more things and divers, which neither appeare, nor are at that time percei-

perceived, by any sence, this appeares evidently; Wee can sit in the darke, where wee heare and see nothing, and multiply a fancy in *infinitum*, by an act of our owne will: Also without our will, this often appeares, as in dreames. Now this inlarging, alteration and composition, must be by some motion of the subject in which these fancies are, as also by a certaine motion of our humours, and spirits. The fancy or imagination is stirred up to the making of various apprehensions and representations of things, this wee finde in dreames which follow often the temperature of the body, as appeares to every man, that hath in the least observed himselfe; Also in sicknesses, which altering the bodie and the humours, and so troubling the fancy, begets strange fancies, and makes dreadfull, and fearefull representations to us, sometimes extreamely foolish, as that which falls out as it were by chance, and by an undue jumbling of things together; Now this know, as wee saide before, that what ever an inferiour power can doe, that a superiour can much more doe, such fancies as befalls us (as it were) by chance, as in dreames or sicknes, by casuall, inordinate, or naturall motion of the humours, that the Angells especially the good can most orderly and most efficaciously move, because they doe what they doe from will and counsell, and know exactly how the spirits and humours must be mooved, that the phantasmes may be conveniently applied to some conceptions or apprehensions, most accommodate and fitted for the knowledge, of what truth they would suggest.

Againe an Angell can remooove the impediments of apprehension, as it lies in any commotion or perturbation of the spirits, or the humours, an Angell can helpe it, and the impediment shall cease, or if the organ

be to much intended, an Angell can in a great measure accommodate and **R**elieve it.

Now of how great moment this is, to the enlightening of our understandings, and mooving our wills, all men know, that have minded, that the understanding receives things by the mediation, first of the externall senses, then of the fancy, of which the memory is the treasurer, so as all comes in to us this way, so that to mee heere is the difference, betweene the converse of men and Angells, men can speake to our understandings by the mediation of our externall senses, Angells which are spirits goe a neer way to worke, and speake to the internall, first of all, making such compositions there, as the understanding presently takes of, and reades what is written; As on the other side, the understanding imprints much upon the fancy what it conceives, there is such a neere relation betweene the body and the minde. Besides this way of writing in our fancies, almost what they will, and so speaking to us, by which they represent objects to our understandings, and our wills which often take and moove us (as the objects of truth, or the appearance, hath a great power upon the understanding, and the object of good upon the will) besides this, they can moove those sensitive passions which are in us; Anger concupiscence, which often moove us to chuse, to command, to will, and like *Sophisters* deceive us with the colour of good, as wee finde by experience, and see in Peter and David, and all the Saints.

Corol.

I.

First consider how great a knowledge the Angells have of us, how great an advantage upon us, there is such a linke betweene the body, and the minde, that to be well acquainted with a mans outward actions, to have a perfect experience of a mans discourse and actions,

actions, is almost to know him all; But how many inward motions are there, which never come to the view, how much boyling of the blood, to lust, to revenge, that never appears in the face, that the Angells know by beholding the interiour fences, much more apparently then wee see it in the face; Besides if it come to guessing what was the meaning of such a looke, such a motion, such a blush, such a paleness, there wisdom heere helps them exceedingly, so as they are rarely deceived, besides that as our thoughts are more in the fountaine then our actions, so the impression upon our fancie is greater then upon our face, which our feare or wisdom often keeps in. Thus much for their knowledge and sight of us, which you see how great it is: Then for their power upon us, almost what can they not doe upon our bodies, upon our fences outward and inward, upon our mindes, for by the meanes I have told you, what is it that they cannot communicate to you at their pleasure, speaking to the inward fences, and causing the understanding to reade of, what they there compound, and no time is free sleeping and waking, they can come to you, when the fences are bound up, as in dreames, they need not fetch the compasse of our eares, and eyes, that wee are faine to doe, therefore our communion is exceeding great with the Angells, both good and bad; For (believe it) they having such a price in their hands, will not loose it on either side, the Divells malice will not suffer them, nor the good Angells love and duty, will not suffer them to be wanting to their abilities, *Hee maketh his Angells spirits, his Ministers a flame of fire*, this say some is with relation to their workeing toward us, both in lightening and heating; This is therefore first by considering the advantages they have upon

upon us, to consider how great and intimate our converse is with them; secondly to consider this notwithstanding, that wee give not that which is Gods due to the Angells, though they be *the beginning* of his *creation*, for first God onely knowes the heart, even our thoughts asfarre of, the Angells onely as I have told you.

2. Secondly for working upon us, as all they doe is under God, and in fulfilling his will, which is the law and rule they moove by, so they cannot put in new species of things into the fancy, and such as the senses had never any knowledge of, though they can make many compositions and deductions, almost to the saying of what they will, yet their ability stretches not to the putting in of what was never there before, as to make a man borne blinde, dreame of coulours and their difference, therefore,

3. Thirdly, take heed of receiving ill impressions by your eares or your eyes, or any way, if an ill man tell you an ill story once, the Divell will tell you it a thousand times, it is a great happines to this purpose not to know ill: And on the other side, keepe your selves in such a holy frame, as may provoke the good Angells to converse with you, wee love to speake where wee are like to finde intertainment, and so doe they and receive good images and impressions of things, that they may have matter to worke upon, for as I told you they cannot make a blinde man dreame of coulours.

Lastly for your soules sake keepe your body in a good frame, that the humours of the body be not armed against you, to lust, and anger, and revenge, but may be fitted for spirituall converse.

4. Fourthly feare and please God, who gives bounds to
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the most raging elements, water, and fire, and to the most mighty spirits the Angells, for they are his messengers, they doe his will; if you receive any good motions or inspirations, by the Angells, any thing of comfort, it is God that doth it, hee commaunds that creature aswell as any other to give downe its milke, therefore let him have the praise, and if now you will offer a sacrifice for this, offer it to the Lord, for so saith the Angell himself, Iudges 13. 16. Revel. 19. 10. *Worship God* (saith the Angell to Iohn:) *see thou do it not.* The Angell had revealed great things to Iohn, and hee would have worshipped him, but saith the Angell, *see thou doe it not.* Also 14. Rev. 7. *worship him saith the Angell that made the heaven and the earth, and the sea and the fountaines of waters.* But

Fifthly, love the Angells and gratify them, for they love you and are mightily advantagious to you, they love us much without all question, for their wills are as Gods will, and hee loves us and they know it, as being deputed by him to minister to us: And as they themselves love God above all, so they love us as themselves, which is the next commaund, for wee are their neighbours, they are very neere us, and wee shalbe much neerer hereafter when wee shalbe with them, and be as they are. 5.

Lastly, wee may see their love by its effects. First by these workes for our good, they worke in us and upon us, and then those effects of love, they rejoyce to looke into the good things prepared for us. 1. Pet. 1. 12. *which things the Angells desire to looke into,* and as the holy Spirit is grieved when wee sin, so are the Angells also, as appears by their contrary affection of rejoycing at our good, and conversion, for then the *Angells of heaven rejoyce.* And therefore the Psalmist pro- 6.

vokes the Angells to praise God , for his mercies to himsefse and to us , and by the same reason that wee hate the Divell , and resist him , wee should love and gratifie the good Angells : They hate God , they hate and tempt us , the others doe purely and truly the contrary , let us know these spirits , and grow into a greater league and familiarity with them , let them not have lesse of our love , because they are spirituall and invisible , for that inables them to doe us more service, and so is God, whom wee love most of all.

In this tract of Angells , that which most immediately and particularly reacheth my intent , is to shew the power they have over us , especially over our spirits , and the way they have to communicate themselves according to their power, especially to our spirits , which wee have done already , though other things as a foundation , and in order to this were necessary to be knowne, and particularly that about the Guardian-ship of Angells : From that formerly delivered wee deduced severall corrolaries both from the knowledge of the Angells , and from their power of communicating it, to all which wee shall onely adde this further.

That they have not this knowledge and power in vaine , but according to their talent entrusted with them , they lay themselves out for our advantage , as concerning the outward man , so especially and above all , in relation to our spirits and inward man, tacitely and in a spirituall way communicating themselves to our spirits, suggesting good things, and provoking us to our duties in holines and obedience.

- i. This I proove, first from their power, what they can doe they doe , but they can communicate themselves to our spirits , and our inward man ; they
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can in a very great measure know our mindes and necessities, they can by the mediation of our fancies, and inward senses speake to us, almost what ever they will, therefore they doe it: The reason is cleare, for els they should not serve God with all their might. But wee told you before their obedience is the patterne of ours, therefore their love also, and wee proved also that they did love us exceedingly, because God loves us, and as being their neighbours, therefore wanting neither power to enable them to their duty, nor love to actuate that power, and ability, they are no way wanting to such a communion, without which as I have shewed they should neither make good their love to God, in serving him, with their strength, nor their love to us in doing us that good they are able to doe.

Secondly you may remember I told you, that they 2.
did formerly take up their shapes, not for their owne needs, but for ours, nor for ours to facilitate any thing they were to effect upon us (for they could have communicated themselves, as much to us without bodies as with) but for other reasons, as for the same, that miracles were of use in the infancy of the Church, and new establishment of religion, therefore what they have done, they doe, for their ministry ceaseth not though the way of their administration be changed: Now to instance, they have in a more open and visible way excercised themselves in communicating to us spirituall things, the law it selfe the rule of all our holines, and obedience, was given by the *Disposition and ministration of Angells*, Acts 7. 53. Gal. 3. 19.

Consider those places a little, if any thing was administered by God immediately, one would thinke the law was, yet heere it is plainly said, *ordained by Angells*, that is, the ministry of Angells was in it, perhaps

the voice that spake it was theirs, and so some thinke, for so Heb. 2. 2. *If the word spoken by Angells, was steadfast*, that is, the law, as for the Mediatour there mentioned, some understand it of Christ, others of Moses, but it is cleare that the law was promulged by God, by the ministrations of Angells, and that though God be said to speake those words, it is *Elohim*, that is, the word used respecting his office as judge and supreme, and therefore the Angell that before sounded the trumpet, now sounded articulately the words, and whereas the phrase is God, *spake, these words*, that is, but according to the stile of Viceroyes, who write in their Masters name, *Charles King*.

And often in Scripture the word or action of the principall Agent, is ascribed to the Minister Timothie is said *to save himself, and those that heard him*. 1. Tim. 4. 16. *And the Saintes to judge the world*, who are but Ministers and approovers, for Christ is the great judge.

Obj.

But God is so neere us, as hee should doe it himself, 1. Cor. 3. 16. *Know ye not that yee are the temple of God, and that the spirit of God dwells in you?* 1. Cor. 6. 19. *Know ye not that your bodie is the temple of the holy Ghost which is in you, &c.* These things are to be understood spiritually, (that is) wee are dedicated to God, as the Temple of God, and God is in us and among us by his spirit, there is no mention made of a personall union; so Christ Math. 18. 20. *Where two or three are gathered together in my name, there I am in the midst of them*; Yet notwithstanding hee is so neere us, hee doth not cease to teach us by the channells of ordinances. (Where by the way they administer no suggestion, but what is agreeable to the word of God, which was given by them, for they will not contradict the rule, that themselves administred, and if any other be suggested,

gested, it is from the other kinde of Angells:) To proceede the Angell revealed to Mary the incarnation of Christ according to the word Luke 1. And others in the same chapter preacht the nativity of the Saviour of the world, so Acts 1. they instruct the Apostles about the returne of Christ to judgement, according to the word, also that God is onely to be worshipped, Rev. 19. 10. And therefore Michaël contended with the Divell about the body of Moses, that it might not be found and worshipped: Not to be long, an Angell comforted Hagar, and admonished her of her duty, Gen. 16. So the Angell of the Lord comforted Paul, and all that was in the ship with him, Acts 27. So an Angell strengthened and encouraged Eliah to his worke. 2. Kings 1. 3. In a word what ever by way of instruction, of admonition, of incouragement, they have done in a way more visible in the infancy of the Church, that they doe not cease to doe now, because their ministry remains, though the way of their administration, for reasons formerly mentioned, be altered.

A third reason perswading you to this may be that which the Divells doe on their part, they administer to our spirits most of all, their apparitions being almost as seldome now a dayes as of the good Angells, they goe *about like roaring Lyons, seeking whom they may devour.* Their nets are alwayes spread, they tende their snares alwayes, not so much for our bodies as our spirits, as appears by all manner of spirituall temptations, carnall lusts are as much spiritualized by them as may be; therefore the good Angells do the like, for their power is greater, and their love higher then the others malice.

Fourthly from their commission, Heb. 1. 14. is proved their administration especially to the inner
man,

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4.

man, they are ministering spirits, and what kinde of administration that seemes to be, is excellently set forth Psal. 91. 11. 12. *Hee shall give his Angells charge over thee to keepe thee in all thy wayes, they shall beare thee up in their hands, least thou dash thy foote against a stone.* In this place the Angells are compared, first to nurses, or mothers, that have a charge over weake and infirme children, to keepe them and to guard them.

To carry them in their hands is a Metaphor, and signifies a perfect execution of their custody, to have a speciall care of them, and therefore is rather exprest so, then carrying them on their shoulders, that which one carries on their hand they are sure to keepe; and the spaniards have a proverb when they would signify eminent favour, and friendship, they carry him upon the palmes of their hands, that is, they exceedingly love him, and diligently keepe him.

Least at any time, thou shouldst dash thy foote against a stone: Hee persists in the Metaphor; Children often stumble and fall, unlesse they be ledd and carried in hands, and armes; by *Stones*, are meant all difficulties, objections, perills, both to the outward and inward man, as Christ is said to take care of haire and sparrows, that is, of every thing even to a haire. Now wee know what this charge is saving that Zanchy addes also, the Metaphor of Schoolmasters, and sayes that wee are poore Rusticke people, strangers, but being adopted into the household of God, hee gives his most noble Ministers, the *Angells* charge, first of our nursing, and then of our education, when wee are weaned to instruct us, to admonish, to institute, to correct us, to comfort us, to defend us, to preserve us from all evill, & to provoke us to all good; And these Angells seeing that wee are so deare to God, that for our sakes hee spared

spared not his owne Sonne, takes this charge with all their hearts upon them, and omit nothing of their duty from our birth to the end of our life.

And the same Zanchy sayes, that there be three speciall heads of the Angells working about us, the first is to preserve us, so far as God sees it profitable for us, from all the snares and force of the Divell, that they should be a watch about us, they should observe all our actions and carriages, both private and publique, taking care that no evill befall us. Secondly not onely this but especially that they should take care of our soules teaching us good things, declaring the will of God to us, revealing the mysteryes of salvation, when hee pleaseth, taking care wee may be instructed in the law of God, which formerly they did in visions & dreames, as you have heard, now tacitely they admonish our mindes, and provoke us to good duties, to obedience, &c. Thirdly that in afflictions they comfort us, strengthen us, raise us, &c.

Bodin tells a story in his first booke of the history of Sorcerers of one who about the time of reformation of religion, desired much of God the guidance and assistance of an Angell, and from the 37 yeare of his age, hee had sensible manifestations of a spirit that assisted him, and followed him till his death; If in company hee chanced to speake any unwary words, hee was sure to be advertized, and reproved for it in a dreame in the night; if hee read a booke that was not good, the Angell would strike upon the booke to cause him to leave it: Also the Angell would usually wake him early and provoke him to prayer, and holy duties, hee was also ever forewarn'd of such accidents, as were to befall him, either for good or ill. Amongst others hee tells this particular story, that being to goe a journey by water, hee

hee was in extreame danger of his life, as hee knew afterwards, for some enemies of his, were resolved in the way to kill him, but the night before hee had a dreame that his father had bought him two horses, one red, another white, which caused him in the morning to send his servant, to hire him a couple of horses, which proved to be of the same colour red and whit, as hee had seene the vision in his draeame, although hee had spoken no words to his servant concerning the colour; many other things hee mentions, very strang and considerable, but I shall inlarge this story no further nor adde any more, for the illustrating of this point.

So that you see this made good, that the Angells are of a mighty use to us, especially in a spirituall way, and to our inward man, that their administrations is not changed, but the way of it onely.

Obj. But what doe wee leave now to Christ and the spirit, if you give to the Angells the worke of teaching and hinting spirituall things?

Ans. I answere, what will you leave to the Angells, if you take this imployment from them, you will say bodily administrations, and what will you take away that from Christ, whose care reacheth to our bodies aswell as to our spirits, and to a haire of our heads. Therefore you have no such division of worke to make as to give to the Angells a care of the bodie to preserve from dangers, and to Christ the charge of the inner man, if it be no prejudice to Christ that the Angells take care of our bodies, which is also his care, what prejudice will it be that the Angells should also have a care of our spirits, unlesse you thinke it be a worke to high for them, and such as they cannot reach, but the contrary to that hath bene showne already, and wee finde by

by woefull experience, that the Divells, whose power is lower then theirs, reach our spirits in their dayly temptations. But secondly I leave to Christ and the spirit the all in all, that is, the inspiration, the efficacy, and the blessing, for the Angells are but ministring spirits not fountaines, or heads of water, but cisternes and channells, it is Christ and the spirit that imploy the Angells, they give the blessing, and make effectuall what they doe: But you will aske what needs this administration, for Christ can doe this worke without them? I aske aswell what needs Ministers, preaching, Sacraments, but because these are Gods wayes of administration, his ordinances of which wee can give no account, hee useth this chaine, and subordination of which one linke toucheth another, 't is Gods good pleasure to communicate himself to us, by meanes, and ordinances, of which the Angells are a great part, being a great ordinance of God to us, as effectuall but more inward, and the reasons why God useth the Angells towards us, I have largely given you.

Now if one should be so curious to consider what is by the immediate inspiration of God, to wit, what is done by God immediately, & what may the mediation of Angells and other ordinances; were a search more nice then safe, as it would be also to distinguish what the Divell produceth upon us, by the mediation of our corruptions, or without them, though this latter may be more easily perhaps guessed at then the other, but there is no great use of it, and therefore wee will not amuse our selves, in giving an account of it; but this remains a sure truth, that they are of mighty use to us, and that the things communicated to our inward man, is ordinarily the administration of Angells.

Then fight manfully the Lords Battailes, you see

Coroll.

not onely the fountain of your strength, and the finisher of your faith, God and Christ, but all the intervening *Mediums*, the *Saints*, the *Ordinances*, and another great ordinance in this kinde, we have not so much considered, *the good Angells*, the chariots and horses should relieve us, as they did *Elisba*, and consider this in relation to your religious walking, and to your inward man, though you should want other ordinances, yet yee have the Angells, an ordinance to walke up and downe with you; in other things wee judge it a great matter to see the meanes, to have besides the promise the staffe of bread, and to other ordinances also they are an addition, and improvement, consider it also under this motion, that you may not be amased by beholding the Divell and our owne lusts, you have not onely God, and Christ, the Authour and finisher of your faith, but you have this meanes also, a spirituall substance proportionable to the other, ~~and~~ to contend with him in standing on ~~our~~^{your} side.

Secondly walke reverently in respect of the Angells even in your bedchambers, the presence of the Angells should hinder us from doing that which it were a shame and dishonour, to be found doing by men, and should restraine us even to our thoughts and fancies, which they have a great ability to discern and finde out.

Thirdly use meanes notwithstanding this ayde, the Angells will helpe you *in all your wayes*, Christ would put them to no more, and when you have used other meanes, then is their helpe most seasonable; so they came and ministred to Christ after his conflict, after hee had resisted the Divell, that is, then they comforted him, and applied spirituall consolations, and if to Christ, then much more to us, their administraction

tion will be but in and with the use of meanes.

So as wee see the consideration of those blessed spirits, is of a practicall influence, and is not onely for speculation, for what can be more availeable to us then to know all the channells and conduits through ~~which~~ *which* God conveyes himself to us: Therefore every ordinance is so pretious, because it is a veyne or artery to convey blood, or spirits from God, therefore wee should love them and reverence them, therefore wee converse with them, and study to know them, and finde them out, even the least peeces & circumstances of them, because they convey some thing of God, they are the pearles for which wee sell all wee have, to buy the field where they are to be found, they are our mines, our *Elixurs*, and our Philosophers stone, turning all they touch into gold; therefore let us value the knowledge of them as things necessary for us, and which have a great influence upon our holy walking.

And secondly let us apply our selves to them, as to the ordinances, and Ministers of God, using them reverently, sucking good from them, considering how wee may receive, what ever they administer, and because these are rationall, and living instruments, let us converse with them, as such, knowing how to speake with them, knowing how to gaine them, and winne upon them, which is by living their lives, that is, according to reason and the spirit, answering them in their motions, conversing with them after a spirituall way, assenting to what they say, making up holy conclusions with them and replies, which they will finde wayes to understand, aswell as the Divell, as wee shall heare afterward. And using things of sence as they did for ~~sens~~ *senses*, rather then their particular and personall satisfaction.

3. Thirdly let us heere see, how all the whole creation is serviceable to man, and reduceable to his good; The beasts and plants feede and cloth him; The sun and starres contribute to his being, food, and preservation, they gouerne the yeare for the fruit, which hee gathers, and they have influence upon the humours, and constitution of his body, the highest heavens is a house prepared for him, to rest him in for ever, after a short labour; one would have thought that if any peece of the creation should have escaped this ministry, it would have bene the mighty and blessed Angells, fitted and destin'd for the ministry of the almighty God, but behold them as farre engaged as any of the rest: *What is man that thou art mindefull of him, or the Son of Man that thou visitest him?* That is, with all thy mercyes and blessings; now then this man that is thus waited on, by the whole creation and by these mighty Angells, must either put himself into the Throne of God, and thinke that hee it is, to whom all these things doe homage, as to their naturall and soveraigne Lord, as to their utmost and highest end, and this by nature wee would faine doe: Or els hee must looke upon himself as a well paid servant, as a well fitted instrument for some excellent and ~~well~~ raised worke, and that what ever comings in hee hath, hee must consider them in order to his layings out and his receipts to his disbursments; Hee must consider the tract of obedience and the way of working to which all this chaine, and charge of benefite drive him, and must know that hee is the great accountant of the world, both for talents the meanes of working, and for wages the reward of working, and should be fitted from every administration about him to an answerable ministry in himself, with which hee is charged, both in a way of love and debt; and for instance

stance when hee knowes in this particular, that the Angells continually administer good things to him, instructing, teaching, admonishing him, inspiring him with good, comforting, strengthening him against the Divell, and his lusts, hee is taught not onely to receive willingly that which is so freely and advantageously administered, and to love that God bebove all, and then those spirits, that are at this paines, but hee is taught also to be good, to be holy, to be strong, to let them have their efficacy upon him, to be obedient, to make right pathes and steppes. The sun and the starres produce their effects upon the earth, why should not the blessed Angells and the blessed spirits have their effects upon thy heart?

Lastly since every ability and strength is for service, why should not wee aspire after Angelicall worke, wee have Angell Guardians, why should not wee be Guardians of one another, they teach us, why should not wee instruct the ignorant, that are below us either in knowledge or grace; They comfort and strengthen us, why should not wee doe the like; The way to have Angells reward, to see the face of God, is to doe the worke of Angells, those inspired by the spirit, are capable of Angells worke, aswell as of their wages. So you will improve this piece of creation to your use aswell as all the rest.

Wee come now to the second part of this Treaty that of the Divell, and the evill Angells, where in wee shall handle some things very briefly, and especially insift upon those things, which are in relation to their dealings with us.

And wee will consider them not as they were, for so their nature is common to them with the good Angells, but as they are.

If you aske, how they came into this woefull condition ! Certainly by sin, for they were not so formed by God; That they might sin, there is reason enough, in this that they were creatures, for what is it to sin, but to depart from that rectitude, which every thing ought to have, to passe your bounds to decline and erre from the scope appointed you, for Gods prerogative alone is to be immutable. That they did sin, the Scripture is cleere, for *they left their first estate*, Jude 6. *and they abode not in the truth*. And 2. Pet. 2. 4. *God spared not the Angells that sinned, but cast them into hell*. If you aske what sin this was that brought those blessed creatures into the depth of misery? the Scripture is not so cleare in that, some thinke it was pride, and rebellion against God, others thinke envy at man, the most probable guesse mee thinkes is, that it was their opposition to the great mystery of Godlinesse in the Gospell of Christ, who being to be made man, and the head of all the creation, that all standing, all restauration was to be by God man, in which the Angelicall nature was left out; this being in a great measure revealed as it is called Rev. 14. 6. *The everlasting Gospell*, decreed from eternity, though manifested but by degrees; those high spirits could not beare such a subjection, so Christ saith, *they abode not in the truth*, Ioh. 8. 44. especially of the Gospell, which is the greatest truth in respect of which Christ calls himselfe the *Truth*, and is called *the wisdom of God*, so saith hee, *I came into this world, that I might beare witnesse of the truth*; that is, this truth, which Christ sealed with his blood, now sayes hee, *hee abode not in this truth, but was a liar*; now what is that lye that Sathan sets up in the world, which hee alwayes speakes, which hee studies to perswade others to, it is this to debase the Gospell, and the saving of the

the world by God man, and therefore its worth observing that the summe of al heresies, are either against the divinity of Christ, or the humanity of Christ, or his office, to wit, that hee can contribute all things necessary to salvation, that his merits, his works alone, are enough: And in this respect Christ accused the Jewes, *you are the sonnes of your father the Divell, which stood not in the truth*, no more will you, sayes hee, but you lye as hee did: Now what was their lye, the very same, that Christ was not the Sonne of God, the Saviour of the world, and so the truth in which they would not rest, was the truth of the Gospell, which their father the Divell abode not in, and this is that truth which ever since hath beene the ground of the conflict betweene the good and evill Angells, and betweene the Divells, and the Saints of God.

See and tremble at the quicke worke that God made, 2. Peter 2. 4. *God spared not the Angells that sinned, but cast them into Hell*; hee might have dealt so with us, *the wages of sin is death*; How come wee then to live, how comes it that wee are on this side hell, whither sin would presently have hurried us, thanke God and Christ for it.

Secondly, honour, love and beleeve the Gospell, that is, the truth, the great truth, set up God and Christ greatly in it, beleeve strongly, trust not to your righteousnes: Let not your sinnes stand in your way, this cost the Divells eternall condemnation; this is the truth they stood not in, this is the thing they most of all oppose. Therefore worke what you will, so you beleeve not, they care not, unbelieve is virtually all ill, therefore fight especially against that.

Thirdly, feare sins against great and strong light, the Divells abode not in the truth, that truth they forsooke

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forsooke was exceeding great, it was truth with a witnesse, exceeding evident, and apparent, therefore it carried them into the lowest sinke of sin, which is a deadly hatred of God, and all goodnes, and all his creatures, which ariseth much from the light they fell from, like to this fall of theirs, is the sin against the holy Ghost. Having seene their sin, wee come to their punishment, which in many respects is necessary for us to know in order to this subject as wee shall see.

The place of their punishment, seemes to admit of a double consideration, either that of their ultimate punishment, after the day of judgment, or that for the present.

This distinction is gathered out of severall places, especially that of Iude; *That everlasting fire*, which Christ speakes of Math. 25. 41. The common residence of the Damned and Divells, seemes rather to be prepared for them, then possessed already by the Divell and his Angells: The same may be understood of that utter darknes *where shalbe weeping & wayling and gnashing of teeth*, Math. 8. 12. This seemes to be the most abject, vildest and remote of all the rest; There is the same reason of opposites, *The Saints shall shine as the Sun in the glory of their Father*; And as the favour of God is called the light of his countenance, and the Saints are said to be in light, so the wicked and Divells to be cast into utter darknesse.

Againe as the holy Angells and Saints are in the highst heavens, with God and Christ, so the Divell and reprobates, shalbe in the most remote place from all these furthest from God and all good, and light, and comfort. *Between you and us there is a great gulfe*, Luk. 16. 26. This place may be either neere the Center of the earth, or in the depths of the great waters, that is, most
remote

remote from the highst heavens, and this appears by that place Luk. 8. 31. Where the Divells besought Christ, that hee would not command them to goe into the depths, as apprehending that eternall judgement to which they were destin'd, and having it ever in their eye to astonish them, and dread them, therefore they were affraid of Christ, and besought him not to torment them before their time; But for the present according to that in Peter, 2. Pet. 2. 4. *the Angells that sinned are cast downe into hell*, as wee translate it, not intending by that the place of their ultimate punishment, for hee saies, *they are reserved in chaines till the judgement of the last day*, as malefactours that indure a good piece of their punishment, by the hardnes of their prisons; but the place of their present abode is either in the aire, waters, or under the earth, as Eph. 2. 2. they are called *the Prince of the power of the aire*, and in that place of Math. *they besought Christ they might possesse the swine*: And they carried them into the waters, the place of their abode: Some also live on the earth and under the earth, from whence they make their dreadfull apparitions, as hee that came up in the likenesse of Samuel.

Next wee come to consider that place of Iude 6. I will not comment upon it, because I bring it but as a prooffe: The Apostle saith here, *the Angells are reserved in everlasting chaines under darknes, untill the judgement of the great day*: By these chaines Divines understand, (besides their guilt which bindes them over to punishment,) the divine power bridling and determining the Angelicall strength, either intellectuall, or operative, so as they are not masters of their abilityes, but are bound up and restrained, they have not liberty of acting, which the good Angells have, though God permit them to do much, and they are called ever-

lasting chaines, because though by them they shall be reserved to judgement, yet these chaines shall shackle and binde them for ever; By these words *under darknes*, is meant as before, the absence of the light of Gods countenance, and also in darke obscure places.

This distinction of a double condition of the evill Angells till judgement, and after judgement, is necessary to be knowne, (in respect of the subject in hand) because if they were in their tearme already, and utmost place, they would have nothing to doe with men, in regard of tempting, not with men of this world, because they would be secluded hence, nor with the damned, because they in respect of their condition, are already obstinated in ill, nor in all reason do they punish them in hell, for we finde no peculier ministry, which the Divell hath over them in hell, but they goe thither to be tormented with the Divell and his Angells, rather then by them, as wee finde nothing of the ministry of the good Angells in heaven to us; therefore the knowledge of this is necessary to us, that wee may know they are heere with us, not in their place and tearme, and that they Minister about us, and are very active concerning us, which in utter darknes and everlasting fire they will have little leasure to doe.

Coroll.

I.

Let us consider this a little, that the whole universe of rationally creatures are under chaines and bonds in order to an eternall state, this will have an influence into our practice: Of the Angells wee have spoke already, you see how and where they are bound: Men also are in the same condition, some are under the bonds of election, others under the bonds of reprobation, reserved both of them, by the chaines of Gods decree, to eternall glory or wrath, which is to follow; this in
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the decree hath been for ever, but since the fall the bonds have seized upon men, and attached them as soone as they have had a being, so as they have lyen under the arrest clogged with shackles, and chaines, which of themselves they could never put of: They have had a wound in their wills, and a blindenesse in their understandings, the spirit of bondage, through conscience of sin, and feare of wrath to come, have fallen upon all men, who have not gone sleeping to hell. Now then see the use of Christ, Luk. 4. 18. *Hee was sent to heale the broken hearted, to preach deliverance to the captives, recovering of sight to the blinde, and to set at liberty them that are bruised.* Heere is one that can knocke of your shackles, can breake those bonds; indeed hee layes another yoake upon you, another chaine, by it you are reserved also, but it is to everlasting joyes, it is to a crowne that fades not away, and it is a yoake, but it is a light one, not which shackles and fetters, but advanceth your motion, and is a comely ornament to your necke, they are the bonds of a friend, it is such an imprisonment as excludes bondage, as gives liberty: Let those therefore that are invironed with those chaines, that are honoured with this yoake, glory in their bonds and walke as freemen, these are markes of their libertie, and badges to distinguish them from slaves; let them walke lively and cheerefully, not as men bound up by a spirit of bondage, and reserved under darknesse, but as men set at liberty and in a joyfull light, with singing in their mouths, and laughter in their faces, and joy in their hearts, that they may be knowne by their lookes to be the sonnes of the most High, and heires of a free kingdome, and let your actions and steps speake libertie, every one freedome from sin, from lusts, from corruptions, that there may

be a glory in every motion, and an impression of sealing to eternall life.

2. Secondly for those that are yet under those ill yokes, let them consider to get loose, or they will finde a worse state behinde, they will finde themselves, but reserved to judgement, though one would thinke, the yoke they beare, the yoke of lusts bad enough, to be servants of sin, and corruption, of lust and pride, yet they are reserved to worse: Change your bonds therefore, rest not till you finde your selves bound by other cords, bonds reserving you to everlasting joy and happines.

Wee have considered the Divells already, under two heads, one of their sin, another of their punishment; That of their sin wee have dispatch't with the corollaries drawne from it. In respect of their punishment wee considered them under a double consideration, either that present, or that which remains them hereafter, and founde it usefull for our purpose.

Wee will consider now of their spirituall punishment: First for their will, they are so obstinated in ill and in hatred against God, and Christ, that they cannot will to repent, and be saved; They are that wicked one by way of eminency: What death is to us, that the fall was to the Angells put them into a pertinacious, and constant state of ill, but the reason of this was the judgement of God upon their sin, which was against the holy Ghost, because willingly, and knowingly they opposed the truth and gospel of God, therefore sayes Iohn, *hee that committeth sin is of the Divell, for the Divell sinneth from the beginning*, 1. Ioh. 3. 8. Not hee hath sinned, but doth sin, that is perniciously, and constantly, as a fruit of that great first sin.

1. For their knowledge that it is exceeding great in it selfe,

felfe, is without all question, they being of the fame substance with the other Angells, indued with a most excellent knowledge of things, and a most tenacious memory. It appeares also, secondly from their experience of things from the creation of the world to this time. Thirdly from their office, which is to delude and deceive the reprobates, and to try the Saintes which require great ability of knowledge. Fourthly from this that they are the great masters of all the impostures that have bene in the world, of all *forcerers, witches, and southsayers*, who for title call the Divell their master; Yet notwithstanding, their sin, hath given their knowledge a mighty wound.

For first their naturall knowledge is maymed exceedingly, there is darknes mixed with it, they lost what man lost and more; Adam could call things by their names according to their natures, but who can do it now, and proportionably to their more eminent nature and sin, was the greatnes and eminency of their losse.

Secondly in their knowledge of things divine, and revealed, in many things they fall short, they beleve enough to make them tremble, but many the best and most things were lost to them, what they see, they see but by halfe lights, and therefore though the Divells understood more of Christ then men not enlightened by God, and they could tell that Paul and his companions were *the servants of the most high God*, also *Iesus they knew*, and *Paul they knew*, Acts 19. 15. *they have whereof to beleve and tremble*, Iam. 2. 19. they raise from the effects some darke and obscure knowledge: Yet in things of this kinde the *Divells beleve* not very many things, which they should have beleved, if they had stood, and therefore are called *darknesse*, and the power

of darknesse, because they are exceeding darke in themselves, in respect of the good Angells, and of what they might have beene.

3. But now then thirdly to see things, as the good Angells and holy people doe, (to wit) the beauty of holinesse, the evill of sin, the lovelinesse of God in Christ, the glory of God, as Father to his elect, such sights as might gaine and winne them to God, they are perfectly blinde in, and understand nothing of, (and as I have told you before, they never saw God as the elect Angells did, they never beheld the face of God;) so nor now can they see him, as the elect, both Angells and men doe, but heere lies the greatest darknesse, which they can never overcome.

Their spirituall punishment will appeare also, by those names, and titles, attributed to them in the Scripture, they are called *Perverse spirits*, and *uncleane spirits*, from their quality and office, they are the authours of uncleane thoughts, and actions, they are called, *The evill one, the enemy*, viz. to God and man, *The Father of the wicked*, Iohn 8. 44. Also *the Divell, the calumniator, the tempter*, one whose worke lyes in deluding and depraving man. Also *the God of this world*, hee would be worshipped as God, as hee hath also a power over men, 2. Cor. 4. 4. So hee would have worship from them, as they have also formally, and explicitly from such as personally give themselves over to their service. They are stiled also *the Governours of this world*, or *Rulers*, 2. Eph. 2. which governe wicked men, in and to their lusts; Also *Roaring Lyons*, 1. Pet. 1. 8. from their fiercenesse and malice: *A murderer*, Authour of our death and all murthers: Also *Beliall*, 2. Cor. 6. 15. *What agreement hath Christ with Beliall?* this signifies irregular, without yoake and discipline,

cipline, such hee is himself, will submit to no law, but what the power of God layes necessarily upon him, and such hee renders his.

The use that I shall make of all this to our selves, is, that wee dread the spirituall punishments of sin: Sin drawes along a dreadfull chaine after it, the litle sweet that was in your mouth, that you rolled under your tongue, which you judged so good, the tast of that is presently gone, but there is a long bitter followes, the pleasure is but skin deepe, reacheth but to your sence, but the effects of it are felt upon your conscience and minde, your most noble parts; The pleasure gives you the enjoyment of a minute, such a one as it is, but the paine is of your life, perhaps of all eternity; but how miserable is it to drawe on a trayne of spirituall punishments, that is, that sin shall be punished with sinne, the truth is, every first sin, carries punishment with it, for it is a punishment to sin in the first act, though wee consider it not, as all holy acts carry reward with them; even in their mouth; but heere is not all, this sin shall make you sin againe, *Pharoah* was punished by frogs, by haile, by many things, but the hardenings of his heart, as it was the greatest punishment, so it was virtually all the rest: That place Rom. i. 28. is dreadfull, *Because they delighted not to retheyne God in their knowlegde, God gave them over to a reprobate minde, and then they were filled with all unrighteousnes*: If wee will not delight in God, God wil give us up to delight in the basest things in the world; Thou litle thinkest, that thy proud or uncleane thought, shalbe waited on with such a trayne, not onely of punishment, but sin.

And this is true to all in it's proportion, to the Saints, for sin doth not ^{only} naturally dispose for further degrees of sinning of the same kinde, for so every act strengthens

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strengthens the habit, but the spirit of God being grieved withdrawes, and when yee are in the darke, the spirit of darknesse is bold with you, and you want light to repell him, and God can when hee pleaseth in consideration of a sin past, let either a sin fall upon your spirit, or an affliction or sicknes upon your body. But oh feare such punishments, they are not onely of the worst kinde, but they are multiplying of evill infinitely, if God prevent not.

Beware therefore of sin, least you sin, and least you be given over to a spirit of sinning, which is the greatest and worst of punishments, thinke that you know not what sins are in the wombe of this sin, which you are now about; If to grieve the spirit, to please the Divell, to offend God, be dreadfull to you, feare sin above all, not onely for that present act, but for those other sins which may be contained in the wombe of that, and may in time be most cursed births of it.

And as Austin said of hell, Lord saith hee, burne heere, cut heere, punish heere; that is, in this life: So of sin, O wish rather the animadversion, to fall upon your bodies and estates, your outward man heere cut Lord, spare my soule, my inner man, let sinne rather cause death then sin, which is the worst dying.

In the next place wee come to shew, what is the principall ministry of the evill Angels, for God knowes how to improve every creature, and not onely the power, but the evill of the evill Angels, and hee made nothing in vaine, *The wicked are for the day of wrath*, muchlesse such mighty instruments and engines, as those spirits are, which though they have received a wound and lye under chaines, yet are of mighty ability when God gives them leave to act it. That they are at liberty for a ministry I told you before, when I
spake

spake of their punishment, for they are not in termino, they are not yet in the great deepe nor under the sentence of their punishment, they are not in the place prepared for the Divell and his Angells, but they are in the ayre and the world, where also they are Princes, they have the advantage of the place, and powers is also theirs; now for their ministry which still will come neerer our purpose, the principall and proper ministry of the evill Angells is to tempt, and induce men to sinne, they improve all the power and opportunity they have, chiefly to this, this is manifest by Scripture, as soone as the world began, hee began this worke, with our parents in innocency, in the shape of a Serpent, Gen. 3. 1. Therefore Christ calls him *a murderer from the beginning*, Ioh. 8. 44. For as soone as the world was, hee gave the greatest blow, that ever was given mankind, hee murdered our first parents, and in them all our posterity, and this was done in a way of tempting and alluring, so Paul 2. Cor. 11. 3. *I feare least as the Serpent seduced Eve*; shewing that that temptation was the beginning, the first of that kinde that was in the world, the first prancke hee playd, the first execution of his ministry, and as it were the cobby of the rest, therefore also Math. 4. 3 hee is called *The tempter*, as being the title of his office, other names hee hath which shew his power, and ability, his nature and his malice, but none declare his ministry so properly as this; Therefore 1. Theff. 3. 5. *Least by some meanes, the tempter have tempted you*, and very frequently our temptations are said to be from the Divell, so Ioh. 13. 2. *The Divell put into the heart of Iudas to betray Christ*, Iudas had the corruption in his heart before, which was fit matter to worke on, but it was a fruit of the Divells ministry, to suggest that temptation and put it into

his heart, so *Christ* told *Peter*, that *Sathan* had desired to winnow him; Wee should have said hee was affraid to die, and being surpriz'd secured himself by a lye, and so should have imputed it to little more then the act of a timorous spirit, but *Christ* said, the *Divell* was in it, and 1. Pet. 5. 8. it is said, *hee goes about like a roaring Lyon, seeking whom hee may devour*, that is, by his temptations, and allurements, otherwise hee doth not rampe upon our bodies, and Rev. 12. 9. it is said, that *the great dragon was cast out, that old Serpent, called the Divell and Sathan, who deceiveth the whole world*; this is his worke, hee sayes, *they were cast out, and his Angells were cast out with him*, which are his under-ministers in deceiving the world, as *Christ* Math. 25. 41. calls them *The Divell and his Angells*. (of the order of the Angells wee speake not now, but that there is a subordination in their state and imployment appeares evidently:) But heere you see the ministry of the *Divell*, in the most eminent branch of it, which is to tempt, to draw men into snares, and to leade them to misery: If you aske whence hee had his power, for all ministry implyes a power from whence it is derived? I answer from God, *for there is no power but of God*, Rom. 13. 1. which is generally true of Angelicall power, aswell as humane, *thou couldst have no power at all except it were given thee from above*, saith *Christ* to *Pilate*: Therefore this power, this considerable ministry to us, is from God, it must needs be so, because els you would set up another chiefe, another supream, from whence they must derive it, and so another God, every kingdome is under a greater kingdome, and what ever power there be, it falls under a greater, till you come to that which is the greatest and highest, therefore the same reasons that make the *Divells* creatures, make them also subject, and

and if they be subject, then the power and the manning of it is from God.

Now wee come to consider some reasons, why God gives this ministry to the Divells, why it is invested in them by God.

First that the excellency and power of his grace might appeare, and be illustrated, and what can doe it more then to see the effect and efficacy of it in weake man, which yet through God is begirt with might, and made able to grapple with this mighty adversary; So *Paul* when hee grappled with *Sathan*, and doubted of his strength, and therefore would faine have bene quit of such an adversary, and sought God earnestly in the matter, had this answer, *Be content, my grace is sufficient for thee, my strength is made perfect in weaknesse*, 2. Cor. 12. 9. which when *Paul* understood, hee gloried in his infirmities and distresses, that the power of *Christ* might rest upon him. They say of some fields that they are good for nothing, but to be the field of a battell; *Paul* had rather have his soule be the field of that battell, where *Christ* should overcome, then be in the greatest rest, or beare any other fruit.

But if you object that the inefficaciousnesse of grace is aswell discovered by this, because even the Saints are sometimes overcome?

Obj.

First by that the Divell is no gainer, that little ground hee gets, tends but to his greater confusion, when hee is not able to make it good, but is beat from his strong holds, and forced to quit the field after a victory: As the *Amalekites* that robbed *David* at *Ziglag*, got nothing, for *David* recovered his spoyle, and besides that, the other heards that they drove before these other cattle, and which hee called *Dauids* spoyle, 1. Sam. 20. 30. A man may be a victor in the

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battell and not in the warre. The Saints at last spoyle the Divell, unthroned him, degrede him, as fruits of their revenge upon him.

2. Secondly for God, his grace is magnified in some sort by our falls, that is, it is shewen that it is grace, that it is freely given, and therefore when his assistance withdrawes, (as it runs not alwayes in an equall tenour) wee fall before every touch, not onely of the Divell, but of the meanest of his instruments.

3. Thirdly it is Gods way, and it illustrates exceedingly his goodnes, and bounty, rather to bring greater goods out of evill, then to permit no evill at all, els no evill would befall his neither sinne, nor affliction; so as Gods glory is still illustrated, either by enabling us to stand, or at least to gaine afterward, to the confusion of Sathan, and his owne greater glory in the issue, so as the reason on Gods part stands good.

2. But there is secondly a reason also of this ministry in respect of men, first for wicked men, and reprobates, God will have them hardened, hee will have them deceived, there is a worke to be done upon them that they may be surely damned; if you aske the reason of this, *I will aske what art thou o man that disputest against God; and if God will give men up to beleve lyes and send them strong delusions,* as in 2. Thess. 2. 11. who is so fit to be the messenger as the father of lyes, who will doe it most hartily, and most efficaciously; and therefore 1. Kings 22. 22. one of those spirits, presented himself for that worke: *I will be a lying spirit (sayes hee) in the mouth of all his Prophets.* So when God will have men filled with all unrighteousnes, fornication, wickednes, as Rom. 1. 29. who is so fit to blowe those bellowes, as the unclean spirit, and since God ordinarily converseth with men, not immediately but by Mediums and instruments,

ments, by men and Angells, by Ministers, and ordinances, who is so fit for this base imployment, as the worst of creatures, the Divell.

But secondly there is great reason also for it, in regard of the Saints, of the glory and crowne which they shall gaine by victory, *A man is not crowned except hee strive lawfully*, 2.Tim.2.5. Now how shall hee strive if hee have not an adversary, and if for a crowne, hee must have a great adversary in some sort proportionable to the prize; Every Saint is a souldier, as in the same chapter of Tim. ver. 3. God hath put us into the lists, he hath armed us, and given us mighty aydes, wee have a glorious king and Captaine *Iesus Christ*, fellow souldiers, the whole *Host of Angells* and Saints, and for prize a *Crowne of righteousness*, a *Crowne of glory*, therefore wee have a mighty enemy, whose worke and ministry, is to oppose, assaile, and tempt, one fitted at all points for a combate, that knowes all the wiles in warre, and is mighty in strength, and the end is that great victories might have great glory through Iesus Christ; but besides this, there are other reasons, as that this great enemy, this adversary might drive us to God, and cause us to sticke close to him; God would have us alwayes heere with him in a spirituall converse, as heereafter wee shall be in a personall; Nothing will make us keepe our strength, as the assurance of a mighty enemye if you depart from God but a little, you are sure to be overcome. Now God that loves our company, hath formed this meanes, to drive us to him, and there to keepe us on such termes as wee may not dare to depart from him.

And thirdly that wee might be kept in an humble watching, praying, that is in a holy frame; What afflictions doe, that should temptations doe also, because

cause they are of an higher nature , and more considerable to us.

The Corollaries from hence. I.

First , that if there be such a ministry as tempting to sin and departing from God , let the Saintes blesse God for their ministry which is so much otherwise , that is , both the ministry they are for , which is to serve God , to doe good , to drawe men to God , to incite to holinesse (which is Angells worke ,) and also the ministry they are under , for they are not under this evill ministry , as they are under God , and the good Angells , the wicked are so , they are in some sort subjected to it , for their good and advantage , but the ministry they properly fall under as their owne , is of another kinde , as wee have formerly shewne.

2. Secondly then wonder not that evill men are so wicked , there is a ministry upon them for that purpose , *an evill spirit from the Lord is upon them , and God hath forsaken them ;* be not scandalized at the evill of any that is not under the ministry of God , and the holy Angells , for they are prest and ridden by another spirit , and they cannot but goe when they are so driven.
3. Thirdly , take heed yee be no occasion or temptation to sin , it is the Divells worke , doe not that vilde worke , it belongs to the Divell and his Angells ; you may commit this sin amongst others , to be an occasion of others sins , though not of purpose , but through want of care and watchfulnes , but take heed of this , though it be but by accident.
4. Fourthly when yee see men rise to a height in wickednes , doe not thinke they shall presently be destroyed , and sent to their place , they are cast perhaps under sure bonds , for destruction , but as the Divells , they are at liberty for service and ministry . God will use them as hee doth the Divells , for base
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and filthy worke, before hee will cast them into the great deeps.

Fifthly labour for holinesse and wisedome, that yee may be fit for a ministry; The evill Angells are indued with great strength, because they have a mighty worke to doe, you have a ministry also, to serve God and man, to doe great workes, but where is your ability, labour also for holinesse, that you may be mighty to worke. 5.

Sixthly, if so good an account may be given of the Divells and their ministry, which is the worst thing in the world, doubt not but God will justify well enough all his actions to the world one daye. 6.

Seavently, dread not your adversary, hee shall prove your Crowne. 7.

Eightly, since there is such a ministry to tempt and deceive, keepe close to your strength, depart not from your colours, the Divell is to hard for you, if hee take you alone, ye cannot fight with him in single combat, if you take your selves from Gods ordinances and wayes, you will be as an excommunicate person which is delivered up to Sathan, so you may deliver up your selves. 8.

Ninthly, be secure on Gods side, this is but a ministry, hee will have the victory, and the glory, hee overcomes for the present often the infirme and weake will of man, but the power and grace of God never: Consider that his power is from God, and his ministry is for him, in those that perish hee is the mighty minister of God, for their destruction; the skirmishes hee obtaines of the Saintes, hee shall have little cause to boast of at last, when hee shall see those Saints, filling the seats of the wicked, and falne Angells, so as for Gods manifestative glory hee shall serve to advance it, as well 9.

as all the other peece of the creation, for his effenciall it is above his reach, or that of any creature.

You have seene the ministry of the evill Angells, it will not be amisse in pursuite of it, to consider, how farre they mingle themselves with temptations, and whether they be the cause and Authour of all, or of all sinne.

It seemes temptations goes before sin, as the cause before the effect, Iam. 1. 14. 15. *Every one when hee is tempted is drawne away of his owne lusts, and lust when it hath conceived bringeth forth sinne.* Therefore:

First to state aright the case of sinne, and then consider how farre hee tempts.

How ever immediately or properly the Divell may concurre in the point of temptation, yet hee ever concurrees remotely, in respect of the sin committed, for betweene the temptation of the Divell, and sin, there ever mediates or goes betweene, cogitation or thought, in which the temptation properly and formally lyes, so as hee may be an effectuall cause of temptation but not of sin, for hee may necessitate a man to feele a temptation, but not to consent to it. The Divell may represent such an object to us, but hee cannot constraine us to be taken with it, to close with it: The Divell when hee tempts us, hee doth not binde us, or altogether hinder the use of reason, for though hee may have an ability naturally to do it, it is not ordinarily permitted him, or if it be permitted him, then properly and formally, hee doth not tempt to sinne, but inflicts by Gods permission, some evill of punishment upon us, by which our power of sinning, for the present is taken away, which cannot be without an ability of reasoning or working freely: To which wee may adde, that as the Divell cannot worke in our wills,

wills, the consent of sin, as being the next totall and efficient cause, (for that were to destroy the liberty, and life of the will, which is to be free and to moove freely,) as hee cannot do this wholly, so neither as partiall or halfe cause, ~~operating~~ ^{operating} immediately with our will, bending and mooving of it, for even this is a branch of Gods prerogative, and exceeds the spheare of all created capacity; the will is independent upon all created power, both in its operation and in its being, and is out of the naturall power of all the Angells, onely God the first cause of all things, can concurre with the free acts of the will, and neverthelesse preserve its liberty, hee can bend it, and frame it, and reach it, as free and as immateriall as it is.

Then first *thy perdition is of thy self, oh Israell*, it is thy cursed will that strikes the stroake for sinne, which all the Divells in hell could not doe; men will be impure, they will be covetous, *they chuse to doe evill*, that is it which strikes the stroake, lay no more upon the Divell then is his due, hee cannot force your will, and it is will wherein your sinne lyes, the lesse voluntary any thing is, the lesse sin, nay hee cannot cooperate immediately with your will, hee cannot bend nor moove it to assent to the understanding, the will and the deed is not from him: Let every sin then humble us for the will that is in it, and know that the strength of sin lyes in the will, as that is gained, as that assents, more or lesse.

Secondly, blesse God that hath preserved you this liberty, and hath left to himself onely, that power over you make good your liberty against the Divell, and call in God to your aide, beseech him that can, to bend and moove you, and since hee hath not subjected you necessarily, do not you subject your selves voluntarily. Glory over the Divell in this behalfe, and make good

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your ground, which all the power and art hee hath, can never gaine, unlesse you will.

For the second point, whether the Divell can con-
 curre to the temptation of all sin, some have thought,
 that there would have bene no sin, without the tempta-
 tion of the Divell, and that there can be none; but to
 make the Divell so necessarie to all temptations, as
 that they cannot be without him, I see no reason for
 though there were no temptation, from without, ori-
 ginall corruption were sufficient to raise temptations
 to provoke to ill, *Every one is tempted when hee is drawne
 aside of his owne concupiscence or lust, and intised, Iam. 1. 14.*
 So Math. 15. 19. *Out of the heart proceede evill thoughts,
 adulteries,* that is, it is a bubling spring, a fountaine for
 the worst streames: Also, considering how ready wee
 are to kindle and to receive fire from every sparke,
 without the Divell or any rationall tempter, fencible
 objects may betray us, *The lusts of the flesh the lusts of
 the eye, and the pride of life,* something of this nature is
 that which drownes worldly men in perdition, and
 destruction, and creats that conflict betweene the
 flesh and the spirit in the Saints, Gal. 5. 17. *The flesh
 lusteth against the spirit, and the spirit lusteth against the
 flesh, so that wee cannot doe the things that wee would;* by
 reason of this opposite streame, of this contrary
 power, wee are interrupted in our working; And be-
 sides, fencible objects which worke upon corruptions
 within us, which are apt to receive flame and burne,
 there are the ill counsells of wicked men, and wee
 may adde over and above, that without the foment of
 originall lust and without an extrinsecall tempter,
 man might have sinned even in the state of pure na-
 ture, why not aswell as the Angells, which had no
 tempter, nor Divell to fall upon them, which were in
 their

their pure naturalls. And they which received so easily a temptation from without, as our first parents, might perhaps have sinned without it; Therefore without all question, if wee speake of the possible of what may be, men may sin without the temptation of the Divell: But now de facto, the Divell usually, hath a part in all temptations, hee findes matter in us, and hee workes upon it, therefore there are not many temptations, in which the Divell is alone, without us, and I should thinke there are fewer, in which wee are without the Divell. And therefore the Fathers were used to say, when you thinke or doe any evill thing, it is without all question, that yee have a malignant Angell exhorting you to it; Also when you speak idley or doe any evill thing, it is the Divells counsell, but doe wee not finde the Scripture frequent in this? *The Divell put it into the heart of Iudas to betray Christ*, Ioh. 13. 2. So Acts 5. 3. *Why hath Sathan put it into thy heart to lye*. So Ioh. 8. 44. Christ blames them for being enemies to the truth, and for being lyars, but hee wonders not at it, for hee tells them the Divell is powerfull with them, and there is a confirmed relation betweene him and them, *ye are of your Father the Divell, and the lusts of your Father you will doe*, which may be said of other sinnes, as well as of lying; so Christ said to Peter, *get thee behinde mee Sathan*: hee knew Sathan was in that carnall peece of policy, and so Paul speaking to married people, bids them *not be long asunder, but come together againe least Sathan tempt them for their incontinency*. What? Was there not flesh and blood in them, and corrupt affections enough, to make them incontinent? Yes. But they *wrestle not onely against flesh and blood*, as in the text, but *against principalities and powers*, against the Divell in all his strength and power, even in these

things, wherein flesh and blood, assaile us also. So *Sathan provoked David to number the people*, 1. Chron. 21. 1. which wee would have thought to have proceeded from nothing more, then from the *pride of life*, and to have bene a branch of it, yet the Scripture layes it to the charge of Sathan; now besides these Scripture expressions this mingling and joyning in all temptations, may be supposed easily, in reason, by them which shall consider the innumerable numbers of the Divells, which are ministring spirits for that purpose, (as I told you before,) when yee shall also consider the infinite hatred they beare to God and man, which invites them with all diligence, and endeavour to fulfill this ministry, so as they have no intermission, no vacant time from this worke, the Divells Emissaries, (wicked men) how busye are they? *They can not sleepe except they cause some to sin*, they turne every stone, and leave no meanes unattempted, but the Divell himself needs no sleepe, nor rest, hee is not clog'd with a body, to weary him, hee hath no other imployment to distract him, no food or rayment to provide, to interrupt him, so as hee may minde his proper worke, and indulge to his proper lusts, which is to dishonour God, by abusing man, and therefore hee is ever at leasure either to offer temptations, and begin them which hee doth very often, or when any bubling is of our owne corruptions, or occasion off red from without, hee is at hand and at leasure, hee hath heart and hand ready to joyne, to sharpen the temptation, and to give it those points it wants, to make it most taking; So as though possibly man may sin, without the immediate temptation of the Divell, as hath bene shewed, yet it is not improbable, that the Divell, out of the abundance of his malice, & sollicitousnes to hurt, doth concurre actually,

ordi-

ordinarily, to all temptations, and so to all the sins of men, and makes good the words of Peter, who sayes, *That our adversary the Divell goes about like a roaring Lyon, seeking whom hee may devour*: All this is that ye may know which are the Divells parts, and which ours, and how far hee can goe, and when hee stoppes, which is a proper part of this discours.

But if you aske and inquire now of the method, and whether usuall have the start in raising and beginning those temptations, our owne corruptions or the Divell?

Obj.

There is nothing certayne, or assured in this, but there is ordinarily a variation, with Evah it was apparant the Divell began, with Christ, it was necessary hee should begin, and end, for there was nothing in him, to fasten temptations upon; with Judas also it is cleare hee began, *the Divell put it into his heart*, and very ordinarily, according as hee is wise and diligent hee begins with us, not onely in those temptations which men say to be properly from the Divell, namely in things suddaine, independent, and unnaturall, (which yet for ought I know, may often have their birth in originall corruption) but also hee begins in our most ordinary and naturall lustings, and that either mediately, by presenting the objects of lust, or passion, or by stirring and mooving the humours of the body, that the body may be more fittly disposed, to be mooved by the object, or els immediatly, joyneing some internall persuasions, and reasonings to the motion of the object, which may more easily leade and facilitate us, to the consenting to such a lust or inordinacy. It may also be on the other side, that corruption mooving freely, and of it self, the Divell may adjoyne himself, as hee will neglect no probable occasion, to promote his worke,

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and it is possible that some motions, may escape him without his concurrence.

For though hee be wise and watchfull, yet neither doth hee foresee all future things, nor perhaps doth hee consider all present things, instantly, and as soone as ever they are in act, especially such as give the least impression upon the fancy or some of the senses, which may be supposed rather of more transcient acts, of thought, of suddaine and passing things, then of any thing of greater moment which lyes longer in the minde, and are premeditated, it is most probable the Divell is never wanting to them. Thus you see how hee stirres in sin, and how hee mingles himself with temptations, which is according to Scripture, and the sense and experience of our owne heart.

Coroll.

I.

From that therefore which hath bene said in the first part of the second point (viz.) that our owne corruptions can furnish us with temptations, though there were no Divell; Let us be sensible of the miserable condition wee are in, and cry out of *the body of death*, wee carry about us as Paul did, and learne to keepe the avenues against all lusts, which may finde away to us by our senses, by the example of others and by ill company aswell as the Divell; watch our hearts, *out of the heart proceed evill thoughts, &c.* The Divell could hurt us no more then hee did Christ, if hee had no more matter in us, subdue corruptions, mortifie lusts, and the Divell wants so much footing, the fire is ours alwayes though the flame be his, quench the fire, take away the subject matter, and then yee defeate and vex him, as hee doth you with his wiles.

2.

But then secondly see the need of watching, *ye fight not against flesh and blood*, yee have a nature that you cannot stand before without a speciall assistance, that yeeldes

yeeldes without a blow, or with an easy touch, and wee have a Divell able to adde strength to the bluntest weapon, to stir up corruption, where they are, most mortified, *who is sufficient for these things* for this combate.

Fly to Christ to the Lyon of the tribe of Iudah, to resist for you this *Roaring Lyon*.

Thirdly in our watching thinke much of the Divell, have him evermore in our eye, and by knowing his nature, wiles, and methods, and his ministry what hee doth in the world, hee instructed for him, as for an enemy, set him up as a But to shoote against; But in our confessions, charge onely our selves, Acts 5. 3. *Peter said to Annanias, why hath Sathan filled thy heart*, hee chargeth him, reasons it out with him, not with the Divell, it was an evasion in Evah to excuse herself by the temptation of the Divell, and in Adam by Evah, therefore the charge of sin is ours, not the Divells.

Wee have last insisted upon these two heads, what influence the Divell had upon sin, and then secondly, what influence hee had upon temptations, and how hee usually concurred in tempting, whether no temptations were without him, and how hee either begins, or joyne with us in them for the severall manner or wayes of conveying his temptations to us, either by presenting sensible objects, or by speaking to us, from without as the Divell did to Evah, and doth to many in apparitions, or by applying himself to our fancies, by an inward commotion of our humours, and stirring of the phantasmes, these with the like it will not be needfull to repeate againe, but referre you to what I delivered, concerning the good Angells in the former part of this discourse.

But before wee finish this head of their ministry, there is one thing more which should be toucht: How those

those ministeries are distributed, and whether there be Divells appropriated to such vices or to such persons: Some have thought that some rankes or kindes of Divells, have bene to tempt, to pride, others to lust, others to covetousnes, &c, as being called in some places a lying spirit, in other a seducing spirit, in others a spirit of fornication, &c. But it seemes not necessary that these spirits should be ever divers, but that the same may doe severall things, in divers times, and may from the effects on the world gaine those names; nor is there any such distinction in the good Angells, but the Angell keepers, as you have heard before, promote to all good, oppose all evill; So the same Divell tempted Christ to many severall things, to distrust in God, and to worship him; So Iobs Divell had power, not onely over his cattle, and children, but his body also; And besides, all the evill Angells, have knowledge, power, and will enough, to tempt to all vices, and as much, as in them is, they will loose no opportunity, to vent their malice and hurt us, therefore others distinguish their ministry according to the object of it, Persons, and States, and Societies, and therefore quote those places of Dan. 8. 20. 21. where mention is made of the *Kings of Persia and Greecia*, which opposed *Michaël their Prince*, and understand also that place so, of 2. Cōr. 12. 7. *There was given unto mee the messenger of Sathan to buffet mee*, and that curse, Psal. 109. 6. *Let Sathan stand at his right hand*; and the liberty the Divell obtained upon Iob, which are still supposed to be certaine peculiar Divells, set out by Sathan their Prince for that particular ministry, to such a person or state, though they must beg leave of God for the execution; This is not improbable, for Sathan hath ever bene the ape of God, and there is no doubt of his will

will for this method, (which hee sees so advantagious for the Saints in the other ministry, of which wee have spoken,) if his power faile him not; Now if hee have instruments enough and God permit it, there is no doubt of his power, and where God permits him to tempt, hee will sure permit him to use the best methods, and of the other, (to wit,) that hee wants not instruments, there is as litle doubt; the host of heaven was great, and there were Angells enough that fell, to conflict with all men, Sathan could spare a legion for one man, to doe a great worke.

Consider the difference betweene the Saints, and the wicked, in the point of temptation, I shewed you before that the Saints, and onely they, have good Angells for their Guardians, Heb. i. 14. The Divell doth not faile to allot them evill Angells also; But what becomes of the wicked? *an evill spirit is upon them, and God is not with them*; this shewes first the excellent condition of the Saints, and the difference betweene them and the reprobates; The Saints ly bound under the decree of God, under the ministry of Angells; the wicked are exposed as a prey to the Divell already.

But secondly let this difference in our state cause a difference in our working, and resisting, it should be a shame for the Saints to fall, and faile as doe the wicked, alas they have not those aides, those fights and visions, those contrary whisperings; where is the good Angells that should conflict with the other, they want the contrary principle, they want the externall helpe, they have some darke fights of God, some whisperings of conscience, though in great sins a louder speaking, but they want the spirit, the good Angells a new nature, therefore in these respects, the sins of holy men, are capable of greater aggravations then the wicked

Coroll.

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are, and God is more displeas'd with them, they are not left to the wide world, they have *custodes*, and *testes morum*, those which are witnesses of their manners and keepers, also, God is at the charge of giving them, tutors, and governours, great and holy guards, they must breake many cords, many bonds, before they can reach a sin; Let this consideration strengthen us, and begirt us to holines, and incite us to pittie, and helpe wicked men, which that wee may doe the more, and may more fully fall under our governours, and tutors given us by God, and may see reason why wee should not sin as do others: Let us consider a little out of the Scripture how exceedingly the wicked fall under the Divell beyond what the Saints doe, by the decree and permission of God, Eph. 2. 2. *In them hee workes* (sayes hee) that is *efficaciously*, hee workes his will in all the pieces of disobedience. Also 2. Cor. 4. 3. 4. *Our gospel is hid to them that are lost, whose mindes the God of this world hath blinded.* So 2. Tim. 2. 26. they are said to be *taken captive by him at his will*; hee hath them in a string, hee can drive them to any madnesse, or folly to oppose the truth, as in the preceding verse, though it be clearer then the day, or any other thing. Therefore els where Sathan is called *The God of this world*, and the wicked, the children of the Divell, who fall under his lawes, easily and naturally as children doe, now none of these things is spoken of the Saints. Why? because they are under another God, another Tutor, other Guardians, hee hath neither that power nor those meanes of deriving it, if Sathan stand at our right hand, our good Angell stands there also; if the Divell use all his arts, God hath his methods also; Therefore let it be no matter of our glory, that wee are not as the wicked are, but of our shame, that wee come neere them

them in any measure, and of our glorying and prayse to God, who hath put us in the other predicament, where though you have the Divell who assaults us with all violence, yet hee prevailes not, because you have God and the good Angells to oppose him.

In the next place under this head of the Divells ministry for temptation, wee may consider which way hee layes himself out towards mankinde (that is) toward the Saints, and others, for though his power be limited towards some more then others the temptations in respect of the subject matter of them, the things to which hee tempts are the very same.

Hee will venture upon the Saints, even the greatest things, though perhaps in some difference of method, that wee may see by his temptations to Christ, and the reason is, because hee is not ever assured, who is a Saint, and who is not, they may be of his owne; And because a little ground gained of them, is a great victory, and because if as sometimes hee doth hee can bring them very low, hee makes Trophies, and glories in their blood and shame very much.

To handle this at large were to make a treaty of temptations, (which I at all intend not in this subject) for as I told you, there is scarce any temptation, with which the Divell mingles not, but to point at some heads onely which the Scripture mentions, or experience.

And first, as greatest haters of God, and his glory the Divells oppose with all their might the worship of the great God, and in order to this, they would hinder the knowledge of him, they would ecclipse the light, with the greatest and thickest darknesse, how much they are in this, appears in that bold tempting of Christ, when the divell durst venture upon a motion

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of worshipping him, in plaine tearmes, and offered all for it: This all auntient and moderne stories witnesse, the first thing the Divell makes out for amongst his, is an alienation from God, and a shaped and formed worship to himself, for which purpose hee hath his assemblings, where hee appeares personally, as appears by the confession of many hundreds: And therefore Antichrist his eldest sonne, *whose coming is after the working of Sathan*, 2. Theff. 2. 9. (that is, who workes even as Sathan workes hee doth the like) ver. 4. *Hee opposeth and exalteth himself above God, so that hee as God, sitteth in the temple of God, shewing himself that hee is God:* So as now to be of his party, is to be of Sathans party, to obey him, is to obey the Divell; let them consider this who are bold to vary in doctrine or worship, from the word of God, they fall under a mighty temptation of the Divell, it is his most naturall temptation, they strike at the root of all obedience, that strike at the rule, which is the head of worship, this is to draw men cleerly and immediately from God, let us advance the glory of God; and the worship of God, so yee shall be fighters against Sathan, as the others are fighters against God, thinke the promoting of the knowledge of God; and the worship of God, to be the greatest service you can do to God, and the greatest head you can make against the Divell.

2. Secondly as I told you formerly, they are the greatest enemies of Christ and the gospell, which was in all likelihood the occasions of their fall, *Hee shall bruise thy heele*, was prophesied of him of old, that is, hee can goe no higher, but what ever hee can, hee shall doe. Before Christ came hee opposed the beleiving of the Messiah, laboured in his instrument to destroy the whole nation of the Iewes, by *Antiochus*; when hee was borne

borne would have destroyed him by *Herod*, Math. 2. Fell fiercely upon him in the wildernesse, tooke him at an advantage, carries himself, so in every respect that Christ calls him the enemy: *The enemy came and sowed tares*, Math. 13. 39. And as at other times more grossely, so amongst the Saints more refinedly, hee opposeth gospell-worship, gospell-preaching, would mingle some things of worke and merit, with the free doctrine of justification, some thing of doubt, and slavish feare, with the free glorying in our portion, with *joy unspeakeable and glorious*, some thing of pompe or slavery with the free, and simple government, and administration of the worship, and discipline of Christ, so as pure and naked gospell is little knowne, or preached by the ministers and professors of it.

Therefore what the Divell abaseth, let us exalt, let us desire to know nothing but *Iesus Christ and him crucified*; Let Christ in the Kingdome of Christ *be all in all*; Let us beleeve, though wee be nothing, let us rejoyce, though wee be worse then nothing in our selves, that is, to make good the gospell, that is, to resist the Divell, let worship be administred according to the rule, though it want pompe and applause, and let the power of the gospell appeare in changing our natures, in healing our lusts, *Grace came by Christ*; let the notion of gratefulnesse worke in us, as effectually as that of merit, let the love of God in Christ *be strong as death*, let his dyeing love constraine us to live to him, who dyed for us, this is to magnifye the gospell, which the Divell would depresse; if you beleeve strongly, if you rejoyce strongly, if you worke strongly, from gospell principles and notions, then ye destroy the Divell, then you oppose Christs enemy; I beseech you, let us doe it under this head: *Doe I not hate them*

Coroll.

that hate thee, (saith David;) Christ hath many enemies, which should be all hatefull to us, but hee hath none like the Divell (as I have shewed you) therefore hee came to destroy him: The fairest ground of contention that you will ever have with the Divell will be this, that hee is the mortall or rather the immortall enemy of Iesus Christ, if you oppose him under this notion, you will draw Christ neereſt you for assistance, and fight a battell in the strength of love, and whilst you have your head, you will secure the body and every member, this is to put another notion in to the conflict, not onely to secure our selves from lusts, but to save Christ, therefore live according to pure gossell, because the Divell opposeth it, wee have thought that to be assured or to rejoyce *with joy unspeakable and glorious*, were onely to doe good to our selves, that is the least in it, to a minde well-formed, the returns are Christs, the glory is Christs, and the Divell (feeles every blowe) who is Christs enemy, and the enemy, God hath set you up, with whom you ought to make good a warre and to contend for ever, as wee shall see hereafter.

3. Thirdly, next to Christ, and the naturall and Genuine doctrine of the gossell, the Divell excerciseth this ministry especially against the Churches of Christ, and the Ministers and teachers of them, (who are the guides, and lights,) and members also, either by persecution or dissention; How hath the Churches bene harrowed not onely of old by the Assirians, Caldeans, &c. But in the primitive times, by the Romaines, in all their persecutions, and the Turkes; now this the Scripture calls *the Divells casting men into prison*, Rev. 2. 10. All persecutions, burnings, imprisonment, the Divells have done it, Kings and Princes hath but lent their hands; That which the Divell did to *Ioshua*, Zach.

Zach. 3. 1. *Stood at his right hand to resist him*, that the Divell doth generally to all those that would serve God in the ministry of the gospel: So *Paul: Wee would have come unto you, (saith hee) but Sathan hindred*, this their acts and Epistles shew how hee would have destroyed their ministry; Then hee corrupts teachers, *Sathan himself is transformed into an Angell of light*, 2. Cor. 11. 13. 14. 15. by whose meanes men give heed to the doctrine of Divells, 1. Tim. 4. 1. hee falls upon the membres also, pursues them *like a roaring Lyon*, 1. Pet. 5. 8. *Accusing them before God day and night*, Rev. 12. 10. First drawes them into sin the cause of Gods hatred, and then labours to fasten upon them the effects; this hee doth amongst men over whom hee raignes drawes them into murders & witcheryes, and then discovers them, but his usuall care in the Church is, to divide and scatter, that hee may raigne alone, by difference of judgements, distracting affections: *God is love*, and love is the onely cement of communion; The Divell therefore, which is *the enemy*, with all his might breaks those walls, loosens this cement, that there may not one stone lye upon another till all be destroyed.

Let us therefore treade the contrary paths, learne the rule from the obliquity, aswell as the obliquity from the rule; It is warrant enough for us to resist what Sathan promotes.

In pursuite of that great peece of the Divells ministry which lyes in temptation, having shewed formerly what influence hee had upon sin, and what influence upon, and concurrence with temptations, wee came in the last place to shew, how those ministeryes were distributed according to vices, or persons, which when wee had made use of, wee came to discover to you some of the Divells marches, in his most ordinary and
high

high wayes, that is, the great and generall snares hee leads men into such as fease upon most men eminently, and to their assured ruine, and with which the Saints are so clogged as they are rendred unweildy, lesse expedite, and fit for service, they drive slowly, and oftentimes fall scandalously, though they rise againe: Wee will pursue two or three of those points more, and so conclude this head, in which I purpose not to be large.

Another effectuell head of temptation, by which the Divell labours to drowne men in perdition, is the *lusts of the flesh*. Peter admonisheth to *abstaine from fleshly lusts*, because *they warre against the Soule*; The Divell knowes it well, and therefore fights against that parte, by those weapons, *Our bodies are the Lords*, and therefore wee should serve him in *body as in spirit*; but fleshly lusts though they seems to be especially in the body, yet in truth they moove circularly, from the soule to the soule, *Out of the heart comes fornications, &c.* And when they have past the body and come to the heart againe, the soule is rendred monstrously adulterous and uncleane, so that as the soule is pander to the body, so on the other side the body is vexed and harrowed, beyond its naturall desires, beyond what it would have to satisfy an uncleane and filthy minde, which appears plainly in this, that the debordments and excesses of no beasts, are so great as those of mankind, in bodily things, because neither the reason of bodily pleasures, or any other consideration, calls for so much excesse, as the satisfaction of a soule, made uncleane, and unpure doth, and therefore where such lusts raigne, and are in their excesses, a thousand bodies would not be sufficient for the drudgery that a lustfull minde would put them to, such lusts have no meane, but

but not to be, such mindes besides other incōveniences labour extremely under this unhappinesse, that they conflict continually with impossibilities, because their desires run still higher, and their lusts have enlarged them to a spheare, and capacity that no bodie nor bodily thing can reach or fill; How contrary this is to God and his holy Spirit, besides other things, two things shew, one is that hee pretends to be our spouse, and hath married us to himself in holines and righteousness, futable to which bond, and excellent alliance, there is a series of spirituall lustings, proportionable to the soule, the subject of them, and to God the object of them, which should leade both body and soule captive to an holy and intimate converse with so great and excellent a husband, whose comelynesse should alwayes be in our eye, and whose beauties should ever inflame our hearts, to whom wee should *be holy*, that is, separate, *both in body and spirit*, 1. Cor. 7. 34. whose loves draw out our affections strongly, but orderly, whose converse fills our minde and enlargeth it altogether, which is *health to our navell, and marrow to our bones*, quite contrary to the effects of other lustings, which give men occasion to mourne at last, *when their flesh and their body are consumed*, Prov. 5. 11. Now for this excellent spirit to be out-bid, by so base and harlotry love, that can make no satisfying returnes to have a spirit stollen from him, and layde under chaines, for these lustings are deepe pits, out of which onely an almighty spirit can rescue, to be cast of, as not faire or not worthy, cannot but be deepe in Gods heart. ----- *Manet altâ repostum iudicium Paradis sprætæque injuria forma.*

In a word to espouse the Divell his enemy by the mediation of filthy and base lustings, *it is no wonder that men are abhorred of the Lord*, when they thus fall, Prov. 22. 14.

Another thing that shewes how hatefull these lustings are to God, is that these fleshly lusts, in that branch properly called uncleannes, are made the greatest punishment of the greatest finnes, Rom. 1. from ver. 21. to 28. If you aske mee how I intitle the Divell to this, besides what was said in the beginning of this head, (that the Divell who shoots at the soule, knowes those lusts ruine it, and therefore useth this great engine against it,) first how can you make a more proper match then betweene the uncleane spirit, and those lusts, which are properly stiled by God himself uncleanesse in the abstract, as being of all others most eminently uncleane and impure; besides looke upon men the Divell acts and possesseth most fully and immediately, *their God is their belly, they fulfill the desires of the flesh and of the minde*, which is ingaged as deepe as the body is in these lustings, and evill affections, 2. Eph. 2. 3. and not to profecute this further, it is extremely observable that where the Divell keeps open court, reignes personally, and absolutely, as hee doth amongst infinite numbers in this world, though wee are not acquainted with such assemblings, therein all beastly shapes and manners, hee doth subject them to the actuall commision, of what ever wee call uncleannes, although oftentimes greatly contrary to their wills and desires, that suffer such things from him, but the bond of their obedience is strickt, and they can refuse nothing, who have subjected their necks to that yoake, this, innumerable and joint confessions of witches and forcerers, accord upon, of which I could give you account enough upon as good record as story can give us of any thing, although, which also wee may consider, the Divells are altogether incapable of any pleasure, from such fleshly acts, who as being spirits, have
neither

neither flesh nor bones nor blood, they do it onely to debase mankinde, and by the most sensuall lusts *which fight against the soule*, to keepe them at the greatest distance, from spirituall, and heavenly employments, by which onely the humaine nature is perfected and improved.

To conclude this besides what hath bene said already, the Scripture saith expressly, that not onely in generall amongst mankinde, but even in the Church, and therefore considerable to us all; It is *Sathan which tempts men for their incontineney*, 1. Cor. 7. 5. And it is from him that *the younger women waxe wanton against Christ, and turne after Sathan*, 1. Tim. 5. 11. 15. so as there is cause enough to entitle Sathan to this high way of perdition, to these *lusts of the flesh that fight against the soule*, and therefore cause enough for us to watch, him and our selves in this high way of perdition, in which every step wee take is a departing from Christ our spouse, to follow Sathan, for the Scripture calls it *a turning after Sathan*; Men are apt to thinke that it is but a turning after their loves, a turning after pleasures, but besides which you leave which is Christ your husband, you follow indeed Sathan in that disguise which should keepe us at the greatest distance, in every degree or steppe that way.

A fifth beaten path of the Divell is *Pride, the pride of life* you may know that to be the Divells way, from which God calls you of so earnestly and so effectually: first by his denouncements against the proud and pride, *Pride goeth before destruction*, Prov. 16. 18. as the herbenger or usher that makes way, a man acted and filled with pride, is upon the very brincke of the precipice of ruine, hee is dropping into destruction, God delights to *debase every one that is proud*, hee doth but

stay, till they are proud enough, that they may be more capable of ruine, and destruction, that they may fall deeper. Therefore *when pride cometh, then cometh shame*, Prov. 11. 2. and they come both together, pride onely hath the upperhand; Will you see how God sets himself against this evill, Iob 26. 12. *By his understanding hee smiteth through the proud: Hee divideth the sea with his power*, as it is said before, but imployes his wisdome and understanding to smite through proud men, that is, to do it most assuredly, to doe it most seasonably for their ruine; so Prov. 16. 5. *Every one that is proud in heart is an abomination to the Lord*. Nothing proud men, looke after more then to be had in esteeme, and in honour, to be admired, and to be to others the objects of their envies, and the measure of their wishes, the rule and modell of their actions, but saith hee, *Hee is an abomination to the Lord*, that men are which they are to God, and that they shalbe within a while, to all the world, that is, they shalbe a loathing and an abhorring, and therefore the things which they would establist shalbe scattered, & the houses they would build shalbe pulled downe, for so sayes *Mary; Hee hath scattered the proud in the imagination of their hearts*, Luk. 1. 51. that is, there is a concentration of thoughts, castles that men build for themselves, the imaginations, the thoughts of mens hearts drive to some height, to some high marke, or But, sutable to the fountaine from whence they flow, a proud heart, and when they have wrought them up to a due height and proportion, and looke for the product or result of all, then God comes as with a whirlwinde, and scatters them, and shewes how ill compacted every building is, how loosely it is layde, which is formed without him, so for the other place which I hinted, the *Lord will destroy the house of the proud*, as it is

Prov. 15. 25. that is, not onely their workes in designe as before, but their workes in issue and effect; God may permit some designes to come to issue, they may build houses and get possessions, but they shalbe destroyed, it is a thing of no assurance like a building on the sand, either their foundations shall faile them, or from heaven the Lord shall thunder upon them, as Hanna sayes in her song, 1. Sam. 2. 10. which is a proper way of destroying, and pulling downe proud men, and things, which lift up their head to heaven, but saith hee in the same vers. *Hee will establish the border of the widow*, that is, *a widow which being desolate and afflicted trusts in God*; as it is elsewhere, widdowes who of all other lye exposed enough to injury, that have no great projects of their owne, no limits, or borders, but of Gods making, and little power to defend themselves and theirs from assaults and ruine, God will establish them, sayes hee, *the Lord will be their keeper, and then they need not feare*, there is no fence so good, as what is of Gods making, hee hath bounded the sea by an invisible bound, his word, but no bounds are like it, so if hee make a hedge about any, about his house and his wayes, nothing shalbe able to touch him, and this leades mee to the other part, that blessed part, which of all other graces is the foundation, the corner stone to happines, and blessednes, and that is humility, when God would bring his Sonne into the world, he brought him in the most humble posture; his condition, his spirit, and his worke, were all of a lowe and humble edition, and whereas it may be said, that this was for our sakes and part of his sufferings for sin, not so onely, but especially and particularly, that, as of all other things, so of this grace also hee might be to us the great instance and patterne, and therefore himself sayes, *Learn of mee for*

I am meeke and lowly of heart, and yee shall finde rest, that which all the world seekes after but none finde, but such as are in that condition; so Phil. 2. 5. 6. Let this minde be in you, which was also in Christ Iesus, who being in the forme of God, thought it not robbery to be equall with God, but made himself of no reputation, and tooke upon him the forme of a servant. That is, whither ever his worke or condition leade him, into what ever abasement, into what ever lownesse, thither his minde easily carried him, therefore saith hee, *Let this minde be in you;* It may be you shall not be lead into such extremities, into such lownes, (for hee dranke deepe, yet the Saints are laid low often,) how ever let the minde be in you, have a ready minde, a minde prepared, there is nothing fits so for all kinds of worke and communion for doing and suffering, as such a minde, for want of which, either wee are not lead into opportunities of glorifying God, or wee loose them, and soyle them, and make nothing of them: Besides this (then which wee cannot frame a greater argument,) how is this frame commended to us by God, who best knowes what is best for us, and what best pleaseth him; Hee tells you *that hee giveth grace to the humble, Iam. 4. 6. That hee will dwell with the humble even as in heaven, Isa. 57. 15.* where hee will display his beames for comfort and joy, that hee may revive their spirit and make them live, the truth is, men are seldome empty enough for Gods filling, nor humble enough for his revivings, which is the reason why wee have no more of this heavenly influence, but are faine to spin our joyes out of our owne bowells, as the spider doth her webbe, and with contracted and bowed shoulers, to beare our burthens, which a little influence from God would make exceeding light, hee tells you all the ill hee sends, is but to humble you, and hee is forced

forced to do it, *that hee may doe you good*, Deut. 8. 16. hee tells you that if you will be pleased with any of his workes, with newes from heaven, you must be humble. *The humble shall see this and be glad*, Psal. 69. 32. that is, what God workes in the earth, if you be not humble, you shall not live, to see it, or have eyes to see it, *and the humble shall heare thereof and be glad*, Psal. 34. 2. great things are done and no notice taken of them, because men are not humble. The way to take in the comforts and the joyes from the workes God doth, or the Saints doe in the world, is to be humble, for proud men minde themselves to much, to consider God or others, not to multiply more places, would you be great in any respect, Prov. 15. 33. *Before honour is humility*, and Prov. 22. 4. *By humility and the feare of the Lord, is riches and honour, and life*: If God have destin'd you for these things, that is the gate you must enter at, would you be great in the kingdome of heaven, take it in what capacity you will, Math. 18. 4. *Whosoever shall humble himself as a little childe, the same is greatest in the Kingdome of heaven*; But you will say how comes the Divell into this charge, first as hee comes into all sinnes especially such as are great and crying, what ever drawes much from God, or what ever God drawes from much, that is, of the Divell, but so is pride, as you have heard.

Another way by which wee shall intitle the Divell to this march of pride, is contention, Prov. 13. 10. *Onely by pride cometh contention*, the meaning is, by pride alone, that is, pride alone is sufficient of it self without any other reason, to cause the greatest contentions; for instance, men are not apt to fall into quarrells and contentions, unlesse distempered by drinke, or that they have their passions stirred up by injury, or are distempered, or provoked, some way or other, but pride alone

alone makes men quarrelsome, and contentious to the utmost, and therefore Psal. 10. 2. *the wicked in his pride doth persecute the poore*; the poore middles not with him, hurts him not, but hee is proud, that is enough, and having advantage over him, being on the higher ground, hee pursuis it. So what mighty reproaches and revilings *Moab*, and *the children of Ammon* layd upon the people of God, by which means they contended with them, appeares Zeph. 2. 8. Now this, God gives meerly to their pride, and therefore when in the 9. verse, hee threatens the cruellest desolations to them, he ads ver. 10. *this shall they have for their pride*, their pride was enough to intitle them to all, that injury, and to all that punishment. It was pride that caused contention amongst the Apostles, their disputations and their strife, *who should be the greatest*, Marc. 9. 34. that pride was the disease, appeares *because humility was the remedy*, ver. 36. 37. Also Math. 18. 1. 2. 3. where Christ tells them that except they be humble as little children, they shall neither be first nor second, they shall not goe to heaven at all, ver. 3. *Except yee become as litle children, yee shall not enter into the Kingdome of heaven*; and if there be any preeminency, pride obstructs the way to it; It is humility that opens the doore, ver. 4. *Who-so ever shall humble himself, as a little childe, the same is the greatest in the Kingdome of God*; it is not hee that puts for place shall have it, but hee that staves till hee be called: But it were well, if our contentions ended with others, if that were the bounds of them, doe wee not contend with our selves, our conditions, and with God every day; Let a mans condition be never so good, never so incompassed with mercies, pride alone raiseth a contention, picks a quarrell, that is, that alone is sufficient to do it, if there were nothing els. Why are wee not

contented, why are wee not well, when wee have enough, or to much, do you know what makes the contention, it is pride, *ye have food and rayment*, yee have not the least part of mercies, yee have not the greatest part of afflictions; what is the matter why doe yee contend, why doe you walke heavily and dejectedly, it is pride, pride onely, or pride alone can do it, can set you as fiercely upon your condition and upon God, as upon your brother, or your neighbour; yea when there is no cause at all; Its a glasse that extenuates goods, and multiplies ill, and which is more then any glasse can do, findes them where they are not at all, this as I told you of lust is a most boundlesse thing, and will send you to impossibilities for satisfaction; for let no man thinke, it lyes in the power of his condition to make him happy, pride will outrunne it faster then it can possibly flow in upon him, and which is more, pride multiplies with the flowing in, as fire increaseth by fewell; consider therefore when you contend with your condition, when you are not satisfied with your estate, it might possibly have bene greater or larger, or fairer, or in a word otherwise, nay when you doe not walke cheerfully and thankfully and contentedly in what you have, (for that failing is of the same roote, and spring) then you contend with God, you murmure against God, and this a love from pride, properly and onely from pride, *for the judge of all the world cannot but doe justly*; God cannot hurt you, cannot injure, or provoke you, as another may, all your contentions with your conditions and so with God, are onely from pride; now I beseech you who is the great Authour and fomentor of contention, but the Divell *Δι' εὐλογίας*, the calumniator, one that breeds ill blood, that doth *calumniate and accuse night and day*; hee doth

not onely accuse us to God, but God to us, hee accused God to Evah, hee told her *they should be as Gods, knowing good and evill*; this temptation tooke, now hee intimated that God made that restraint out of envy, because hee would have none so great and so happy as himself, and therefore there was not so much love in giving you liberty to eate of the other trees, as there was envy and ill will in restrayning you from this, *For God knoweth, &c.* And hee accused Iob to God, *doth Iob serve God for nought?* A great part of his traynes are spent, in sowing dissentions, in making breaches, in multiplying wrath where it is conceived, in boyling it up to revenge, and then effecting it, and therefore there is nothing, hee traines up his more in, then in contentions, and wayes of revenging themselves, to the utmost, the power of effecting which is ordinarily the reward, his sworne vassalls get for the slaving, and alienation of their soules and bodies; to conclude, hee is *the true king over all the children of pride*, Iob 41. 34. to whom it may be said as to Pilate concerning Christ, *Behold your King*: For pride was properly the Divells sin, 1. Tim. 3. 6. It is called *the condemnation of the Divell*, that is, that for which the Divell is condemned; *Not a novice, least being lifted up with pride, hee fall into the condemnation of the Divell.* This therefore was his sin, and this he multiplied and derived presently hee fastened it upon Adam, to wish to be as God, *knowing good and evill*, and although some other sinnes in respect of the constitution, and temper, may beare the title of the master sin, that doth not hinder, but that in a true sence it may be saide that pride is the master sin in all, it is the utmost roote in originall sin, that which lieth deepest in the ground, and can must hardly be reached; what are afflictions generally for, but *to hide pride from man,*

man, nay, temptations are let out upon us, and sometimes corruptions, that wee may not be lifted up, so it was to Paul, what ever his temptations were, the end of all was that hee might not be proud and lifted up with his revelations; this therefore is the proper sin of the Divell, and hath so great a root in us, of his laying in, at first, and of his fostering ever since, wee should watch him especially in, as that which hath all the evils in it, wee have formerly named, and is of all other things most opposite, and contrary to our peace and comfort.

Another march of the Divells eminent in it self, and most dangerous and ensnaring to others, is that wee call worldlines, wee know the Divel is called *the God of this world*, and, *they that will be rich*, that is, they that set their hearts upon it, that propose this to themselves, they will be rich, they will abound, they will, that is, what ever it cost them, though they breake never so many hedges for it, though they tread never so many unjust or weary steps, *they fall into temptation and a snare*: The Divell hath them in his snares, and leades them whither hee will, whither hee hath a minde to leade them, 1. Tim. 6. 9. Other sins have their aggravations, but this is the most earthly of all other, and in some respects, the most unworthy a man; And therefore the seate of this lust is ordinarily the basest spirits, there it hath its rise, and growth, and in order to effects, it is *the root of all evil*, that is, aswell as other vices, it is extremely fertill of ill, whether you consider the evill of sin, or the evill of punishment for sin, this love of riches, what will it not constraine men to, they will breake all the commandements in a round for the satisfying of those lusts, what frauds, deceits, perjuries, cruelties, murders, hatreds have bene exercised

cised for the nourishing of this lust, nay what other sins of lust and uncleanness, of the lowest and basest kinde? People often subject their bodies and soules to the satisfying of this affection; And for the evill of punishment, the Apostle saith heere, *that they pierce themselves thorough with many sorrowes*, that is, they have a carefull and sorrowfull life of it, (contrary to that good Solomon speaks of, *of rejoycing in their portion*, and enjoying it with thanksgiving) they are full of cares, and their injoying time comes never, for they grow poore by their riches, they extenuate that in their affection, which to their sense they abound in, when they have more then their chests or their barnes can hold, their hearts tell them this is nothing: Besides they expose themselves to the greatest labours, to the greatest wearinesse that is imaginable, they toyle by day, and they cannot rest by night, the feare of loosing pierceth as much as the paine of getting, and *there is no end of their travaile*; But there be other sorrowes also, terrors of conscience, and flashings of hell, which ordinarily accompany those lustings, and are the reward and salary of their actions, besides the great evill which I have not named, that *they erre from the faith*, for having changed their God, and set up *covetousnes, which is Idolatry*, its no wonder if they fall from the faith, and if not in profession, in deede, become apostates; I have wondred why this should be said of covetousnes, rather then of any other vice, that is *Idolatrous, nor a covetous person, which is an Idolater*, Eph. 5. 5. It is certain ambition, and pride and self love is idolatrous also, it is true that covetous persons worship the same things that Idolaters doe, silver and gold, *the Idole of the gentile are silver and gold, the worke of mens hands*; materially they worship the same, therefore
 faith

faith Christ, *ye cannot serve God and Mammon*, Math. 6. 24. Ye cannot put your trust in the Lord and in riches, the Lord and riches cannot be your strong tower together, perhaps it may be this, that though in respect of our devotion and addressees other things may be our God, that is, wee may serve them, worke to them, labour to please them, so the Apostle sayes, *their belly is their God*, yet in respect of trust and confidence (which is much of the worship God hath from us) riches especially carry it away there, for the world hath got an opinion (though a very false one) that riches can doe all things, therefore they vail and bow to it, and trust in it, besides because this is generally received, and *men are called wise, when they doe well to themselves*; therefore the Apostle brands this especially with that, which is a truth also of other lustings, that in a more intense and earnest pursuite of them, Idolatry is committed; Now in this the Divell as in other things juggles with us extremely, one of the baites and snares, with which hee holds those personally and professedly subjected to him, is some money they shall get, some hidden treasure, these poore captives hee abuseth infinitely; and after severall yeares expectations of some great riches, and many diggings and minings, wherein by breaking some method, or other they faile a thousand times, they meet at last with winde in steed of gold, with that which lookes like it, but proves leaves or dust when they use it. Remigius reports that of all the moneys, that the witches that fell under his examination, acknowledge to have received from the Divell, there were but three stivers proved currant, the rest were leaves, or sand, when it came to use; hee doth the same in effect with all earthly men, either hee deludes their hopes, they get not what they expected,

hee makes them labour for that hee knowes they shall not obtaine, or deceives them in their enjoyments, they make nothing of what they possesse, and it is all one, not to have and not to enjoye, in truth, that is out of his power: The comfort of things, the good of things hee cannot give if hee would, and hee would not if hee could, the Divell encourageth us to cracke the nut, but God takes away the kirkell, *gives it to them that are good, before him*; comfort and enjoyment and delight are the portion of his people, *A mans life stands not in the abundance of the things that hee possesseth*, that is, the good and happinesse of life, and therefore, *A litle that a righteous man hath, is beter then the revenues of many wicked*, Eccles. 2. 26. *God giveth to a man good in his sight, wisdom and knowledge and joye*, that is, *wisdom* to pursue right things, and to goe right wayes to attaine the end hee desires, *knowledge* how to improve them, and *joy*, that is, the good and comfort of things, and life; *But to the sinner hee giveth travell, hee giveth to gather and to heape up that hee may give it to him that is good before him*; they dig the mines, they plough the ground, but the Saints enjoy, they reape and gather.

Coroll.

Therefore particularly to this, *let the rich man rejoyce in that hee is made low, and the brother of low degree, that hee is exalted*; that is, shew them God, and heaven, convert them, and they are eaven presently, both are alike neere God, and so comfort and happinesse, that which the world pretends to, but cannot give; *Godlinesse with contentment is great gaine*, that is, which gives contentment, there is the gaine you looke after, there is the happinesse that wealth promiseth, but it is God that gives it; now a *rich* and a *poore brother* are neere God alike, if the *rich* at least be made *low*, if hee have learned *not to trust in uncertaine riches*, if his pride that riches causeth

causeth be abated, and the poore brother be exalted, that is, that hee sees not such a difference in respect of solid comfort, and happinesse, hee sees himself in as good a posture as rich men. Indeed that men are, that they are to God, and their true vallue is according to the proportion of their neernesse to him, not to what they are to riches, to Princes, or to the great things of this world.

So yee see these six heads wherein the Divells great temptation lyes, from whence wee have deducted some Corollaries, wee proceed to one or two more drawne in generall from that which hath bene said.

And first yee see hence the drudgery of the Divell, Gods worke and the Divells, carries wages in their mouth in those pathes wee have runne over, there is nothing but deceit and fallhood, a man is cozened, his nature is debased, and to judge a right, the reward of sinning is not onely in another life, and in this life by afflictions, but the very sinning is misery enough, to be defiled and made filthy by lust, to be puffed up and swollen by pride, to be made earthly and base by worldly mindednesse, to follow the Divell in all, how miserable how vilde is it, how debasing to mans nature? Let the children of the Divell, the peoples, the disciples of the Divell glory in their portion, wee know it is their shame, they boast in their liberty, they have no tyes or bonds, but wee know that *to whom men obey, of the same they are brought in bondage*; now they obey the Divell, for they doe his workes, they fulfill his lusts; On the other side, let not us faile to glory in our condition, and to improve it, how sweet is our portion, the traines the wayes of God are pleasant, *all his wayes are pleasant, and all his pathes prosperity*, to have naturall desires, which exceed not their bound and liberty

Coroll.

I.

berty to satisfy them, without the fire, the scald, the Itch of lusts, to have a spirit so great by meeknes, and humility, as it is above those ills, it seemes most to fall under, to be be-lowe envye, for the world sees not your riches, nor your greatnes, and above misery and shame, to have a spirit so meekned as it cannot breake, againe to be above your condition what ever it is, and to use it, to possesse your estate, and not to be posselt by it, to looke on money as a servant of the lowest forme, to pittie them that Idolyze it, and to improove more your litle by enjoyment, then they doe their riches by looking on it and Idolizing of it. Againe to goe further into the consideration of what wee said before, and see how you outstrippe them for another life, in knowing and loving that which they ignorantly persecute, in having your assurance in God, whereas they have none at all, nor in any thing; I could be large heere in the comparison of our service and our way, which should be the object of our joy and rejoycing, when ever wee thinke of it, and thinke of it wee should often, for that purpose: For since God hath made the miserable condition of the wicked, a foyle to the love of his elect, wee should do so also, and run over by way of comparison, the heads and grounds of our comfort, but I shall rather in the second place

Coroll.

2.

Intreat you to improove these things, *If you know these things, happy are yee if yee doe them*; if you know the differences of your conditions, if you know the wayes of Sathan, from your owne, and where they part, happy are you, if you tread those wayes and those paths, and for those broad high wayes, those common roades, these beaten pathes of Hell, which wee have described, our wisdome and our glory will be to keepe a loofe of, to keepe farre from them, it will be lesse
shame

shame for us to be shamed by other things, to be caught by other traines, then the common snares: Although it be true that in the pursuite of those things, Sathan useth his greatest wiles, and his finest peeces of subtilty, however let us keepe a loofe of, let us carry a watchfull eye to those great and common snares, the Divell may alter his method, but his *But*, and *end*, is the same, hee findes these things sutable to corrupt nature, and hee improoves all that is within us, to worke vilde and base impressions those wayes, therefore let us watch him, where hee watcheth us, and let us not thinke that because *wee have escaped the pollution of the world*, that therefore wee shall escape him, hee spinnes his web the finer for you: Which is the reason why I have spent sometime in these particulars of his most usuall martches, that yee might see the way in some of its foulness, together with the guide, that yee might see the hooke under the bayte, and be undeceived in things so greatly concerning you.

Now therefore having your adversary so fully and largely described to you, in his nature, in his power, in his ministry, as hath bene shewed at large in this tract of Angells, (for some peece of the Divells power, you must fetch from what hath bene said of the good Angells, that wee might not be obliged to repeate things twise) it remaines that wee should fight, that is, that wee should addresse our selves to the combate, for there is in this adversary what ever might prepare you, and stirre you up to a most formed and exact warre.

For first hee is as hath bene shewed a most inveterate and sworne enemy, hee ceaseth not to accuse day and night, hee knowes all our good, lyes in maintaining good tearmes with God; Therefore his care is to be-

get ill blood between us, hee inticeth us to offend him, and when hee hath done, hee aggravates this offence to the utmost capacitie of it, *Hee goes about like a roaring Lyon*, hee goes about; therefore hee is not idle, hee workes continually, and it is *like a roaring Lyon*, hee hath not onely a Lyonish nature in him apt to devour, and to fall upon the prey, but hee is ever roaring, that disposition is alwayes wound up to the height, and intended in him, other enemies not so, so that heere is the worst disposition that can be imagined ever acted and mannged, with the greatest intensenesse.

2. But then secondly if his evill nature had not much power joynd to it, hee were lesse considerable, lesse formidable, though wee say there is none so weake, but hee hath power to doe hurt; But I beseech you consider, his power is fitted to his nature, if hee meane ill, hee is able to doe also much ill, there is no part or faculty of your soule or body, that hee cannot reach, and that at all times, in all conditions, in all postures, alone, or in company, idle, or imployed, sleeping, or waking, when you are fit for nothing els, you are fit to receive his impressions; Nor is hee an enemy of the weaker sort, and so lesse considerable, an arme of flesh, against poore fleshly creatures is great, but hee is a spirit; Our originall sin, our fleshly corruptions wee finde evill enough, enemies bad enough, even to the making us cry out with *Paul of the body of death*. But *we wrestle not against flesh & blood*; this text tells you you have another kinde of combatant, for the description of whose power to finde fit names, the highest comparifons will faile us, *Principalityes, powers, rulers, spirituall wickednesses above*: They are not called *Princes*, but *principalityes*, not *Potentes*, but *Potestates*, not *mighty*, but *powers*, Lord not of a part, but of the whole world, *of the darknesse of the*

the world, all the wicked of the world, which are darknesse are of their side, fight under them against us, and all the darknes in our owne harts is with them also, all those fumes and foggs of lusts, all those mists of ignorance, and unbelieve are part of his armie; Againe, instead of wicked spirits they are called *spirituall wickednesses*, and that *above*, both in *high things* and in *high places*, they are above us, they hang over our heads continually: You know what a disadvantage it is to have your enemy get the Hill, the upperground, this they have naturally and alwayes.

Againe there are enough of them, they can immediately beleaguer a man, cōpassing him round, possesse every part of him: Seaven Divells can enter at once into one man, or if need be a whole legion; doe wee beleewe these things, and are wee not stirred, are wee not affraid, if we apprehend the approach of an enemy, and the towne wherein wee are be in danger, what wringing of hands is there, what praying, what provision, and yet perhaps hee may be diverted, hee may accord; But there is no truce in this warre, a perpetuall combate, that time you are not upon your watch you will be taken, for your enemy knowes it, if an enemy in warre knew certainly when the watch were neglected, hee would take that time, now hee knowes when you neglect your watch, when your faith and affections sleepe, which of other enemies cannot be said.

But then thirdly, if the contentions were for things of litle moment, the matter were lesse, but if there be any thing great in heaven, or earth, that is the prize of this warre, whether it be the happinesse of your life, the peace of your conscience, the eternall condition of your soule, and body, or which is more, the glory of God, for all these are strucke at continually.

Captaines when they make orations to their souldiers, they tell them they fight for their country, for their possessions, for their wives and children, for their liberties, but what is all this to our warre? To our prize? Wee fight for *peace of conscience which passeth all understanding*, wee fight for *eternall life*, wee fight for *God and Christ*, whose glory in us lyes at the stake every day, and suffers, or is relieved by our fighting: I beseech you are not these things worth contending for? Will not so goodly a prize put spirits into you? Some have done wonders while their lovers have lookt upon them, others while they have fought for their loves; What doe you fight, for nothing? Yes, it is a love you fight for too, & one that fought for you even to death, you doe but requite him, hee is before hand with you; and doth not your love looke upon you also? Yes. If you can see him, I assure you hee sees you, and there is not a watch you make, there is not a stroake you strike, but it pleaseth him, and it refresheth him, as on the other side there is not a negligence, or a faile, but it wounds him, and afflicts him; what say you will all this that hath bene said put courage into you, and make you fight, it is brought for that purpose, I beseech you let it put on strong resolutions to please the Lord, to resist this cursed enemy, this damned enemy, for so hee is, he carries his condemnation about him; and yet this enemy which is left so mighty, and powerfull, for our tryall, for our reward, if wee fight manfully, if wee fight the battailes of the Lord, (if wee be wise, if wee will) all tend to the glory of our victory, to the honour of our God; onely let us resist the Divell, being strong in the faith, to which purpose I will endeavour to search a little into, and to speake something of this heavenly armour which God hath given us for that purpose.

Where-

Wherefore take unto you the whole armour of God, that yee may be able to withstand in the evill day, and having done all to stand, Eph. 6. 13. In this 13. ver. wee are bid to take unto us the whole armour of God, as in the 11. verse wee are bid to put it on, with the reason added, *that wee may be able to withstand in the evill day, and having done all to stand.*

From the first words observe this, that no weapons will serve to fight with the Divell but Gods, nothing will make you shot-free, but the armour of God, for so sayes the Apostle, *the weapons of our warfare are not carnall, but mighty through God,* 2. Cor. 10. 4. So as heere you see the reason, because carnall weapons are weake ones, to be carnall and to be weake are convertible termes, as to be spirituall, and to be mighty, are also; now you have to doe with a mighty enemy, as you have seene already, therefore you must have mighty weapons, you must have a wedge fit for the knot; David had never overcome Goliah, if hee had not come with spirituall weapons, 1. Sam. 17. 45. *Thou comest to mee with a sword, with a speare and with a shield, but I am come to thee in the name of the Lord of Hosts, the God of the armies of Israell, whom thou hast defyed:* It was not the sling nor the stone that did the feate, but it was this mighty Lord of Hostes, in whose name hee came; To goe armed therefore against the Divell in the strength of your owne resolutions, or your temper, or constitution, or your habits, and education, is to fight against Goliah with a stone and a sling, without the name of God; Nay your experiences, your contrary reasonings, they may have influence into your sin, but they will never into the victory, unlesse this stone and sling, these underweapons be managged by the name of God. For your resolutions this cunning tempter knowes that there is nothing so naturall, so proper to a man as man, as

changeablenesse, as on the contrary, it is the high and incommunicable Character of God to be without variation, or shadow of changing, all the matter is but to finde a plausible reason for the saving of his credit. For our temper and constitution, hee hath lusts peculiar for every temper. Besides hee can easily perswade lusts to give place to one another for a time, as pride to uncleanness, &c. And his power is much upon the body, and the humours and constitutions of it, to stirre and worke upon those humours, that by the helpe and mediation of the fancy shall worke to his end, and gaine the will and understanding: As for your education and habits, experience shoves that many things that looke like morall virtues, are nothing but the ignorance of ill, or the law of a constraint: Besides hee hath his methods, and by a few degrees will leade you to that, and by steppes that would have utterly deterred you, had it bene represented to you, all at once, and for your reasonings, and experiences you will finde that to be the ^{best} proper weapon, hee is elder then Adam, hee is wiser then Salomon, set holiness aside, hee hath bene trayned up to sophistry and deceit, and therefore verse the 11. the *Armour of God* is applyed to *the wiles of the Divell* , so as you have no reliefe, but what was Davids, Psal. 118. 10. *All nations compassed mee about, but in the name of the Lord will I destroy them, they compassed mee about, yea they compassed mee about, there was a perfect Paristhesis* of ill, and enemies a perfect beleaguering, so ver. 12. *They compassed mee about like bees* ; you shall see how Bees in swarming time, will compasse a bush, so will Divells and their effects multitudes of Divelish thoughts, and temptations; A man shall not see his way out, they are behinde him and before him, and as in the words following, *They are kindled as the fire of thornes,*

devils

thornes, so the Greeke and Chaldea reade it, they fall quickly into a great blaze, or the word is also quencht (as Hebrew words signify often contraries,) they kindle quickly and like thornes, but they quench also as soone, *for in the name of the Lord will I destroy them*, this is all your reliefe to deale with your enemies, as David did, *your faith is your victory, whereby you overcome the world*, 1. John 5. 4. that is, *in Christ*, it is *the power of his might that makes us strong*; Christ hath a might, a mighty abilitie, hee is endowed with power from above, which being put forth in us, gives us a power to be strong, and to stand our ground, as ver. 10. for in those words the habit seemes to be distinguish't from the energy and operation, when a man is acted by the Divell, either by an immediate possession, or some eminent strong way of lusting, that hee is strong in the Divell and in the power of his might, that is, you shall finde a power full operation of the might of the Divell upon him, so as did wee not see a humane shape, wee should thinke it were the Divell indeed, so greatly is his might acted upon men, with power; Now after this manner should wee be strong in the Lord, by the influence of his spirit, by the strength of his armour, other strengths will proove but weaknesse, so much for that point.

Secondly it is not without its observation that it is called heere and before *the whole armour of God*, *πανοπλιαν*. There is no man pretends so little to religion, but hee will doe a little, hee will pretend to some graces, hee will make some sallyes, as if hee would fight, but the difficulty, and the wisdom, and the strength lyes in the universality, there is a chaine in graces, you loose all if you loose one, as *Iames* saith, *Hee that breakes one command is guilty of all*; and God that gives you armes not to clog you, but to defend you, hath given you nothing

nothing to much, it is not the beauty, but the use of an armed man which hee considers: That place which is open, to be sure the Divell will strike in; for hee knowes the bare places, and one open place will serve to kill you aswell as an hundred, therefore God hath made a defence for all, therefore the Scripture calls for *a growing up in all grace, or in all things*, Eph. 4. 15. 2. Pet. 1. 5. Therefore Peter calls for an addition of one grace to another till you be compleate. *Adde* (saith hee) *to your faith vertue, &c. For if these things be in you, and abound*, that is, if you have all those parts, and that in a way of height and eminency, if they be not scanty and narrow, then *you will abound also*, that is, *you will neither be barren, nor unfruitfull*: I beseech you consider this, it is the universality, it is *the whole armour of God*, that will alone serve our turnes, and which alone wee sticke at; All difficulty lyes in exactnesse, in bringing things to their end, and their perfection, every one is a beginner and a pretender to learning, to knowledge, to arts, to religion it self, but the exactnes, the universality is the portion but of a few, let us doe otherwise. How good is God, who hath given us a whole armour, let us not shew our selves at once enemyes to our selves, and unthankfull to him, unlesse wee feare neither God nor the Divell, on the other side let this comfort us, that there is *a whole armour*, there is *a whole Divell*, that nature is improved to the utmost capacity of a rationally nature for ill, for hurt, if there were not *a whole armour*, wee were undone.

3. Thirdly, wee are commanded to *take unto us* this whole armour of God, and ver. 11. *to put it on*, God makes it, God gives it, hee makes it efficacious, but there are our parts also, wee *must take it to us, and put it on*, there is a sluggishnesse in mens natures, if God would

would doe all, and men might sleepe the whilest, perhaps they would lye still, and let him trusse on their armour, but this is not the law wee live by, this is not the tearmes wee stand in with God, what wee cannot doe, God will doe for us, but what wee can doe, that wee must doe; Hee doth not worke with us, as wee worke with a hatchet, or a dead instrument, but as the soule workes with the body, that is, in it, and by it, so as the body doth its part, and feeles the labour, the soule at first gives life to our body, so doth God to our soules, when they *are dead in sins and trespasses hee quickens them*; Also the soule gives guidance to the body and direction, and assistance, so doth God, hee never failes us, hee is still by us, *at our right hands*, but wee have our parts, our reason, and understandings, our will and our affections, they come into play every day, and if God can do nothing by them, hee will do nothing without them; This, when men beleve so much in other things, as they will scarce trust God with any thing, they will see a reason, and a meanes sufficient to produce every event, they will be at every end of every businesse, why doe they devolve all upon him in religion, without stirring at all? Because they minde it lesse, which is the meanes to make God minde it not at all; Therefore I beseech you, let us do our parts, fetch assistance from God, and worke under him, receive influence and spirit from him, and use them, intend mightily what wee doe, for it is to God, and for him; those that worke under any Agent, though never so mighty, do so, and this know, that the more mighty any supream Agent is, the more it intends, imployes, and fills the instrument, as hee that serves a wise man, though hee do nothing but by the direction and ap-
poyntment of his master, yet hee shall finde his under-

standing intended and imploied, for a wise directer doth *more* intend, and fill the subordinate instruments, and Agents not contra.

Now hee comes to the end and use of the *Armour* , that they might be able to stand in the evill day, and having done all to stand, the word is ἀντιστάειν, to resist, to stand against; you see heere is a reall combate, as your enemies are great which you have heard of before, so is the combate, it will cost you resisting, and fighting, and there is a day appointed for it, *an evill day*, that is, a day of battaile, our whole life is so many evill dayes, therefore sayes the Apostle, *Redeeme your time because the dayes are evill*, Eph. 5. 16. that is, troublesome and full of temptations, if you would make any thing of your lives, of the opportunities you meet with all, of the occasions that fall out, you must redeeme them, a little time and opportunity is worth much, it will be lost to you if you redeeme it not; So *all our dayes are evill*, as Iacob said, but some more especially may be called by way of eminency *the evill day*. All the dayes of Iob were in a manner evill, because none were without some molestation, and trouble, *I had no rest* (sayes hee) *neither was I in quiet yet trouble came*, Iob 3. 26. But the great evill day was, when Sathan was let out upon him; the great evill day to the Disciples was when Christ was crucified, and they were *Winnowed by Sathan*; So there are more especiall times and parts of our life, when God will try us by letting out Sathan upon us, but those times and seasons know no man, no more then the day of judgement, and therefore wee must be ever ready for them, upon our feet, and with our armour about us; standing is a warlike posture, a posture of watch, a posture of fight, it is not a standing still, but it is a fighting, a resisting, *ye have not resisted unto blood*
striving

striving against sin; God expects that wee should *fight a good fight*, that wee should quit our selves like men, and wee had need doe so, unlesse wee would be undone, and foyled, and therefore hee addes *and having done all to stand*, that is, doe what you can, you will but stand, it will be little enough to doe the worke, the enemies are so mighty and great, the warre is so sharpe: God hath an purpose for many holy ends so ordered it, that you shall have worke enough of it; some carry it thus, *omnibus confectis stare*, that is, all the afore said fell, and cruell enemies being overcome, having done all, having defeated them all, vanguished them all, you may stand as conquerour; What a glorious thing will this bee, that as Christ your captaine, shall stand last upon the earth, so you shall stand with him, glorying and tryumphing to see your enemies dead before you, when as others that were fainte and delicate, that would not stand and fight and arme: As they were heere led captives by Satan, at his pleasure, so shall be led into tryumph by him at last: Thinke of this that by doing your duty, by standing your ground, by arming, and fighting in the power of Christ, in the armour of God, this mighty Hoast shall lye dead before you, *And those which you have seene to day*, in this evill day yee shall see them againe no more for ever, you have therefore two things to encourage you: First, the necessity of your fight. Secondly, the glory and pleasure of the victory; Necessity will make Cowards fight: And therefore commanders provide dilligently, that their enemies may have a backe-doore to runne away, because necessity, and dispaire will produce wonders: I beseech you doe but see, and heere is an absolute necessitie, unlesse you take all this armour, *stand*, and *withstand* yee will not *stand* at last, this is little enough, you must doe all this that *having*

done all, you may stand, but then *having done all, you shall stand*, that is, stand as conquerour, stand as Christ stands, with your enemies slaine about you: You shall have the pleasure of revenge, which heere you may take in by faith, and of victory, the shouting of a conquerour; Cowards have but the pleasure of idlenesse, and the shame and misery of slavery, they *have their good times heere*, what is their good times? To sleepe, to be idle, to be abused, and deceived, thy labours are better then his pleasures, then his enjoyments; What then is thy good times? *Thou art comforted, and hee is tormented*, thy captaine tells thee thou hast done well, *well done good and faithfull servant*; Thy conscience tells thee thou *hast fought a good fight*, but praise is not enough in thy captaines mouth, *enter thou* (sayes hee) *into the joy of thy Lord*, hee shewes thee *a crowne of righteousness*, which hee hath kept by him all the while, and which thou mayest thinke on every day, till thou hast it, but then hee gives it thee, hee puts it on: Where is now your ambition, where is your spirit, and your courage, thinke not on meane things, but on crownes, and victories, and glories, and if you enter the list, if you fight, do it to purpose, labour so to withstand, that at last *you may stand*; *Sorunne* (saith the Apostle) *that yee may obtaine*, 1. Cor. 9. 24. Every one is a pretender, and a runner, but few carry the prize, they finde hot worke, they grow weary, and quit the list, *Thou therefore* (sayes Paul to Timothy) *indure hardnes as a good souldier, of Iesus Christ*, 2. Tim. 2. 3. that is, though thy armes presse thee, and thy worke pinch thee, yet *indure*, it is worth the while, *that thou mayest shew thy self a good souldier of Christ*, and mayest please him that hath chosen thee, thou must not please thy self in his worke, *for hee pleased not himself in thine. Christ pleased not himself*, this is written, God tooke notice

tice of it, the time will come when hee will please thee, and then it followes ver. 5. *If any man fight, hee is not crowned, except hee strive lawfully or duely*, that is, it is not enough to enter the list, and fight, but there is the law of combate, and the law of fight, if you do not fight as yee ought according to the law of combate, the law of armes, if you give over to soone, and stay not till the victory be gotten, till your enemy be profligated, and abased, hee had as good have done nothing, this hee amplifies ver. 6. by the similitude of a labourer, *The husband man that laboureth first, must be partaker of the fruit*, for so first hath reference to labouring, not to fruit, fruit and crownes, reaping and glory are the effects of labour, and due fighting; thinke not to goe to heaven with your armes acrosse, or your head upon your elbow, or with good beginnings, and faint offers, 't is lawfull fighting, 't is hard labour, leades you to glory, and ver. 7. sayes hee: *Consider what I say*, what were the matters so hard, or the similitudes so deepe? No, but the meaning is, turne it in your minde, often thinke of it, almost continually, do not thinke to goe to heaven with ease, you can never thinke to much that you must fight hard, and contend lawfully, and labour mightily, and indure all things, as soldiers that would please their captaine, before ever yee shall be crowned and reape, and then hee concludes with, *The Lord give thee understanding in all things*, which shewes how hard it is, for us to apprehend these things aright, so as to have them worke upon us, and to be affected with them to purpose, so as not to have sleight thoughts of them, though they be things not hard to be understood.

To conclude, all good things are of God, though wee be taught, hee must open our understandings, as when wee are commanded, hee must worke in us to

doe, and especially in the things whereof wee speake.

It will not be improper heere by way of encouragement, to consider as what power and might Sathan hath, so what bonds and restraints also?

First, all the Divells can doe nothing without aformed commission from God, this the example of *Iob* makes most cleare, the Divell ruin'd his estate, by the Sabceans, but not till God had given him power, hee infected his body with miserable diseases, but hee was faine to aske new leave for it, so 1. Kings 22. An evill spirit offered his service to deceive *Ahab*, so an *evill spirit from the Lord* came upon *Saul*, but both by commission: So the Sorcerers of Egypt, they acknowledged the hand of God, when themselves were stopped, it was no more impossible for them to make *Lice* then other things, but God let them goe on a while, that his power might appeare the greater in giving the stoppe; So Zach. 3. *The Lord rebuke thee ô Sathan*, God can doe it though no other can, so *Christ* sayes, *The Prince of this world is cast out*, Ioh. 12. 31. *The Prince of this world is judged*, Ioh. 16. 11. hee is not onely under God, but under *Christ God-man*, hee is subjected to our friend and husband, and that in little things. They could doe nothing on swine without leave, Luk. 8. 32. much lesse can the Divell touch us in any thing, without a commission; Besides, what wee have told you of their chaines which *Peter* and *Iude* mentions, shewes the power God hath over them; And generally wee have this assurance, that *a haire from our head shall not perish without the will of our Father*. So as our greatest enemy is subject to our best friend, and mannaged to our advantage, which should encourage us to fight and secure us of the issue, *for the God of peace will tread Sathan under our feet*, at last, Rom. 16. 20.

The Divell and wee are in earnest, but God, as those two captaines lets the young men play before him, and can stoppe them when hee will, hee is in no paine in respect of the combate or issue, but hee hath the pleasure to see weake faints overcome gyants, by hanging on him by the string of faith. God is on our side, and the Divell is so subject to him, as there is no greater subjection, let hope then aswell as necessity incourage us to fight, wee have both those arguments in their height; God will mannage his graces in us, to our advantage, but let us doe our parts.

Wee come now to the particular peeces of armour, whereof the first is, *The girdle of truth, having your loynes girt about with truth*, In the loynes is strength, as is sayd of *Behemoth, his strength is in his loynes*, Iob 40. 16. In them also is the power of generation, for so God sayes to *Jacob, Kings shall come out of thy loynes*, Gen. 35. 11. This metaphor therefore applied to the minde denotes strength, steddinesse and constancy; on the contrary men that are delicate, effeminate, and unstable, the Latine calls them, *elumbes without loynes*, now that which fits this part, is some thing that begirts it, that the part wherein strength lyes may feele strength from without, and that is properly *a girdle*, therefore Peter sayes, *Gird up the loynes of your minde*, 1. Pet. 1. 13. and Christ bids us, *Let your loynes be girded*, Luk. 12. 35. this whether men travell, or whether they fight, or both together, which is our condition, is necessary: For when they travailed, they used to gird themselves, and the *Belt or girdle*, hath bene alwayes a peece of soldiers armour when they fought: You see now a reason why the loynes should be girt to this warre: Wee need not goe farre for a girdle, the *Holy Ghost* tells us, it is *truth*, if you aske mee what is *truth*, I answere in a word, *Right fights*

sights and judgements of things, and sincerity, this is that which girds up the loynes of your minde, and therefore Christ addes, *Let your loynes be girded, and your lights burning*, as before Luk. 12. Certainly cleare and right sights of things with sincerity, are the most begirting things in the world, this you may know, especially by considering what is the cause of loosenes, and laxenesse, and unsteddines in our course, and yow will finde it, because men are either insincere and unfaithfull, or misapprehensive, and darke; *A double minded man is unstable in all his wayes*, because there is a mixture in the principles of his motion, hee hath two objects in his eye, two ends in his heart, and is carried up and downe diversly, according to the predominant humour, and quality, so as yee never know where to finde him, nor can ever hold him, because hee is yours but in part, for an end, such a one was *Saul* and *Iehu*, and so are all hypocrites, the contrarye to which was *Nathaniel*, who had this honour from Christs mouth, that hee was *a true Israelite in whom was no guile*, Ioh. 1. 47. that is, hee was a man round simple, candid, and plaine, which came to Christ honestly, not for ends, for logures, or to intrappe him, as others did: Christ himselfe disdaines not this commendation of whom it was said, 1. Pet. 2. 22. *that there was no guile found in his mouth*, and *David* sayes, *Hee is a blessed man in whose spirit there is no guile*, Psal. 32. 2. that is, who is sincere in every thing, having his ends what they should be, and his actions and expressions futable, that you may reade his heart in his professions and actions; such a disposition carries you right on, makes you steddy in your motion, without turning to the right hand or to the left, *Girds you up*, and strengthens your minde to motions, to fightings, makes you intend what you doe strongly, because you doe but

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one thing, that which put *Martha*, into such a distemper was, *because shee was troubled about many things*, you see then, now how sincerity begirts, & how in sincerity & double mindednesse loosens your loynes, & nerves, but doth not misjudging and darknes doe the same, loosen your loynes, making you unsteddy, and weake, contrary to this begirting? You will finde it doth: Men are what they see, and what they judge, and no other, and though some men doe not fill up their light, yet none goe beyond it, a man wants courage that wants light, and *Hee that walkes in darknesse knowes not whither hee goes*, and that is contrary to this begirting, and hee must needs make many false paces, for hee knowes not whither hee goes, *If a man walke in the night hee stumbleth, because there is no light in him*, Ioh. 11. 10. In him- hee hath the instrument of seeing, the eye, but there is no light shining upon that eye, though a man should be sincere, if hee want right lights and sights of things hee will be rendered the weaker and more unsteddy, hee will stumble often, with a good intention about him, nothing gives more courage then knowledge, nothing intimidates more then ignorance; Again, comfort and joy renders strong and steddy, now light is the embleme of joy, and therefore when the Angell came to poore Peter, fettered in chaines, as hee was, *a light shined in the prison*, Acts 12. 7. so sayes David, *The Lord is my light and my salvation, whom shall I feare*, Ps. 27. 1. and when in a low condition hee expected comfort from God, *Thou wilt save the afflicted people*, sayes hee, *but wilt bring downe high lookes; for thou wilt light my candle* (sayes hee) *the Lord will en lighten my darknesse*, Psal. 13. 27. 28. Now comfort begirts, & comfort you see comes in by light: Again. Glory, the apprehension of it, the notion of it, begirts, & renders strong exceedingly, *Christ, for the glory set before*

him, &c. did wonders, but light and glory runne together, and the notion of glory comes in by light; Isa. 60. 1. 2. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, so it is called, *The light of the glorious gospel*, 2. Cor. 4. 4. there would have bene no glory seene if there had bene. no light, and there is a glory also in light, Acts 22. 11. Paul said, hee could not see, *for the glory of the light*, therefore light is glorious, now this dazelled his bodily eyes, but our spirits see better and more strongly for glorious lights, which gives assurance, and courage, and so strength also; In a word, our whole armour is called *the armour of light*, Rom. 13. 12. So great a thing is light to armour and to strength, according to the more or lesse, of which men are weake or strong to any course to which they pretend, but above all to religion: Now for the Divell against whom wee arme, doth not hee play in the darke almost altogether, when hee would deceive our sence, hee casts sand in our eyes, mists before us, to deceive and blinde us, and then wee judge of things not as they are, but according to the medium wee see through: So for our comfort how doth hee enervate us, and loosen our loynes, by leading us into darke thoughts of God, and of our condition, how doth hee unsteddy our steps; and intimidate us, by putting scruples in our wayes, and hiding from us those truths, wherein our strength would consist; If hee can make us insincere, hee hath enough, wee shall then seeke darknes, and chuse it rather then light, of such Christ sayes, *that they loved darknes rather then light, because their deeds were evill*, Ioh. 3. 19. But be sincere, the right eyeing, the right seeing, the right apprehension of things is that truth which begirts us, and together with sincerity renders us strong and mighty to fight
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with him, to contest with his wiles, with his lyes, with his impostures, for his dealings with us is nothing els: But be wee but sincere, that is, honest to your selves and to God, and discover him, and hee is gone; This therefore is a neate cleane peece of armour, fitted for the part, and for the enemy wee contest with all. If you aske what you shall doe for it, I would advise you by way of corrolary to two things,

First, converse much with the Father of lights, *In his light wee shall see light*, Psal. 36.9. Be neere God that hee may shine upon you continually, hee hath no false lights as impostures have to shew their wares by, what ever light hee affords you, is right, and gives you the thing as it is; Hee hath no false glasses, that greaten, or lessen the proportion of things, but such as render them as they are. Converse much with the word the booke of lights, all it sayes is true without a reason, though it be all reason, converse with the Saints the subjects of lights, they have light that will shine before you, all these lights convey truth to you, the right notion of things; And that is it which begirrs you, renders you strong and stedy, fit to deale with the Diuell; the father of all impostures and deceits, also think, ruminare much of things according to what true notion you have ever had of them; in some times and parts of our lives wee have right notions of things, with such sight as carry their owne evidence with them, represent them often to your selves, this will make your light shine to you, your light may be under a bushell in your owne heart, and truth without this, may be to seeke when you should use it, when you should judge and walke by it, you may have many right principles in you, but Raked under Ashes, but wisdom is to have them at hand and for use, that when the Di-

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vell comes with his wiles and his mists, shining and blazing, truth may scatter them and melt them, and cause them to waste away as soone as they dare to appeare. for example. If hee shall shew the pompe and glittering of titles and honour, and would lead you out of your way, by that foolish shine; a right judgement of things hath for him, that the outsidcs of things are for children, that the masks and vizards, either of good or ill are not much considerable, that honour is in truth, that which is lasting, which hath its rise in worth, and is given by God, and wise men, that such honour properly should rather follow, then lead good actions, that the praise of men and the praise of God are seldome consistent, that it is a signe of diffidence of God, to be too anxious to receive honour from men, that there is no reason *that* should moove you, which the Divell can neither give, nor continue to you: I give you but a tast, if hee tempt you to gratify the flesh by lust or idleneffe, by a soft and delicate life, by indulging to bodily things, *Truth will girde your loynes*, and make you stand stedy heere in also, by telling him that it is wisdom to till the better part, that nothing stands in so proper an antipathy to the spirit as the flesh, that *Paul beat downe his body and brought it into subjection*, that the body is to be considered onely as an instrument and not to be idolized and indulged to, for it selfe, that belly & meat shall both be destroyed ere long, but the soule dies not, that idlenes is death before your time, with this difference, that it is considerable in your punishment, which death properly is not, for no man is punished for dying; That Iesus Christ was a perpetuall motion, that good men have used to finde little rest but in their consciences, and their graves, till they come to heaven, that your condition

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heere is to be a souldier, to indure hardnes, and fight, for which truth armes you, not to live delicately and take your ease, this might be enlarged in many other particulars, and in these more fully, I onely give an instance, that you may know what I would, and may learne to begirt your selves with right notions, against the wiles of the Divell.

For the other part, namely sincerity, for the heightening and improoving of that, I shall put upon you but this burthen, *love much*; sincerity is immixednesse, and rightnesse of ends, a spirit goeing right forward, drawne right forth, without guile or ends; Love will concentrate all in God, make all lines meet in him, self love makes men insincere to God and others, because it drawes away from the pretensions which are to God, it sucks away the sappe and the juice that should goe into the body of the tree, it is like a cut that draynes the channell, which should runne with full source into the sea; but love gives all and wishes for more, in no respect so much as to give that also, so as it gathers up the soule and girds up the loynes for God, as bring what subtilties and wiles you will, it measures, all you say by Gods interest, so as offer as before, honours, or pleasures, or lusts, it will aske you; what is this to God, how doth it suite with his ends, how doth it comply with his glory, how is it squared to his liking and good pleasure, since you live if hee be pleased, you are happy if hee be glorified, love hath made you so much his, that nothing can be good to you but what is to him, love hath given all in grosse, and therefore can reteyne nothing in retayle, that therefore to mixe your actions or your ends, is to divide you from God, who is your love, and under a colour of bettering your condition to rob God, and

undoe your self together, for love is wise, and will tell you also, that it is good loosing your self in God, and that when by studying for God, you forget your selves, you are then most of all remembered; I shall adde no more; so much for this first peece, onely remember to act these notions, and sincerity in the vertue and power of him, who is the reall and essentiall *truth Iesus Christ.*

You have already heard of that peece, which gives the great and generall impresse, that which strengthens the part of strength, that which renders fit and prepared for every good thing, and which is of exceeding great influence into this battaile, *The girdle of truth*, that is such fights, and such a disposition of spirit as begirts and strengthens to what wee should doe. Wee come now to arme the breast which lyes as much exposed, and is as considerable as any part; For the breast containes the noble and vitall parts, the heart, the lungs, the liver, and for this there is a *Plate, a breast-plate*, and that is *righteousnesse*, this Christ our captaine put on before us, *1st. 59. 17. Hee put on righteousness as a breast-plate*, and wee, according to the duty of a souldier that takes his example from the captaine, for so say your brave commanders (whether in order to fighting or arming) what you see mee doe, doe yee likewise, and according to the charracter and impression which wee receive from his fulnesse, wee take on *righteousnes* also as a *breast-plate*; if you aske mee what this peece is, for it must be something spirituall, by which you deal with the Divell, I answer that it is holynesse, and innocency of life; The first peece was sincerity or integrety (as it lay in the will) respecting the end and ayme of all our actions, which having a continuall and direct influence upon the end begirts exceedingly; This is the
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walke of a Christian in order to that end, that righteous and holy frame of spirit by which hee walkes and mooves, *justly and holily* in all his actions, this is that wherein Paul excercised himself so much, *to have a conscience voyd of offence, towards God and man*, Acts 24. 16. That is, so to walke as neither to offend the conscience of another, by any scandall or stumbling blocke, nor to offend or wound his owne; This if you take it generally, one may call perhaps sanctification, not taking sanctification as it is, some times for consecration or seperation, as the vessells or dayes were consecrated, or set a part, but for sanctity, that is, inherent righteousness, or holynes, or more particularly considering it in the walks and motions of it, it may be distinguish t into *Piety or Godlinesse*, and *Iustice or righteousness*, the one respecting God more immediately, the other men; Such a distinction you have, Rom. 1. 18. *The wrath of God is revealed from heaven, against all ungodlinesse and unrighteousnes of men*, so Titus 2. 12. *Wee are to live soberly, righteously and godly*, there is the distinction of *righteousnes and godlinesse*, to which *sobriety or temperance* is added, as a meanes of doing it, and living so, because by it wee deny our selves in wordly lusts, as the words before are, *denying ungodlinesse and worldly lusts*, upon these two feete therefore, *this sanctity or righteousness* mooves vizt. Religion towards God, and Iustice towards men: To pursue these tracts, were to give you the whole walke of religion, which is not my intent, for I give you now, but an exposition in order to our combate, onely a few things: In this righteousness there is an order, *they gave themselves first to the Lord, and after to us, by the will of God*, 2. Cor. 8. 5. God must be first considered, and secondly, what ever you doe to men, it must be for God, and *as to the Lord, and not to men*, that is, not making them the

Alpha or Omega the rise, or the ultimate end of any of our motions, so as motions to wards God, are first and especially to be considered, *First seeke the Kingdome of God,* & David sayes often, *early in the morning will I seeke thee,* still God is especially to be considered, *Hee that loves father or mother more then mee, is not worthy of mee,* Mat. 10. 37. and therefore in respect of intencenesse, you must *Love God with all your hart, and soule, and minde,* & though wee are to doe acts of righteousness to wards our brethren, with all our strength, yet that intencenesse is required especially in respect of God, and by the vertue of religion; As for righteousness towards man, it is that by which wee are inclined, to give every one that duty and observance which is their due, and under this consideration, falls all men, with whom wee have to doe, and Angells also, for since God onely is the object of religious worship, they must fall under the notion and consideration of *our brethren or neighbours,* for in refusing worship, they say, *they are our fellow-servants, & of our brethren the Prophets, and of them which keepe the sayings of the booke of God;* so as they refuse not their due, but Gods due, which is religious worship, Rev. 22. 9. and of that moment is this righteousness, towards our brother; that the truth of religion towards God, cannot consist with the neglect of this, if a man say *hee loves God, and hates his brother, hee is a liar,* 1. Ioh. 4. 20. *And this commandement have wee of God, that hee that loves God should love his brother also:* This in the negative is a sure argument, that there is no religion towards God, where there is not righteousness towards men, Gall. 5. 19. *The workes of the flesh are manifest* (saith Paul,) unrighteous, unworthy actions, clearly manifest a wicked man, if hee be unrighteous and unjust towards men, hee is irreligious towards God.

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This righteousnes hath for its measure, or rule, the love wee beare our selves, for God being loved by us, with the love of union, wee must needs love our selves next and immediatly, which is that thing wee desire to close and joyne with God; but others secondarily, as those wee would have also participate of the same good, and from this love, (the rule and measure of our righteousnes,) none are to be excluded, that are capable of God, and happineffe, because the roote of love aswell to others as our selves, is God, the measure of which is love to our selves, and therefore no particular enmity should interupt, therefore wee should love our enemies; You see how wee have stated, and whither wee have ledde this notion of righteousnes, wee cannot leave it in a better place, and it was fit to say some what of that of which the word sayes so much, and which armes so faire and noble a part.

But how doth this peece arme the breast, or how is it fitted thereunto? The breast containes I told you the vitall parts, wherein properly as in the subject, is the seate of life, that holines therefore, that righteousnesse, that image of God is wounded by unrighteousnesse; by sinne, the Divell that wicked one shoots at the fairest marke, and by unrighteousnes wounds, that is it which drawes downe Gods wrath, puts a sting into every condition, into death it self, that weakens the heart, makes timorous and fearefull; the breast-plate in Greeke is Thorax, and they say it is derived from *ἄσπερον*, *hoc est, subtilite*, to leape or shake, *Propter cordis palpitationem*, for the heart ever mooves, but unrighteousnes and an evell conscience, makes it shake inordinately, renders men timorous, and fearefull; now this peece of armour, this *breast-plate of righteousnesse* secures you of this, those shaking, those darting wounds,

and ads courage and assurance, so Prov. 28. 1. *The wicked flies when none pursues, but the righteous are bold as a Lyon,* now the use of armour is to render you, not onely safe, but bold and secure; Contrary to which are those feares, that make wicked men affraid of their owne shaddowe, they goe without being driven, saving by their owne conscience, which is also excellently exprest, Lev. 26. 36. 37. *And upon them that are left alive of you, I will send a faintnesse into their hearts in the Lands of their enemyes, and the sound of a shaking lease shall chase them, and they shall flee, as fleeing from a sword, and they shall fall when none pursueth.*

And they shall fall one upon another, as it were before a sword, when none pursueth, and yee shall have no power to stand before your enemies. Heere is a disposition, quite contrary to such strength and courage, as this peece, *the breast-plate of righteousness* gives, doe you not see now need of an armour, when wickednesse and unrighteousnes brings you into that miserable condition; unrighteousnes is opposite to the being of a holy man, the renewed state of a man which *consists in righteousness and true holinesse*, and to the comfort and welbeing of a saynt, which stands as you have it, Rom. 14. 17. *In righteousness, peace, and joy in the Holy Ghost;* marke the order, first *righteousnes*, which is as I may say, the materiality of *peace*, and then *joy in the Holy Ghost*. But may not the righteousness of Christ, imputed by faith more properly be called, this peece of armour, then our owne inherent righteousness or holinesse? Answ. without all question, that is, the Roote and source of all our righteousness, Rom. 8. 3. 4. *That the righteousness of the law might be fulfilled in us, who walke not after the flesh, but after the spirit.* That is, wee are reputed in Christ to have fulfilled *the whole law*, for saies hee, *the righteousness of the law*

law is fulfilled in us ; there were two things the law required, a just suffering for what wee were in arreare, a due expiation for sinne, and a perfect obedience, now in Christ wee are reputed to have done all this, *for Christ is the end of the law for righteousness, to every one that beleeveth*, Rom. 10.4. This was the first intention, and scope of the law videlizet, that Christ might justifie and bring men to life, by his observation and keeping of it, and therefore the Apostle blames them vers. 3. *that being ignorant of Gods righteousness, they would establish their owne righteousness*, by which meanes *they submitted not to Gods righteousness*, that is, to that way that hee had set and ordained. But secondly, having made them righteous, and acquitted by imputation, and standing right before God; God leaves us not thus, but the love of God producing in us, and upon us, some lovely effect, makes futable impreffions and Charracters, to the relation wee hold to him, you have the print and Charracter of a sonne upon you, aswell as the relation of a sonne, which is nothing els but a certaine image and likenesse of his holinesse, and therefore if *you bee in Christ, you are a new creature*, 2. Cor. 5.17. Now how can any be a new creature, without the infusion of new qualities, new guists, without an essentiall change, for it is a new creation, therefore the scriptures describes all the parts of this infused holinesse, *ye were darknesse, but now ye are light in the Lord*, Eph. 5.8. also : *you have put on the new man, which is renewed in knowledge, after the image of him that created him*, Coll. 3.10. There is for your light, for your apprehensions, you have another sight of things then ever you have had, other lights, other notions. Also, you have a new heart, a new disposition of spirit, another bent and frame, and propension, then you have had, so that of Ezek. 36.26.

I will give you a new heart and a new spirit, and you are to put on the new man, which after God is created in righteousness and true holiness, Eph. 4. 24. Christ therefore that doth all for us doth much in us, hee is a head of influence, wee have him all among us, and every one hath him all in their measure; and according to those influences, and infusions, wee have our denominations, so *Abell was called righteous, so Noah, Iob, also Zacharij & Elizabeth, Luk. 1. 6. were both righteous before God, walking in all the ordinances and commandments of the Lord blamelesse.* In this sence a man may be called *Righteous*; that is, *regenerate*, that is, *renewed*, although corruption remaines, as you call a house white aswell as a Swan, though there be many spots on it, and such a one may be said not to *sin*, 1 Joh. 3. 6. because hee is not given up to sin, but hath his heart armed and fenced with a holy frame, and a pursuite of righteousness. Now having thus distinguished, and explained things, this scripture in all the parts and peeces of the armour, seemes rather to speake of the working and motion of the graces of God in us, then the imputation of Christs to us, which is that which indeed gives the forme, *energy*, and operation to every peece; but because according to what Christ is to us, so in a proportion, and according to our measure hee is in us, by his influence, by his infusions, therefore wee are to till and improve him in us, and as the divell could do nothing against us, but by virtue of our corruptions; so Christ makes use of his owne infusions, of his owne graces, of his workes in us, with which through him, wee fight against the divell, so as by the righteousness of *Iesus Christ* infused into us, and derived by his spirit, our vitall parts are armed, and secure against the divell, who by unholines, and unrighteousnes would destroy that building of Gods owne rearing.

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I have bene some thing large in this, both in shewing you what righteousness is, as it respects God and man, and in distinguishing it from the imputed righteousness of Christ, which is the tennure wee hold by, and by which wee stand accepted before God; and in shewing you, how it secures you against sin, which is the divells weapon to wounde us withall; If ye aske mee how you shall put it on, in a word, *be renewed in the spirit of your minde*, things are maintained, as they were gotten, be converted often, one conversion is not enough, the worke of repentance, that is, of a change of heart, is of a continuall dayly use; you must *be changed from glory to glory, as by the spirit of the Lord* righteousness in you, acted, and enlarged by the spirit of God, must worke out unrighteousnes in you, acted and fomented by the divell, and you must do your part to righteousness, as you have done to sin, and *as ye have yeilded your members servants to uncleannesse, and to iniquity unto iniquity. So now yeild your members servants to righteousness and to holinessse*, Rom. 6. 19. Your Members, that is, your whole soule, the faculties of it, the endowments of it must be yeilded in service to God, as they have bene to sin and the divell, they must be now weapons in Gods hand, under the command of his spirit, for so saies hee ver. 13. *neither yeild your members as weapons or armes of unrighteousnes*, for so signifies the word, which wee translate *instruments*: Wicked men, unrighteous men furnish the divell with weapons to kill and destroy themselves, their owne weapons slayes them, the divell doth but helpe to point them and sharpen; but wee must yeild our selves to God, *and our members, weapons of righteousness to God*, and by doing this, *sin shall not have dominion over you*, for saies hee, *ye are under grace, not under the law*, that is, the grace of God in Christ, and

the assistance of his spirit will enable you to overcome sin, and the divell, which the law would never have done : Nothing hinders more then discouragement, but feare not, imploy your members as weapons for God, and you will prevaile, the rigour of the law, Christ hath satisfied, and those parts which remaines you, which are left for you, grace will work in you, and by you, so as let the divell be what hee will be; *sin or unrighteousnesse shall not have dominion over you*, and consequently not the divell, against whome ye fight, for hee moves in the strength of *unrighteousnesse*.

Wee are come now to the third peece of armour, which is for the *feet and leggs*, for the *Breast-plate* reached downe to the *knees*, and this covered the rest; by the feete are commonly denoted the *affections*, by which we march or move to good, or ill, they are the movings and outgoings of the soule, and the feet and legs are a part, which needs asmuch arming as any other thing, for in their motion to fight, they conflict with the difficulties of the place, and in their fightings are exposed to wounds and danger; other parts are freed from that more, they are not so much offended with the ground on which they are, but these are aswell exposed to the difficulties of the place, as to the wounds of the combate. The armour therefore for this part, is the *preparation of the Gospell of peace*, that is, an ability and readines with cheartulnesse, to preach and confesse the Gospell.

First, that this is a great duty to confesse, or manifest upon all occations, your beleefe of the Gospell appears by that place, Rom. 10. 10. *with the mouth confession is made to salvation*; that is, it is a part of the duty which you owe to God, in order to your eternall salvation, to confesse and promulge the glorious Gos-
spell

spell, which in your hearts you beleeve, for the faith of the Gospell should so fire your heart, with the glory of God, that the flame should breake out; On the contrary it is an absurd and foolish thing, to talke of fire where no flame or heate appears, to speake of *beleeving to righteousness*, where there is not at all occasions, a readinesse to confesse with the mouth. This being laid for a foundation, you shall see how two other places will helpe to interprete this. Those *shoes*, the feet armour, I take to be a fitnessse and readinesse to preach, or declare the Gospell of peace; this semes to be extremely parralleled, with Rom. 10. 15. taken out of Isa. 52. 7. *How beautifull are the feete of them that preach the Gospell of peace*, Heere you have the *Gospell of peace*, the same thing named in this place, and the bringing or communicating of it expressed by feet. As heere by the armour of the feet, but if any shall say this is onely applicable to Ministers, because in the beginning of this 15. ver. it is said, *How should they preach except they be sent*, that is utterly a mistake, for by sending there is not meant, the particular and lawfull call of Ministers, which the Apostle heere treats not of, but imports onely, that it is a speciall signe of the love of God, when the Gospell is brought any whither, for hee sends it, it drops not out of the clouds, by chance or hazzard, but it comes whither God sends it, whither hee addresseth it, and therefore should be received accordingly; The other place is, 1. Pet. 3. 15. *Be ready alwaies to give an answere to every one of the hope that is in you*. The word *ready* is the same word, that is heere *prepared*, *ἔπιμο*, and heere *ἐπιμασία* with a readines, or preparation, having *your feet shod with a readinesse of the Gospell of peace*; that is, as heere *with a readinesse*, to give an account of it, or preach it, or confesse it, as in the former places,

places, as you have occasion, either by offering and declaring it, or by answering and giving account of *the hope that is in you*, of the Gospell the ground of that hope, or of your actions according to that rule and word; you see how this exposition suits with a generall duty in other places commanded, and runnes parallel with the very phrases, and expressions of them, so as the exposition falls naturally and without constraint. If you aske mee now how this readines and preparation of preaching, and confessing the Gospell upon all occasions, armes the legs, and feet, which denotes our Martches, and Motions in this warre against the divell.

1. Answer first, because it imployes a great boldnes in the faith of Christ, which fits for motion and going forwards; hee that is ready, and prepared to be a Preacher, or Confesser, to give an account of his faith, hath as it is said of the *Deacon, attained a good degree, and great boldnesse*, and as Christ saith, *Hee that casts out divells in my name, will not lightly speake evill of mee*; so hee that is ready and prepared to confesse and publish as hee hath occasion, the Gospell of God is prepared for advancing, for martching, for goeing forward; this therefore it implies, to wit, a boldnes of minde, and a courage.
2. Secondly, the objections that the divell and wicked men frame against our actions, and motions are extremely hindering, make us heavy and timorous; but if you be able and ready to be a confessor, if yee can preach or give account of it, and you be prepared to it, you are safe enough, you will take any stepps, and walke boldly, so as it is not onely a signe of courage as before, but it doth actually and really inable you.
3. Thirdly, to this you must adde what the Apostle addes considerately, that it is *the Gospell of peace*, about which, and for which you moove; this agrees extreemely well

ly well to this motion, for being to goe through many unheaven waies, and to breake through the thickest ranckes of enemies; you are helped by this, that you are at peace with God all the while, what ever enemies you meet with in the way, so as this Gospell of peace fits you for motion, and by confessing, and promulging your faith, to conflict with others. So I state this armour which the holy spirit appropriates to the legs and feet, I alter not the words of the Text, I shew you how it fits for motion:

The helps therefore to this peece of armour, is, first to be filled with right knowledge, *how can yee beleve on him of whome yee have not heard, how can you preach him, how can you confesse him*, of whome ye are not well instructed, concerning whome you are not taught; an implicite faith heere to beleve as others doe, as your teachers doe, will not helpe you.

Secondly, you must be zealous, that will render you ready and prepared; a zealous man wilbe communicating what hee hath, will have his confessions and answeres at hand, when his Brothers darknes or scandall shall call for it, hee will put on for converting for enlightening of men, it will grieve him to see the world, and the divell gaine from God. 2.

Thirdly, you must be possesst with the peace I spoke of, *the Gospell of peace*, will never come of ^{well} from you, if your hearts be not filled *with peace*; this is that Christ left his disciples to worke with, and by. *Peace I leave with you, my peace*, (that is, the peace of the Gospell) *I give unto you*, so John. 16. 33. *These things have I spoken unto you, that in mee ye might have peace. In the world yee shall have tribulation*, that is, you are to march to heaven through a troublesome world, the profession and preaching of the Gospell will cost you much, but in Christ, 3.

and in the Gospell you shall have peace ; The other is but outward, that is the most intimate peace, *a peace that passeth all understanding*, a peace that will enable you to goe to warre, and deny your selves of outward peace. How did this peace that made *Paul and Syllas sing in the Prison*, inable them to preach Christ abroad. What bold confessions could Stephen make in the midst of all his enemies, upon the very point of Martirdome, when hee was at peace with God, and sawe *Christ the King of peace at the right hand of God* ; It is not the enemye so much as the strength or weaknesse to resist, and fight, that is considerable if there be *more with you then against you* ; It is no matter what is against you, if you have a deepe and quiet peace within, it is no matter what noyses you heare abroad. The Martirs that were filled with that peace in their sharpe warfares, could say *non patimur sed pati videmur*, we rather seme to suffer, then suffer indeed ; this will make you strong in every motion towards fight, and this will ayde you to this profession, and confession of Christ, which will both assure all your owne motions, and by which as with spirituall feet, you doe move mightily against the divell.

Corrol.

For the use of this inparticular, wee may consider how happy our conditions are, that wee are preachers and publishers of peace, *blessed are the peace makers*, and *how beautifull are their feet* ; this wee are if wee be filled with peace, *a peace that passeth all understanding, will passe its own bounds and fill others also*.

2. But then secondly, in a sence wee are all preachers, all confessors, they that teach, must doe, and they that doe, must teach, that is by that doing, by the light of their actions which shines ; but in truth, wee should not onely be contented to walke holily our selves, but wee should

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should be ready and prepared to communicate what ever wee have of the Gospell to others, as occasion shall offer it selfe and draw it forth, which is both a great motion and walke against the divell; and as it is heer exprest, it armes our feet, and secures our motion exceedingly in this warre, so as wee are not subject to the shaking of objections, and disgraces which the divell would represent to us, and cast in our way continually.

Thirdly, in this preaching and confessing the Gospell upon all occasions, doe it as the Gospell of peace, bring it as the Angells did, who krew well the minde of God, *Glory to God on high, on earth peace, good will towards men*, Luk. 2. 14. *Also feare not, for behold, I bring you good tydings of great joy, which shall be to all people*, ver. 10. Offer the Gospell like the Gospell, that is, like good newes, the good newes of peace, let the world knowe that it is brought and offred to all men, that it is good tydings of great joy to all people: Christ is an universall good, and as the heires of great kingdomes, are the common possessions of all the subjects; so the Son of the God of the whole earth, is good newes to all mankinde, and it is pittie but that they should knowe it, and that it should be offred to them, as it might be their owne fault if they intertaine it not. And as Christ said to his disciples, *when ye come into any house, say peace be to it*. It is time enough for your peace to returne to you, when they refuse to receive you. This if any thing will take with the guilty world, who from the fence of their owne ill are a thousand times apter to dispaire, then beleeve, or at least to be hardened in a negligent desperate way: This will also make good the ends of the Gospell, which are the glory of Christ, and the alluring, and gaining of the elect; and a soule

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gained by the freest way of grace, will vent its obedience by love, and this will put honour upon your selves, render your feete beautifull, render you acceptable and desireable, where ever you come in the world, when *you shalbe shod with the shoes of the preparation of the Gospell of peace.*

4. Fourthly, as ye are to make after much knowledge, for a cleare rule of all your actions, and stepps, even to a readinesse to confesse it, and preach it; for that is the preparation heere meant, that yee may bee in a readinesse, so when you are in such a preparation, walke boldly, let the world see by your walking and your motion, and steddines that you are armed, when you can passe through foule waies, *good report and ill report*, when *ye walke among thornes, tread upon Serpents and Adders*, and *they shall not hurt you.* Paul sure had his hand well armed, when the viper dropt from it without hurting him, so it is a signe you are well armed, when yee feare no wayes into which providence shall leade you, and when you come of without hurt, though there be pikes and stakes in the way, ye are not pierced; this walking by example, and as occasion is by voyce, by confession, or preaching, will make many followers, you will become leaders your selves, and that will be a glorious walkeing, when yee shall not onely tread hard Pathes, but lead up troopes, wee see even bruit beasts in motion are put on by the voyce as well as by example, or any other way: Let the world know that warre is but the Vizard, but there is peace within, underneath: Let them know that there are sweets and roses, though they see nothing outwardly but thornes, and Bryars, your walking steddily will shew that your selves are armed, and your example and voyce together, will have a great influence upon others, to be
sure

sure a readinesse and preparednesse to confesse the Gospell of peace, will arme you for all the hard martches, and what ever the divell shall object in your way.

Wee are come to the fourth peece of Armes, which is a Shield fitted not so much to any one part, (as the other peeces) as to the whole, for it is moveable, and proper to keepe of at a distance, & this is faith: Now this *above all things* is to be taken up, that is, *Especially*, this is the most considerable peece of Armour you have; Some reade it *in all things*, that is, with every peece of Armour, yee must mingle faith, with *Truth*, with *Righteousnesse*, with the *Preparation of the Gospel of Peace*: or referre it to temptations, that is, you must oppose faith to every temptation, which is true; but I rather thinke it is meant heere, *Especially*, that is, to say above all things in a more especiall manner, *Take unto you the Shield of faith*, like that place Coll. 3. 14. where the same word is used, *And above all things put on Charity*, so as though every peece of Armour be very considerable, yet none like *the shield of faith*, and hee gives you the reason, because by it *you shall be able to quench the fiery darts of the Divell*, who for his superabundant malice and wickednes hee calls *the wicked one*, that is, who with the greatest and most intense height of wickednesse pursues God and Man, but especially, good men the Saints; And yee shall not quench, some of his darts onely, but all his darts, hee hath enough of them, hee hath of all kindes, this shield will receive them, and repell them all; Hee tells you also, of what kinde they are, *They are fieri darts*, his Arrowes are poysoned Arrowes, they do not onely wound as Iron and Steele doth, but there is a Poyson, a burning in them, of an ill quality, hard to cure, hard to be quenched; but now the holy Ghost prescribes you a remedy,

an Armes fitted on purpose as they are darts, *faith as a shield shall repell them*, as they are *poysoned and fiery*; *faith as Water, or Balsome, or Oyle, shall Quench*, by *faith ye shall be enabled to Quench them*: Faith properly as a shield doth not quench but repell, but faith enables you; that is, there is a mighty power and operation in faith, doing that which nothing els can doe, that as yee have salves, properly to draw out stings, or thornes, and as yee have Balsomes, to take out fire and poyson, to quench and destroy the malignity of a poysoned dart, so you have faith fitted and proportioned to *quench the fiery darts of the wicked*, your greatest enemy, and who shoots continually, and therefore are they called *all his fiery darts*; hee wants not Ammunition, hee need not feare for want of Powder, hee hath great and cursed abilities, and a spirit fitted to act them alwayes; but faith can deale with him, and render all his dartings vaine, and of no effect: You see now the full meaning of these words, and of how great a consideration faith is, to this warre, so as from the reason of the thing which the Apostle gives, it deserves an Emphasis, *An above all*; that is, especially want not this, as Sallomon saies of wisdome, *Above all gettings get understanding*, and *keepe thy heart with all diligence*, so above all things take the shield of faith. Before wee consider more particularly, of this so much commended faith, wee will thinke a little what those fiery darts are, which are to be received, and quenched by faith; by *fiery darts* heere, I understand not so much temptations to all kindes of *sinne*, though faith serves for all meets with them also, but the *Breast-plate of righteousness* semes proper also for them, but some *fiery* envenomed impoysoned darts, to which nothing but *the shield of faith* can be opposed; faith will secure you in all things
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aswell as other peeces of armour, but especially faith is of use heere; And these darts seme to be either some burning vyolent temptations to lusts, or after them to dispaire: For the first, our natures since the first defilement by orriginall corruption, were never perfectly coole, it is by some principle within us, that Sathan workes upon us, our natures are stuble and rinder; there is a great deale of combustibile matter within us, which the wicked one knowes well enough, and therefore shoots his Granadoes, his fire-workes, his fiery darts, if wee were Ice and Snow, if we were perfectly coole and cold, to lusts, the divell would not loose his paynes nor his darts, but being fiery our selves, apt to burne, hee flings in fire, fiery darts, and wee are instantly and presently, in a flame, like charcoale burnt already, or stuble prepared already for burning by the sunne; so hee did to David in the case of Bathsheba, though hee were a good man, tooke him at an advantage, when his corruptions were most fiery, neereft burning, when idlenesse, security and peace, had dryed and heated him to lusts, and vanity, then hee flung in a fiery dart, and the flame was unquenchable. The like hee did with *Amnon*, who having received the fiery dart, was so vexed that hee fell sicke for his sister *Tamar*, 2. Sam. 13. 2. and was so destroyed with that flame, as hee never ceased till hee ^{comitted} *folly in Israel*: in wayes most barbarous and wicked, both in the profecution of his love, and in his abusing and rejecting of her afterwards, and the one was as fiery as the other, *hee hated her now more then hee had loved her*, ver. 15. the love was without measure, so was the hatred; so are men stung with *the fiery darts of the divell*, there is nothing but extreames, no Mediocrity, all is without measure, and then for a litle of that they call pleasure,

comitted

pleasure, they have a world of paine, and gall, and bitterness; which is the other fiery darts, made way for by lusts, and that is dispaire; for I should thinke that in this instance, the inhumanity and barbarousnesse of Amnon afterwards to his sister, came from the terrour and confusion of his conscience, *what fruit had you of those things whereof you are now ashamed*, Rom. 6. 21. After the sin is committed, shame and horreur ceazeth presently, which hurries the minde ordinarily as fast to dispaire as it did before, to the ~~continment~~ ^{commitment} of the lust; therefore lusts should be lookt upon, as they are going not as they are comeing, or as they are promising, *peracto scelere magnitudo ejus conspicitur*, as Tacitus inferres of Nero, after hee had killed his Mother, therefore wee should looke on sin with that eye, which within a few howers wee shall see them; and this is the second head of the fiery darts I told you of, namely injections to dispaire, how many after the commissions of Murthers, Adulteryes, Treatheryes, have bene consumed and likt up, by these fiery darts, and brought to miserable ends, under the notion of dispaire: What thinke you of *Spira*, who for a little shrincking and retracting his confession, the profession of the Gospell I told you of, esteemed the flames of hell lesse then those hee felt, and wisht himselfe often there that hee might knowe the difference; What thinke you before him of *Judas*, who found no rest, no quiet of spirit, but in the Gallowes, hee was utterly druncke up by dispaire, and went downe quicke to his owne place. But the saints feele these fiery darts, as David did for lusting, so himselfe also and divers others for dispairing, therefore hee saies, *Hee roared all the day, and his soule, and his bones were sore vexed, and his eye, his soule & his Belly were consumed*, and the divell heerein takes the advantage of some out-ward

ward lowenesse and depression of condition, either in body, or estate, or reputation, or some melancholy of body, or constitution, which is a temper easily fired to extremities; and that the Saints have their fying to lustings, or dispaire aswell as others, whether they be of things bulky in themselves or little.

But, what kinde of faith is it that you must oppose to these burnings, to these *fiery darts*, and how doth faith relieve you? *Object.*

Certainly it is no other then that by which you believe God, to be yours in Christ. *Ans.*

The *Shield* here spoken of is taken from the similitude of a *Doore*, such as were the largest shields, it must be large enough to shield the whole body:

And secondly, as a shield it must receive the darts and repell them, and quench the fire before it reach the body, before it incorporate it selfe with the minde, and enter as it were into the substance of the spirit, for then there will be more tearing and difficulty to get it out.

But how doth faith doe this?

First and especially as it calls God, God in Christ to our ayde. When the Divell shoots his *fiery Darts*, either for lusting, or dispairing, it is not for flesh and blood to oppose it selfe, your mortalities, your resolutions, your reasonings will prove combistible matter, and be burnt up, be burnt away, and your spirit will be left fiered, and empoysoned by those Darts. The Dart will sticke, & it will be workè to get it out; Now in this case faith leads you directly to God, & sets God against the Divell, so as the combate by the wisdome of faith, is changed, and made now rather betweene God and the Divell, then betweene you and the Divell, & the Divell which could have subdued you easily, fals under God

presently, *This is that stronger then hee that bindes the strong man and casts him out.* This was Davids way, *From the ends of the earth will I cry to thee, when my heart is overwhelmed, Leade mee to the Rocke that is higher then I,* P^{sal.} 61.2. that is where ever I am, or where ever thou art, as thy spirit can finde mee out, so I will finde thee out, *When I am overwhelmed, when I am greatly in distresse, I will cry to thee,* as a child doth to his father, that is set upon by one stronger then himselfe, cries out to his father and trusts to his strength; *Set mee upon a Rocke,* or *thou wilt set mee upon a Rocke,* that is, it is so high, as I cannot reach it without thou set mee upon it, or *higher then I,* that is, above my owne strength, or my owne abilities, even upon thy selfe and thy sonne, where I may be safe, for in case of *overwhelmings,* in case of *fiery Darts;* there is no other way but to set God, as yours, as one in covenant with you, your all, and friends against the Divell, *to stand still and see the salvation of God,* when the red sea was before, and the Egyptians behinde, what could the Israelites doe, (in that case there was no way for wisdom or strength to make through). *But stand still and see the salvation of God,* casting all upon God, and disparing in themselves altogether.

2. But secondly, this shield of faith can relieve you in this extremity by outbidding fights (as in a second and under way) against all lustings it can oppose presently the recompence of the reward, and ye have a lust for that also: So Moses was not without the lustings of ambition and vaine glory, to be called *the Son of Pharaohs Daughter,* but the eye which hee had, to the recompence of reward, outbids them infinitely, and therefore hee chose rather afflictions which no man would simply chuse: So *Christ for the glory set before him,* indured and suffered any thing, a lively faith realizeth things,

things, and makes them present; faith will tell you presently when a fiery lust assaults you, yeild not, and in stead of pleasing your flesh, or your humour, which is passing, you will please Christ, you will please your conscience, and that pleasure is sweet indeed, that remains; nay you shall heare of this againe, this fighting, this quenching, shall come into your reward, in such times and in such things, wherein you would be most of all considered. And against the burnings of dispaire as in a second way, also faith will shewe the riches of mercy, the merrits of the blood of Christ, and will tell you that it is dishonourable to God to judge his goodnes, lesse then your wickednesse, or that the merrits of Christ cannot hold ballance with your sinning, will shewe you as great disproportion betweene grace and sin, as betweene God and you, will make (in a word) dispaire wicked in nothing as in the unreasonableness of it.

But then thirdly, as an effect of both these, faith suckes and drawes downe the dew of the spirit, the cooling waters, the refreshing streames, if need be balsome, and oyle, to quench the fire before it kindle, or to fetch it out; when your concupiscentes are cooled, by the Holy Ghost, and your spirit is in temper, *Fiery darts* will do no hurt, as a Grannado that falls into a Pit of water, there is fire in it, but before the blowe gives it is quencht: O those sweet & cooling influences of the spirit, how refreshing are they, as dewe to thirsty grounds; when *Dives* burned, what would hee have given for some water, to coole his tongue. When wicked men are fiered by the divells darts, to dispaire or lust, or persecution, their owne spirits are inflamed, burnt up, and they burne what ever they come neere, and so they must till they be utterly consumed,

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for there is no heavenly dewe, no water, no rayne, no balsome, no droppings of the spirit: But to us there is a *River*, the streames whereof shall make glad the City of God, P^{sal.} 46. 4. Shall refresh us, shall keepe us from burning, and fying, and chapping, and hee gives an account of it, ver. 5. *God is in the midst of her, shee shall not be greatly mooved*; there is the head of that fountaine, hee will not suffer the divell to gaine upon you, to waste you, to drinke you up, very much to fire you, but the streames shall continually refresh you, and make you glad, when others shall be like the parched heath in the wildernesse easily inflamed, a curse to themselves and others.

Coroll.

Therefore with all gettings gett faith, *above all take the shield of faith*, and take it as I have told you, take it on like a large shield, that it may be fitt to cover you, beleeve not scantily, beleeve not a little, have not your faith to fetch, and prove, and spell, when the fiery Darts are shooteing, how will you make this use of it els, that I have told you; is there any thing the divell would rob you of so much as lively faith, effectuell faith, bold and hardy faith, hee knowes why well enough, it will repell his fiery darts, it will quench them, yeild him not that peece of armour in any proportion, that is so dammageable to him, and so necessary for you; faith is usefull in every thing, but in these cases, faith doth ~~not~~ all (as I have told you) and while you are doing this, the obedience of faith, the use of faith is as pleasing to God, as resisting the fiery dart is necessary for you; as therefore ye would be relieved when you most need it, when your soules are fyered with lust or dispaire, when those flames drinke up your spirits, and undoe you, beleeve boldly, beleeve strongly, without if's and and's, have God tyed and made one with you, by faith according to the right notion of it, and then dread nothing,

thing, heere is good newes for you, you will be *able to quench all the fiery Darts of the wicked*; There now remains nothing but some helpes to take this *shield of faith*.

First, consider it under the notion of obedience in it, the worke of God and the will of God is ingaged, you may be bold with your selves, (and yet yee cannot because ye are creatures, ye are not your owne) but will you be bold with the will of God: This to those that have but a little faith, and love already will be a great argument. God bids you sanctify his name, bids you honour your father, &c. you will do it, why? because it is a thing not left to your choice; God bids you sanctify him by beleeving, honour him by beleeving, and this is first to God, to God immediately: I beseech you, looke not on faith in this notion, as a priviledge left to the arbitration of your owne wills, whether you will be so good to your selves or no, but as an indispenfible duty: Some duties may be dispensed with for ends, as the worship of God in some of his ordinance, but this dutie lies so hard upon you, as it is not to be dispensed with all for a moment, not for the greatest good, not for the salvation of all men; if God be great to you, therefore obey him in beleeving, or upon the same reason, cast of all Religion and disobey him in every other thing, but if you feare to doe that, then knowe that the same God, that bids you doe any other thing, bids you also beleeve, and know that this commandement is the least arbitrary of all the rest.

Secondly, consider what obstructs faith, if negligence, and want of consideration, as that doth much, and often, I beseech you let mee set you on considering: consider that you will goe to hell without it, if you will not beleeve God for the pardon of your sinnes, and that hee is yours in Christ, beleeve him for

this, that without this you wilbe condemned for ever, God may seme to put it to your choice, whether you will beleeve or no; but hee doth by no meanes put it to your choice, whether you will goe to hell or no, if you beleeve not, for that is determind with him, *that the fearefull and unbelievers shalbe cast into hell, and indeed thither are all men goeing a pace, onely belief turnes the motion, and makes the earth assend upwards.*

But if you say you see, you see your misery enough in unbelief, but ye want boldnes to beleeve, that you thinke that there is no proportion betweene sin and such a nothing as faith is, there is a proportion betweene sin and damnation, but not betweene sin and faith: right now I have you where I would, but then consider that the things wherin God useth man in the way to salvation, are indeed nothing, or as nothing, by the *foolishnesse*, that is, by the *Nothingnesse of Preaching hee saves them that beleeve*; The *Vessells* in which his word comes, are *earthen*, as good as nothing, *our righteousness reacheth not to him*, and though our reward be heaven, yet our merrit is nothing, just nothing: And therefore if faith in respect of its owne internall vallew, or as a grace in this case, were any thing, wee should never be saved by it, but now our comfort and assurance is that it is nothing. But on the contrary, though there be no proportion betweene sin and faith, yet there is a proportion betweene sin and Christ, or if you will have mee speake the truth, there is no proportion in this regard; Christs dyeing, Christs suffering, makes sin nothing, so that that which held the greatest proportion, before God, before, and was heavier then the sand of the sea, deeper then hell, is now nothing: what will you thinke your debts greater then

then God can pay, will you ballance your wickednes and his love, your unkindnes may be aggranated, and made greater by his love, but it cannot be made even with his love, for hee is God; In a word, wee cannot out-sin his pardon, or grace, by any thing but unbelieve, so as this littleneffe, this nothingnes of faith, is your advantage, because in this great businesse of our salvation God will be all in all, and you shall thanke your selves for nothing: Did it hinder Naaman the Assirian, that to wash in Jordan was nothing, or did it relieve Jericho, that the bloweing of Rams-hornes was nothing, if it had bene any thing, it had not done it, for God ^{was} resolved to destroy Jericho by nothing, that is, by himselfe alone; and therefore he will save you by nothing, or by that which is as good as nothing, in respect of what you doe: But on the other side, hee findes enough in the ballance, to make your sins nothing, even his owne eternall love, and the suffering and merrits of his owne son.

Thirdly, Gods heart is in this matter of faith, never any thing was so fenced with ^{uses} ~~motives~~, with threats, and commands, with intreatings and invitings, with words and oathes, with signes and seales, with rewards and punishments. The Gospell is nothing but the Message of faith, Christ himself and all his Ministers, but the preachers of faith. The great businesse is to make the match, to tye the knott betweene God and our soules, the rest, other things, flow on naturally: Love followes faith, works flowe from love. *But without faith, its impossible to please God, without faith wee are Strangers and a farre of.* Now that which is so neere Gods heart, and so advantagious to our selves, wee should doe, wee should be much in what ever the divell say, to the contrary, God never hedged any thing about like

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* motives.

like this, never any thing came so freely off, the making of this cost him his Ministers ordinances and seales, and without it all is nothing.

4. Fourthly, to fetch Arguments, not onely from necessity and duty, & reason, but ingenuity, the onely salve you can apply to the wounds of Christ, is beleeving, your sins made them your faith heales them, *Hee shall see of the travaile of his soule; and be satisfied, Isa. 53. 11.* That is, hee hath beene at a great deale of paines and cost; now what are his in-comes, what will make up this poore people for whome hee did, and suffered, all this will trust him and beleeve in him, for so it followes, *by his knowledge, shall my righteous servant justify many,* that is, by the knowledge and beliefe of him, they shalbe justified, this satesfies him, this payes him, this is the onely way you have to make him amends; Now his stripes hath healed you, heale him by your faith, do a little nobly, and freely for him, that hath done so much for you, sticke not with him to beleeve him, that stuck not to dye for you.

5. But then lastly, did the divell never let loose any fiery darts upon you, or may hee not doe it, if hee have not, yee can judge the lesse what it is to want this shield, but aske Judas, and hee will tell you, aske David hee will tell you, aske Paul when Sathan buffetted him, and hee had nothing but God to relie upon; If hee have, I hope experience will make us wise to have our shield ready, if hee have not knowe that hee may doe, looke that hee will doe, and will doe it, when you are weakest, when you are lowest, provide for that evill day, get up your *shield*; this *of faith in God through Christ, as yours*, and then when hee comes, what have you to doe, ye can turne God loose to him, yee can fetch downe liquor and vertue of that temper and coolenesse,

cooleneffe, as shall dead and quench and extinguish his darts, and in the thing wherein hee is proud and mighty; you will be above him, and to hard for him.

We are come in the fifth place to another peece of the great and sure armour, with which the spirit of God armes us against the divell, a peece for our head, *the Helmet of salvation*, as that before was more generall applicable to the whole Body.

That by this *Helmet* is meant *hope*; the Apostle who is his owne best interpreter tells you 1. Thessa. 5. 8. *And for an Helmet the Hope of Salvation*: This peece of armour is of excellent use, and proper to that part it defends; The worth of it appears as by many things: So by the deplorable condition of those that want it, they *have no hope* (saies hee) and *they are without God in the world*, Eph. 2. 12. they wanted that ligament, that tye to fasten them to God, and so were left most miserable.

Wee must consider a little, what *hope* is, and then, why it is called *of salvation*, and then how it fits that part, to which it is destined, and doth the worke of an *Helmet*.

It is a receiv'd maxime, that *all affections are rooted in love*, and as they are rooted in love, so they are acted by love, even hatred and malice it selfe, hath its rise in some thing loved, for therefore I hate such a thing, because I love the contrary: Again as affections are rooted in love, and acted by love, so love is felt, and appears according to the affection it acts by, and is seene through that, as the sunne which is alwayes the same in it selfe, yet workes upon us according to the constellations it possesseth, and the light colours it self, according to the body through which it shines, so loves workes and appears much according to the

affection it possesseth, and through which it renders it self visible, for example :

Love appears very darke in sorrow, violent in choller, tranquill and peaceable in joy, dejected in dispaire, but in hope love is in its Throne, there it appears in most pompe, there it workes with most efficacy, and is altogether lovely.

This affection of all others seemes to be destined to great affaires, and hath a mighty influence either upon our doeing, or suffering.

It was all that Alexander had to inable him to the conquest of the world, distributing all his other goods that hee had received from his father; Againe what is it but this that makes men every day crosse the seas, labour the ground, seeke after Mines in the bowells of the earth, fight, and pursue victories, nay it is that which accompanyes men to the scaffold, and to their death bedds.

But to follow our methods, wee consider not hope heere, in that loose sence, in which it is commonly taken, namely for a certaine ^{saite} ~~saite~~, and lowe attendancy, or lookeing after some good thing desired, and so to be before faith, and without it; as when wee are apt to say, I cannot beleeve such a thing, but I hope it well; but on the contrary we take it for a firme expectation of some future good, which wee doe already beleeve, and are assured of, so saith the scripture Heb.

II. I. *Faith is the substance of things hoped for.* Gal. 5. 5. *Wee waite for the hope of righteousnesse by faith,* that is, faith gives you the ground of waiteing, which is by hope, *so if wee hope wee waite,* Rom. 8. 25. so as this hope which must be our *Helmet* is a superadded grace to faith, a birth and effect of it.

It is called, *the Helmet of Salvation*, for salvation is the

the great thing about which faith and hope is conversant, so faith Paul, *receiving the end of your faith, the salvation of your soules, so the hope of salvation*, because, that, as the greatest, conteynes all other inferiour goods, and in the eyeing and profecution of which by faith and hope wee secure our selves the most abundantly.

But how doth this Armour fit the part, it is destined for, and doe the worke of an *Helmet*.

The head is as it were the principle of action, and of our intentions, as the head governes and directs the members, so our end and intention, which is our Simbolicall head, being the principall and rise of all our actions, that which gives vigour and activity to them, had need of some peece of armour for its defence, which the Apostle heere makes to be *the hope of Salvation*.

Now this *Helmet* doth its worke thus, the world and Sathan that they might poyson the fountaine, corrupt our ends, and our intentions, would bribe us with something outward, and sensuall, and therefore holds over our heads many things to tempt and allure us, suitable to our senses, and corrupted nature, offers us crownes of applause, allures us with partes of pleasure (falsely so called) and to makes these rellish, to take the better, terrifies us with thorny paths, and ill conditions, in holy wayes, with persecutions, and scornes, gives you the choice of crownes of thornes, and gold, but both fleshy and carnall; the Holy Ghost now gives you *for an Helmet the hope of Salvation*, holds that over your head toward of these blowes, and those assaults, and what is that? The assured expectation and waiting for of eternall glory, for so it is called in other places, *The hope of eternall life, the hope of glory*, Rom. 5. 2 and Tit. 3. 7. First, hope in its nature and definition is

the waiting for, and expectation of a good thing, which makes it a pleasant, and relieving affection, because the object of it is good, not as griefe, nor as feare, which hath for its object an ill thing; But our *hope* which is our *Helmet*, wards and guards our heade, it is made up of the best and most sutable good, it is a good comprehending all other goods, and therefore called *salvation* in the abstract, it is a glorious good, for it is *the hope of glory*, and for duration it is not earthly, sensuall, and passing, but it is *eternall life an eternall weight of glory*.

2. Secondly, hope is of good things to come, and therefore it is an expectation, for *hope that is seene is not hope, for what a man sees, why doth hee yet hope for?* Rom. 8. 24. So as it is a pleasant passing your time, in the expectation of a desired good; But now the difference will lie not onely in the degree of good, for ours is of *things eternall*, but in the degree of expectation, wordly hopes are founded upon such sleight bottomes, as they contribute not much to comfort, in regard of which some have called hope a dreame, which presents it selfe to wakeing men, and from thence it is said, *that the Hipocrites hope perisheth*; but our hope is of another constitution, for it is grafted upon faith which gives a certainty, and reality to the thing, so as no feare of faileing shall weaken or impaire your hope, but hope shall stand upon a sure bottome, and pleasantly, and joyfully expect what already by faith is made most sure to us.

To speake a little more, a little more particularly of this affection, it is of a good thing, absent, difficult and possible, I have shewed you how our hope is conversant about the best and highest good, the abuse of this affection (for that will helpe to shew the use of it)

lies in pitching it upon things that are not good ; In truth all other things, but spirituall, God, heaven, and eternity, have no other vallue, but what ignorance and a lye puts upon them, opinion indeed gives them a name, honours them with a title which they deserve not, and yet how much doe outward things ingage this affection : Honour which depends upon the opinion of others, which is extreameely passing, and perishing, which is the reward oftentimes of crimes, which are succesfull, and glitter, and pleasures which are accompanied with regret, and shame, and followed with grief ; And riches ordinarily, the object of the basest mindes, and men ; All these things, and what ever more is outward, are but the shadowes and pictures of good ; As in a picture you thinke you see the birds flye, men standing of from the cloath, but when you come neere it, there is nothing but the lynes of a pensil, nothing but markes upon a cloath or table, and so are these things, nothing but shadowes, pictures, dreames, they must have a light proper to shew them by, false lights, yet these are the objects of the hopes of the greatest part of men.

Againe, these things as they are not good enough, so they are not absent enough for hope, for though things of sence are not ever in the possession of them which most make after them, yet they are amongst us, they are in the world, but this hope carries us properly beyond every thing. *The eye sees, and the eare heares, and what enters into the heart of man.*

Againe, things that are the object of hope are difficult, but difficult and worthy, or great in a right sence, are of an equall extent, to labour in the smoake and mudd, for smoak and mudd it may be difficult, but it is a difficultie without worth, it is base and meane, and

so hath nothing in it of great, or worthy, in which respect onely difficult things should be undertaken.

Then, how often doth hope mis-applied ingage in impossibilities, and so becomes a meere imposture to us. How often are men befooled heere, and in their desires, and hopes (which actuate those desires) pursue impossible things. Men foolishly thinke that miracles should be wrought in their favour, and the whole order of the universe changed for their sakes, men that merit the gallows hope for a pardon, not because they have any assurance of the judges favour, or because their faults are pardonable, but because they would live: and which is ridiculous, old men that are so in extremity, hope for an old age yet to come.

I have shewed you already that our hope which is our Helmet, is of good things, a good that wants a name, good enough to expresse it, and therefore is called *salvation*, a name abstract, and comprehensive to the ut most.

Againe, I have shewed, that it is of good things to come, and heerein it differs from faith, for faith sees them as it were present, and therefore it is *the substance of things hoped for*, but hope lookes upon them, (as indeed they are) at a distance; In a word, faith gives yon the assurance, Hope the expectation.

Againe difficult they are, and great and difficult, worthie and difficult, accordingly, they cost Christ much, and they cost us much, so difficult, as for the attaining of them, God must come out of heaven, Christ must die and suffer: God must set all his wisdom on worke, that wee may have a ground to pitch our hopes upon, and for our part, hope is mannged and converlant about difficult things, as ye shall heare.

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But then last of all, our hope is wise, the things are possible about which it is conversant, so possible, as they are assured, and therefore its called *the full assurance of Hope*, Heb. 6. 11.

Let us knowe then where wee are, and what use wee have of this affection; The truth is Christian Religion, is altogether founded upon hope, the things of this life are not our portion, wee breath after what is to come, let us therefore live as men, untyed from this world, and fastned to another by hope, let the pleasures and honours, and profits of this world be dead things to us, because wee have no hope to animate them; Hope acts and animates above any thing, but wee want this engine, because we have not that object. For instance, to appeare something, to be great, wise, and honourable, is the great contention, and pursuite of this world: *When Christ who is our life shall appeare, then shall wee appeare, &c.* Heavenly hope puts you off thither, and disputes not the thing, but the time, ye shall have enough of appearing, but it shalbe in a peculiar and advantageous time, *when Christ shall appeare* to fill up his triumph, to adorne that pompe, respite your desire of appearing till then; God doth but time it for us, so for pleasures to enjoy your selves, to be satisfied, to be at ease, to gratify and content every part of you, these are mens hopes, one time or other you shall get it; There is a place of pleasures, *the presence of God*, and there is a fullnesse and compleatnesse of pleasure, but it is in that place and in no other, *and there are pleasures for evermore*, pleasures that are as long as they are great, but it is at the right hand of God; The pleasures Sathan would give you are of a base alloy, their durance is but of that minute in which they are enjoyed; Their fullnesse is worse then their

their emptinesse, for they are not onely vaine, falling short of that good they promised, but vexing also, and deceiving, the truth is, this is not a life for pleasures, but for paines, especially to Christians, and so saies the Apostle, *If in this life onely wee have hope, wee are of all men most miserable.* If our hopes (as other mens) were heere, wee were in a worse condition then they, that cannot eat their meates, and enjoy their comforts, tast of their daintyes, partly, because there is a greater disproportion betweene us and them, then betweene they and them, and partly, because our light and our conscience is to much raised, & of too great a tenderesse to digest their morsells; what then have wee nothing to ballance their contentments? not to speake of other things, what ever returns faith and hope can make wee have, *They are without hope,* wish them joy of what they have, but hope they have none; and this let mee tell you, improve this well, and it shall pay all the charges of their gaines, you have *the hope of eternall life, the hope of glory,* of what ever your hearts can wish and desire: Faith gives things a footing and a subsistence, & hope is grafted upon it, and is ready by the expectation of better things, to outbidd the world, and by virtue of a pleasure taken in things to come, to carry you above the false pretensions of pleasure which the world makes after, therefore content your selves with your portion, and use your Helmet to ward of the assaults of seneing goods or ills, as Sathan shall present them.

But more particularly, use hope for joy, for patience for workeing, live in the joy of hope, let one spirituall affection improve and provoke another, that there is a joy of hope, appears in this, which wee usually say of worldly hopes, that things are usually better in the hopes, then in the enjoyment, and wee see men will
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sell any thing rather then their hopes : Now those hopes in comparifon with ours, have two or three notable defects.

First they are built upon uncertainties and contingencies, they have no firme bottome, and ground work, and fo cannot be intire, cannot be without the mixture of feare, feare of iffue, feare of fucceffe, and this let mee adde, that the more they hope, the more they will feare, out of a loathneffe to want the good things they defire, and fo it is a mixt affection, that prickes, and pinches afwell as relieves, and comforts. Worldly men enjoy litle their hopes, or their poffeffions, not their poffeffions, for they are ballanced with uncertainties, and emptineffe, fo as they are faine to relieve themselves, by their hopes, by their reachings after more, nor their hopes, doe they enjoye purely and fincerely, for they are mixt with feare, which oftentimes is the weightieft ingredient, and beares the greateft part of the compofition; but our hopes have not this impediment to joy, but on the contrary carry evidence and fubfiftance with them, being built upon the evidence and fubfiftance of faith, fo that what faith firmly beleeves, hope joyfully expects, and waites for; What is the great happines of heaven, but the fixeing & stayeing of joyes by eternity: Now the joy of that hope is fixed by faith, which gives it a fteddy and untottering foundation, fo that what you have, you have; If joy come in by that doore, it will or ought to do fo alwaies; there is no ratioll or neceffary mixture of feare, becaufe there is no ratioll caufe of doubting.

Secondly, there is a vanity of *rejoycing in boaftings*, as James faith, and fo an evill, *for all fuch rejoycing is evill*: The mixture of feare is a troublefome, but it is a ratioll

all thing in their hopes, the foundation of which is but contingency, but a further evill, and more sinfull, and irrationall, is, that they rejoyce in their boastings, they thinke by the determination of their wills to do that which godly men doe by faith, and when their hopes have once concluded a thing, they thinke it should be established, and thereupon runne away without reckoning with their hoast, as wee use to say, whereas the scripture saith, *ye ought to say, if I live, and if the Lord will*; Now for their foolish conceits to fixe that which onely God can render certaine, is a folly and a sinne, and the hope that riseth from it, is an irrationall presumptuous hope, *for that they ought to say, if wee live, and if the Lord will*, things that are wholly out of their power. Now our hopes and the joy of it, *is not a rejoycing in boasting, but it is a boasting in truth*, wee have already the Lords will, his will declared, his will commaunded that wee should have the *joy of hope*, and should *rejoyce in hope*, Rom. 12. 12. And that wee should have *the rejoycing of the hope firme unto the end*, Heb. 3. 6. So as here is no rejoycing in boastings, heere is no vaine fancies of our owne, no castles in the aire.

But then as their is a vanity in the uncertaintie of their hopes, which mixeth them with feares, and a further and fuller vanity, in fixeing and assureing their hopes, by their owne boastings and presumptions, *incerta, certa redendo*. So

3. Thirdly, there is a mighty vanity in the matter of their hopes, for they are of things low and meane, no better for kinde then what they have already, why doe they not enjoy them? nay, why doe they despise them? because they knowe them; so as they despise what they know, and hope in what they know not, because they know it not; but the object of our hopes, and of

our joy arising from them, are of things so great and reall, as the little, but yet the true taste wee have of them, makes us desire more; It is our knowledge that makes us vallowe our hopes, and joy in them, and it is our ignorance that causeth us to hope no more, nor joyce in the good things, which are the objects of them; And therefore wee see faith which gives a reall evidence and sight of things, intends above any other thing our hopes, and want of faith, and weaknesse of faith lessens our hopes, and the joy of them.

The object of our hopes are things great, thing heavenly, things eternall, and these are the matter, if any other thing bee, of joy; Opposite to which are the dead, beggarly, and sensible things of this world, which are mistaken alwayes in hope, and usually despised in possession, so that not onely simply, but in comparison with other things, wee have all reason for the joy of hope: The warrant of this joy wee have given you already, when wee shewed the reason of our joy in opposition to wicked mens boastings, but the end is not onely for it self (though that be much, that wee may live comfortably, that wee be in as good a condition as this state is capable of) but joy as a result and concomitant of hope, is mighty for Battaile; ye are now in the lists, and ye put on armour, *the joy of Hope*, which is *the joy of the Lord, is our strength*: Hee that joyceth not in the hope of things to come, will joyce in vaine hopes, or in sensuall enjoyments: Hee that cannot take in the pleasures of salvation by hope, will assuredly joy the joyes of wicked men, for hee wants this armour against pleasures and sensuall joyes, which is a weapon Sathan weilds to our dis-advantage, as much as any; and therefore, know how to arme your head by hope, and against the pleasures and joyes of

this world, by the pleasure and joy of hope, unless you would be exposed as a prey to things of sense, and things of this life, against which this hope of salvation is your armour.

Object.

But now to answer shortly an objection, if hope brings in so great and steady a returne of joy, what place will you allot for sorrow for sin, for we are sinners, and in a sinfull condition, and that affection suites us very well.

Answ.

Certainely *wee should not sorrow as those without hope*, but as those which are full of hope, yet on the other side, as there is occasion, by renewed acts of sinnes, our hope and our joy should intend our sorrow, and rectify it, God would not have an uncomfortable, or a dispairing thought, in all sorrow, it is *the sorrow of the world that workes death*, that destroyes, and hurts, some inordinacie, some excesse, but sorrow intended, and relieved also by hope, and the joy of it, as it is often necessarie, so it will never hurt you.

1. There is a double use of sorrow, first to worke out the staine of sin, in supplying the want of afflictions: sin is not onely evill for its transcient act, but for the cursed disposition that it leaves behinde, there is ever sin in the wombe of sin, sorrow serves to worke out the staine of sin, and doe the worke of afflictions, which are to humble and bring low, Prov. 20. 30. *The blemnes of a wound cleanseth away evill, so doe stripes the inward parts of the belly*, this is applied to correction and cleansing, afflictions worke the wound to such a disposition, as is cleansing and healing.

2. But then secondly, sorrow for sin serves whereby to expresse our affections to Christ in a manner suitable to our condition, and to the posture wee stand in towards him, shall wee grieve the Lord, and shall the Lord be grieved, and shall wee not grieve? But hee loves

loves us, and pardons us, therefore should wee grieve. Besides, while hee loves us, hee grieves, and hee grieves the more, because hee loves us, and so should wee, if hee did not love us, hee would not grieve, and if wee love him, wee cannot but grieve when wee offend him, Jer. 31. 19. *Surely after I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was ashamed,* &c. Ephraim mournes and grieves, which hee did not till God had mercy on him, then hee smote on his thigh.

If you aske how wee should grieve? Never without the reliefe of hope, and joy, let them act and intend your sorrow, but for the degree why should wee not in humbling our selves for sin worke our selves, and our sorrow, as low as afflictions would lay us, if chastisements should take hold on us, or sicknes to death, or any other hand of God chastising for sinne, this will be no interruption in your hope, no prejudice to the joy of it.

Thus your hope armes you against pleasures by joy, the joy of hope; but wee have paines also to conflict withall, all the evils and calamities, that dishonour, want, and poverty, or bodily evils can inflict, patience also in attendancy and expectation, *ye have need of patience, that after yee have done the will of God, yee may receive the promise.* Wee would faine have our rewards in hand, wee are loath to stay, wee would have the reality of the reward, not the vision of faith onely, Heb. 10. 36. Now this is needfull, for the Saints *through faith and patience inherited the promises*, Heb. 6. 12. If you aske who infests the Saints, who puts them to their patience? The world and wicked men, but especially the Divell, that hee might discourage us, and devoure us, might breake and interrupt our course, might make

us for want of continuance, doe and suffer so many things in vaine, and therefore armes all his instruments, evill men and our owne corruptions against us, to make us weary of that way, which is so sowed with thornes, which costs us so much paines and trouble; God also puts us to our patience, by suffering manifold evils, outward and inward, to infest us, that hee might purge present evill, and prevent further evill, and that hee might try us, and use what hee hath laid into us, that hee might say of us another day as hee did of *Iob*, *ye have heard of the patience of Iob*, Jam. 5. 11. and might boast of us as of those induring Saints, *Heere is the patience of the Saints*, behold it, Reu. 13. 10. In all these respects ye have need of patience, yea, and that *patience should have its perfect work*, as James saith Jam. 1. 4. That it should *possesse our soules*, that it should be fitted for every condition; and hold out to the utmost, to the extremitie, as you see those, who are betruſted with forts, and strengths they had need of patience: And yet must hold out to the utmost extremitie, by the law of warre, now then you see the need wee have of patience, but it must be *the patience of hope*, 1. Theſſ. 1. 3. The Apostle gives there the effects and their causes, the *work of faith*, saids hee, *the labour of love*, and *the patience of hope*, the effect or great product of hope is patience, patience is a grace which hath no shine or glitter with it, it is sweet but darke, and obscure, and hath nothing in it of violence, and having mighty enemies, it defends it self in suffering, wee gaine the victory often in loosing our lives, it scarce complains of what it indures, so as it passeth often amongst ignorant men for stupidity, and dulnesse. Now this sweet and low grace (in respect of its condition, and the manner of its operation) would be opprest a thousand times

times under the victory of its enemies , if it were not animated by the liveliness and activity of hope , *if the hope of salvation, the hope of glory,* (for so it is called,) did not continually set before its eyes , the greatnesse of the reward ; yee can never have a better instance, then of our Master Christ himself while hee was in the conflict of patience, (and that was his life) hee was ever in the lists of sufferings, conflicting with sorrowes, and woes , *for the joy that was set before him* , which was made sure to him by faith, & received and enjoyed by hope, (for hee came by his comforts even as wee) this made him to *endure the crosse and despise the shame* , and wee are commanded to *runne with patience the race, that is set before us, looking to him*, Heb. 12. 2, 3. That is, use our patience as hee did , and relieve our patience as hee did , by the joyfull fights of hope , patience without hope is the deadeft thing in the world ; for why doe I deprive my self of good ? why doe I suffer so many things in vaine , if they be in vaine , and therefore the Apostle takes it for granted , that *the patient continuance in well doeing*, hath some thing to relieve it, namely, *a lookeing after glory, and honour and immortality, &c.* Rom. 2. 7. without which animation, and enlivening of hope , patience were dead , and deadly , more fit to be the property of a stone, or a blocke, then the grace of a Saint ; thus yee see your selves armed by hope , against the great enemies of God and man, against the great troublers of Israel, pleasures , and paines, by having your joyes, and your patience , acted by *hope*, which is *your Helmet*.

But hope thirdly is proper for doing , aswell as suffering , having a great influence (as I told you) upon our simbolicall head, our intentions, and scopes and end, and this peece, aswell as our shooes, (*the shooes of the*

of the preparation of the Gospell of peace) inables us for acting, and the truth is, while wee doe nothing good, wee are not secure against doing ill ; But if hope serve to any thing, it serves to incourage to labour, and worke, wee use to say in a proverbe, take away hope, and take away endeavour, no worke is done or can be done without hope, *hee that ploweth should plow in hope, and that hee that thresbeth in hope, should be partaker of his hopes*, 1. Cor. 9. 10. A man would be loath to plow the ground, or threshe the corne without hope, you will not doe actions of the lowest forme without it : Againe as you can do nothing without hope, so ye attempt the greatest things by hope, the hopes of victory, the hope of successe, the hope of gaine, whither doth it not ingage men, our strength depends upon our hope, and therefore Jeremy complaines, *my strength and my hope is perished*, Lam. 3. 18. No more hope, no more strength, they stand and fall together, they are alike in their birth and death : On the other side, when Paul was to give an account to Agrippa of his actions, Acts 26. 6, 7. *I am judged (sayes hee) for the hope of the promise made unto our fathers, unto which promise our twelve tribes instantly serving God day and night hope to come.* Doe you wonder why they served God, with that instance, and intensenesse, *day and night*, why they doe that which none of the world doe besides, they hope to attaine the promise of God, that is, the thing promised, that ingageth them to a continuall and a most intense labour ; so the Apostle when hee gives in a very few words all that is to be forborne and done for God, and our good, makes hope to be the rise of all his courage and activity, Tit. 2. 13. *lookeing for that blessed hope, and the glorious appearing of the great God and our saviour Iesus Christ*, compared with the former verses 11.

and

and 12. *For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodlinesse, and worldly lusts, wee should live soberly, righteously and Godly in this present world.* And Christ when hee bids us doe any thing *hoping for nothing againe*, Luk. 6. 35. *Lend hoping for nothing againe*; hee doth not meane wee should have nothing, or be without hope, but tells us immediately, *that our reward shall be great in heaven, and wee shall be the children of the Highest*, and presently suggests matter of hope, which hee affixeth to the lending of a penny, or the giving a cup of cold water, *ye shall not loose your reward.*

But to what workes doth hope animate us? to all for the least shall be considered, *shall not loose its reward*, and the greatest shall be considered proportionably, *Hee that overcometh, and hee that followes mee heere, shall sit upon twelve Thrones.* There is nothing so great, that hope cannot expect, for it is *the hope of salvation*; And therefore there is no worke so great, that hope cannot put you upon, for it workes from hope to salvation. Captaines when they harrang their Souldiers, tell them of the butin of the prey, tell them of honours, and advancements; and Christ when hee encourageth his, speakes Crownes as freely as any, but spirituall crownes assured by faith; and enjoyed for the present by hope; it is a shame that our hopes should not carry us toward working, as farre as ever any worldly hath done, in all the particulars of worke. I will insist onely upon one, which the scripture particularly annexeth to hope, and is proper for us all; *Hee that hath this hope, (that is, of seeing God, of salvation) hee purifyeth himself even as hee is pure, 1. Joh. 3. 3.* The reason of the action about which our hope is conversant, and the proportion lies thus, *Wee hope, saith hee, ver. 2. when hee shall*
 Y appeare

appeare to be like him, for wee shall see him as hee is, sayes hee there will be the same reason of your being like to him, heere and hereafter, and therefore if you will be like him in heaven, you must be like him heere, and your hope for the one, must helpe you to the other: now as in heaven hee is glorious, so heere hee was pure, ye are in all estates and conditions to follow and imitate your saviour, for that is your hope to that you were predestinated; Now hee was *holy, harmelesse, undefiled*, therefore ye must be like in this state also.

2. Secondly your hope fixeth upon seeing him in heaven. *There shall no uncleane thing enter into the kingdome of heaven*, and therefore you must purge and cleanse your selves by the way, and your hope must do it.

This purification respecteth both the body, and the minde, and is opposed to all bodily lusts, which lies in the senses, fancie, or sensible things, and to all spirituall lusts, which lie in the understanding, which lusteth against spirituall truths, and the wayes of God, sayes hee, this hope must purifie you from all this.

But how high? how farre must this hope act you, to what degrees? *Even as hee is pure*, there is your patterne, there is your examplar, study what Christ was, and be ye likewise, study what Christ did, or would doe, and doe the same; for instance, wee are apt to be proud and vaine to be supercilious, to overlooke men, and little things, to be every one for himself, gripeing and graspeing. *Purify your selves in this, even as hee is pure, let the same minde be in you that was in Christ Iesus, Phil. 2. 5. who though hee were in the forme of God, debased himself, in a word consider the disposition of Christ, and consider the purity of Christ, and make that your copy, and as you would set no bounds to glory, you would see him as he is, and be like him, so set no bounds to*
purity.

purity, *purify your selves* after that patterne, *even as hee is pure*, and let hope and the reason of hope doe it, because you have no greater pretensions to glory, then you have to purity, namely to be like Christ your head, to whom by faith, and hope you are conformed. Thus yee see your Helmet, in its glory, securing you from all the evill of all the goods of the world, and securing from all the evill of all the evill of the world, and enabling and inspiring you to work, and service even to all, *That you might be perfect and thoroughly furnished to every good worke*; improve therefore this blessed peece, this hope, and get it more abundantly.

You see it is a great matter how wee settle our hopes, because in it lies the strength of our indeavours, wee anchor in things by hope, and fixe in them, and being settled upon an immovable thing, wee can moove steddily and stronglie. Archimedes could moove the world, if hee could fasten his engine, now wee cast anchor in heaven, and heavenly things in salvation, for so sayes the Apostle, *Wee have an anchor of the soule both sure and stedfast, and which entreteth in to that which is within the vaile*, Heb. 6. 19. Our anchor casts deepe in heaven, where there is good earthing, whence it will be impossible to be remooved by any stormes or windes: But this wee must know, that if you would make use of this or any armour which is spirituall, it must be first raised to a pitch, the armes must be fashioned, and formed, and then must be kept bright, and in posture, for service, it must be weilded by a spirituall hand.

Now to raise this grace, you must improve and raise your faith, for as in all compositions, you have something that gives the body of it, so faith gives the body, and substance to hope, therefore faith is called the substance of *things hoped for*, and therefore of all other

other things your hope will never outbid or goe beyond your faith, keep therefore that full and high.

Yet Hope is a further grace and armour, faith gives you things in their coulours with your interests in them, it shewes you that they are, and that they are yours, but however faith gives them a kinde of presence by beleeving, yet they are in themselves future, as to us, hope therefore takes in the pleasure of them beforehand, lives in the joyfull expectation of them, and so abridges the time, which els would be tedious, fancies to it self (as I may so say) the pleasures and joyes of eternall life, and lives in a sweet anticipation of what it possesseth but by faith, which as it is most pleasant in it self; so it produceth mighty effects, for joy, for patience, for working, so as our life is comfortably entertained by it in joy, and pleasure, evils and calamities are mastered, and subdued by it, even the greatest, and action and worke, the end of living is promoted.

Therefore looke upon this peece, which hath influence into so great effects, as a reall, not as a notionall thing, as a thing that many want in the use and exercise of it, but they cannot live without it, they cannot live a vitall life animated with joy, armed with patience and acted, to worke and service.

Therefore let not so great an engine of the Holy Ghost, so great and good an armour lye dead by us, but rather let us improve it, and use it, try alwayes of raising it, for it is raised and improved grace that workes great and considerable effects.

--- *And the sword of the spirit which is the word of God.*

This is the last peece of armes, and is fitted both for offence, and defence, it is an armes that is great alone, and therefore men arme themselves with this, which use

use no other, and it is also an appendix to all armes, for no man is armed at all points, like a souldier, which hath not a sword, this is a peece of a very expedite, and continuall use.

You need not goe farre to know what this sword is, the Apostle describes it first by being the sword of the spirit, that is, a spirituall sword, *The weapons of our warfare are not carnall, but mighty through God*, 2. Cor. 10. 4. The Divell will not give way or yeild to a sword made of any other mettall, therefore it is *mighty through God: The Egyptians are flesh, and not spirit*, therefore they are weake. One Divell is able to deale with all the fleshly and carnall weapons in the world, it is not charmes, and holy water, nor resolutions, and purposes, and reasonings alone, that are weapons fit for this combat, they must be things truely spirituall.

But then secondly, it is that sword, which the spirit useth in us, and by us, the spirit of God, the Holy Ghost, so as there is a mighty arme, to a mighty weapon, *For wee know not how to pray as wee ought, how to doe any thing, but the spirit maketh intercession in us*, and it is *the spirit that leads us into all truth*, and teacheth us how to use, and improve truth, without the spirit of God, the word of God would doe us no good; The weapon would be too heavy, to unweildy for us to use, therefore saith the Apostle, *The weapons of our warfare are mighty through God*, 2. Cor. 10. 4. God must use, and guide the hand, aswell as give the sword, it will be els like the weapons of a mighty man in the hand of a childe, if hee take it up, it will be but to let it fall.

But then thirdly, *it is the sword of the spirit*, the spirit doth not onely use it, but hee formed it, it is therefore fit for use, because hee formed it, that is the mighty worke-man, and Engineer for spirituall weapons, and

hee must be able to use it well, that made it, for hee made it for use, and there is no ingredient in it, which hath not an influence into the end of it, which is the use of it. Now that hee formed, it appears 2. Pet. 1. 20, 21. *Prophecy came not in old time (or at any time) by the will of man*, that is, by the presumptuous will of bold men, proudly, and arrogantly going about to determine, that by their will, which by their reasons and understandings could not reach, *but holy men of God spake, as they were moved by the Holy Ghost*; God used the understandings and the wills of holy men, to derive and conveye his truth to the world, so 2. Tim. 3. 16. *All scripture is given by inspiration of God*, so as the spirit formes it, frames it, suggests it, brings it to the world.

Thus having knowne the matter of this sword, that it is spirituall, not of a carnall make, or composition, and secondly the mannager and weilder of this sword, that it is the spirit, and then the maker, and former of this sword, that it is the same spirit, wee come now to the appellation it self, which the spirit gives it, which is *the word of God*.

I. By the word of God is meant, what ever God hath made knowne to be his will, as it is contained in the scripture.

This must needs bee the word of God, and no other, but as it is consonant to this, for in a large sense, all truths may be called the word of God, as being subjected to some scripture rule, but strictly that word which is our sword, is some portion of that wee call the scripture, which is particularly characterized, and distinguished by this title *the word of God*.

This must needs be so, because this is that, which must not be added to, or detracted from, it must stand alone Deut. 4. 2. *Yee shall not adde unto the word, which I com-*

I command you, neither shall you diminish ought from it : Therefore that is all, and onely the word of God : So Deut. 12. 32. Gal. 1. 8. If mee or Angell from heaven preach any other Gospell unto you, then that which wee have preached to you, let him be accursed.

Secondly, if God will have the ballance of the Sanctuary for waights, and measures, for rules and determinations, it must be visible, and publique : If hee will have us fight with such weapons, wee must know where to fetch them. 2.

Thirdly, when wee see this rule in practise by Christ or his Apostles, wee see this word taken up for this sword, to doe mighty things. 3.

Wee see Christ resisting the Divell, and at last confounding and expelling him by this word, by this weapon, Math. 4. 4. Hee followed him so long with *It is written*, that at last hee drove him quite away, hee resisted him by this sword, till hee fled from him.

As hee dealt with the Divell in himself, so he dealt with the Divell in the Scribes and Pharises, *Have yee not read* (saith he) *what David did, and what the Priests did, &c.* Math. 12. 3, 4, 5. So hee answered them, and confounded them; The like did Stephen, and the Apostles, *convinced men mightily by the Scriptures, that Iesus was the Christ*, and used this sword to destroy unbelieve with. Now this word of God, which is our sword, is not so much the letter of the word, as the sense of it, how unreasonably and foolishly have the Papiests abused themselves by sticking to the letter, in those words, *This is my body*, and Origen in making himself an Eunuch, from that place, Math. 19. 12. *There be Eunuchs that have made themselves Eunuchs for the Kingdome of heavens sake.* Though it be also true that where the letter is not contrary to the Annalogy of faith, that is to be

our rule and guide, and upon no other ground are wee to depart from the letter.

But if it be objected, how shall men especially unlearned, know the sence of Scripture, which seemes sometimes to be subject to contrariety? Answ. This is the great grace of God towards his, that in things necessary to faith and manners, to be knowne, or done, they need not be ignorant, for *they walke in the light of the Lord*, by virtue of which light they are led into *all truth*; so as they need not pin, their faith upon the authority of anothers judgment; This is there due by promise, *They shall be all taught of God*, Isa. 54. 13. and Christ sayes, *his sheepe follow him, because they know his voice, but another they will not follow, because they know not the voice of strangers*, Joh. 10. 4, 5. To have the word made cleare to you, and this sword fit for your use, is your due aswell as the sword it self. So *the secret of the Lord is with them that feare him*, Psal. 25. 14. The scriptures though deepe are foordable by those who are holy, and diligent, though they be not so wise and learned: On the other side, *The naturall man knoweth not the things that are of the spirit of God, because they are foolishnesse to him: But the spirituall man knoweth all things*, 1. Cor. 2. 14, 15. So

1. John 5. 6: *It is the spirit that beareth witnesse, because the spirit is truth. And ver. 10. Hee that beleeveth on the Son of God, hath the witnesse in himselfe.* So Math. 13. 11. *To you it is given to know the misteries of the Kingdome of heaven, to others it is not given.* There is a sence of Scripture that lyes alwayes not so evident and above, but it is given to you as your peculiar, and portion.

This honour have all the Saints, they have a certaine taste sutable and proportionable to their spirits, and their new natures, by which they can distinguish of food,
and

and by which they can try all things, for as to other lives, and to our bodily, there is a tast for that end, so to this also which is spirituall; And though men in a dreame can not distinguish betweene sleeping, and waking, yet men that are awake, know they are awake, and know also distinctly what they doe.

This notwithstanding, God sells all thing to us by labour, and wee shall not enjoy the benefit of this great priviledge without it; Wee must therefore keepe our selves in a holy frame: *If any man will doe his will, he shall know of his Doctrine whether it be of God, Joh. 7. 17.* While wee are doing, wee are in a way to know. If you be *carnall and walke as men, you will be also carnall, and judge as men, Rom. 8. 8. They that are in the flesh cannot please God,* (which may be understood also of a fleshly frame in the Saints) and when wee are in a way altogether unpleasing to God, God will not accommodate himself, will not reveale himself to us, and please us.

But this is not enough, *wee must search the scriptures, in which wee thinke to have eternall life,* and light also for the way thither, wee must consider, and weigh whether those things which our owne reason, or the Ministry of others represent to us, be so or no, as those of Bærea did, *Truth lies deepe, errors lyeth levell to all:* This search is extremely pleasing to God, since the subject of it is the knowledge of his will, and the end of it is the doing of his will; This is done by much meditation in the word, by comparing, by examining it, by taking in all aydes, and helps of the gifts and abilities of others, for God hath ordered that one man should need another, that none might be perfect alone; nothing also will more advance it then prayer, so Paul prayed often *for the spirit of revelation,* and David *that his eyes might be enlightened, to see the wonderfull things of Gods*

law; nothing cleares the eye-sight more then prayer, for that sets your ends right, and makes you fit for light, and that leads you into the presence of God, into his light, *in whose light wee see light.*

It was necessary to speake some thing of this, because this is the forming and shaping of your weapon, the weapon may be shaped in it self, but not to us; this gives the mettall to the sword, if a thing looke like the word of God and be not, that will not cut of your lusts, it will proove but a leaden sword, or a deceitfull bow, that will not reach the marke, it will be a *carnall weapon*, which is weake, whereas the other is *mighty through God.*

Coroll.

To incourage you against spirituall enemies, because ye have spirituall armes, and spirituall weapons ye have, what to keep of blowes, and yee have wherewith to fight and combate with your adversaries: God hath not left us fatherlesse, nor hee hath not left us weaponlesse, hee deales not as Pharoah, commands us to make bricks, and takes away materialls, hee doth not disarme us, and bid us fight, but hee gives us armes proper for the field of combate, and for the enemy wee dispute with, and hee stands by, and lookes on, and with voyce, and hand encourageth us, so as wee need not feare our enemies, hee gives us the best armes: Good commanders, and officers, the holy Spirit, and holds a crowne over our heads: The truth is, wee never are overcome, but when wee are of the party, when wee are in a proportion false to God, and our enemy hath gained us, then wee fight but for a shew, and the weapon falls easily out of our hands, but if wee would stand to it, our sword would cut his cords, and if hee did stand two or three thrusts, hee would vanish at last, as hee did from Christ our captaine.

That

That wee may the better use this sword, wee shall do well. First to vallew it, things that wee prize and vallew, wee willingly use, wee thinke they will effect their end, els wee lay them by. Therefore wee shall pitch upon some expressions, that may teach us to vallew this weapon, when Abiathar had mentioned the sword of Goliah, there is none like that, saith David, the dignities of the word are great, as appears by David especially, who meditated in the law continually, and as much as any vallewed the word.

Psal. 17. 4. Concerning the workes of mens hands, by the word of thy lips, I have kept mee from the path of the destroyer, the word that God spake was that, which armed him against wicked men.

Psal. 18. 30. The word of the Lord is tryed (or refined) hee is a Buckler to all that trust him; As for God his way is perfect, it is a sure word, and which hath bene often experienced, tryed againe and againe, so as you may venture upon it, as upon a thing that will not faile, or deceive, will not start aside, *like a deceitfull and broken bow.*

Psal. 119. 11. Thy word have I hid in my heart, that I might not sin against thee; David knew the use of this, that it would preserve him from sin, and therefore stored it up, hid it in a sure place, against a time of need.

Ver. 89. For ever O Lord, thy word is settled in heaven; It is an unchangeable rule, which will never alter, and settled, will attaine all it pretends to.

Ver. 105. Thy word is a lampe to my feete, and a light unto my pathes; this is against delusions, and faynts, and shaddowes, the Divell will cast. If you keep neere the word, you carry a light in your hand, you will not fight in the darke, but know how to make your addresses, and approaches, and how to order your wards, and defenses.

Ver. 140. *Thy word is very pure, therefore thy servant loveth it*; every thing operates as it is, as things are to their beings, so they are to their operations. That which is pure will render us pure, and the word is not an idle thing, but for use, and being pure, it is given us to render us pure.

Ver. 172. *My tongue shall speake of thy word, for all thy commandments are righteous*; I can never praise them enough, there is such a law of righteousness in them.

Psal. 147. 19. *Hee sheweth his word unto Iacob, his statutes and his judgements unto Israel*; from the receivers of the dispensation of the word, you see its excellency, it is the portion onely of his people, it is not flung in common to the world, as an inconsiderable thing.

Isa. 40. 8. *The grasse withereth, and the flower fadeth; but the word of the Lord shall stand for ever*; the excellency of good things lies in the continuance of them, this hath a good warrant for its abiding, because it is the word of the abiding, and unchangeable God.

Isa. 55. 10, 11. *For as the raine cometh downe and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth, it shall not returne unto me voyd, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it.* There is a mighty efficacy in this word, this lies as a praise upon the whole word of God, that it shall not returne empty, but be like the bow of Ionathan, and the sword of Saul, Isay. 66. 2. *All those things hath my hand made, but to this man will I looke even to him that is poore and of a contrite spirit, and trembleth at my word.* That word is precious, when the respect to it is so rewarded. On the other side.

Jer. 8. 9. *They have rejected the word of the Lord, and what wisedome is in them.* Though otherwise they might be wise, yet if they undervallow once the word, they bid a dewe to their wisedome: And God the righteous judge, and which gives true vallewes to us, ranks them in the number of fooles, from the New Testament also, wee shall give some places to this purpose.

Luk. 4. 4. *Men lives by every word of God;* in him wee live, and in his word wee live, which gives a being to things that which gives the being, and determination, makes things be what they are, and men doe what they doe, must needs be great and excellent in it self.

Ver. 32. *His word was with power,* which astonied the auditours.

Ver. 36. *What a word is this, for with authority and power commandeth hee the uncleane spirits, and they come forth;* his word will fetch uncleannes out of thy heart, aswell as out of their bodies.

Luk. 7. 7. The centurion had so much confidence in Christs word, as hee could depend wholly upon it, *Say in a word, (sayes hee) and my servant shall be healed;* the magnifying of the word, wrought this great effect, and that word must needs be great, which was deservedly the object of such a confidence.

Luk. 22. 61. *Peter remembered the words of the Lord, and hee went out and wept bitterly:* Peter forgot the word, when hee sinned, and indeed all sin proceeds from ignorance or forgetfulnesse, but when hee remembered it, you see the eminent effect of it, hee repents immediately, which hee witnesseth by his bitter and abundant weeping.

John 15. 3. *Now are ye cleane through the word which I have spoken to you:* Wee are cleane mystically by the washing of Baptisme, 1. Cor. 6. 11. also by the imputa-

tion of Christs purity, and so wee stand ever cleare before God, wee are pure also in the change of our owne hearts, and all this by the word, made ours by faith, and abiding in us, so *that as evill communication corrupts good manners*, if taken in and drunke downe, so the word taken downe cleanseth, Acts 13.26. *It is called the word of salvation*, that which brings it and workes it. And

Acts 20.32. When Paul departed from Ephesus, *hee commended the Church to the word of Gods grace, which was able to build them up, and to give them an inheritance, &c.* The inheritance is that to which the word leads us, and where it will leave us at the last, but before you come thither, there is building work, forming and fashioning, that the word doth also, so as yee need not goe out of this circle, for the beginning or finishing of your faith.

2. Cor. 5.18. *It is the word of reconciliation*, that which brings God and man together: Wee are naturally at great distances, now that which conduceth to the meeting, and according of termes so differing, must needs be of great vallew and esteeme.

1. Tim. 4. 5. *For every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer*; it is the word of God that sanctifieth, and gives a lawfull use of all things; Hence you have your liberties, aswell to indifferent, as your right to things necessary, **I**f you have whereof freely to use for your owne comforts, and whereof to give a way, for the weaknesse and scandall of your brother.

If you should examine by experience the effects of the word, Gods word hath ever taken hold of men, and in this lies the great difference of the Saints from others, that they observe those events, which others neglect,

neglect, and growe by them. Joh. 4. 50. *And the man beleevd the word of God, and it was even so as hee had beleevd;* The word hath ever found out men, and will take hold of us, either by our faith for good, or without it for our destruction, so the prophecies of old were not idle, but effected the end for which they came.

To conclude this great dignity the word hath, that it gives its owne credit, for reason may be opposed by reason, but this is higher then reason: The Divell can reason and distinguish us into sin, whilst wee fight at that weapon, but bring him a word, and that answers his reason.

What hath bene said in this head, tends to begit in you a right vallew and esteeme of the word, which if once ye have you will use it, and have recourse to it at all times, as an effectuall weapon, *mighty through God*, for all the great ends you have heard of.

Secondly, know the word of God, that yee may use it, this is to have your weapon prepared, you must search the sence, know the Annalogie of faith and the proportion, one truth holds to another, as before. 2.

Thirdly, take up this sword, take it to you, be in a posture to give a blow, or to evade one, wound the enemy when you can, and meete with his blowes and thrusts, therefore you must be prepared, and have things in readinesse, therefore *the word of God* must dwell richly in you, that you may not be to seeke when you should use it. 3.

To helpe you in some guards for this fight.

First, that sin is the greatest evill, manage your sword well for that guard, have words at hand, that is, your sword ready to make that good; for the filthinesse of it, sin is compared to the blood and pollution of a new borne child, before it be ordered and dressed,

Ezek.

Ezek. 16. 6. *When thou wast in thy blood, I said unto thee live; such a thing is sin in it self, and all sin holds of the nature of that pollution.*

1. Joh. 5. 19. *The whole world lieth in wickednesse, it lies there as in a filthy grave, rotting and stinking as in a puddle.*

Againe sin is compared for its nature to swine, and dogs, and to their vomit, 2. Pet. 2. 22. the sinner is the dogg in the act of sin, and the corruption is the vomit, and mire; it is likened also to the menstruousnesse of a woman, to a vessell *in which is no pleasure*, that is, a draught or a privy, Hof. 8. 8. If besides these abasings and vilifying expressions, you would know more of sin: It was sinne that condemned the world in Adam, drowned the world in the dayes of Noah, and to give you a greater charracter for ill then all this, it was sin brought all the sufferings upon Christ which hee endured: It was *the day of Gods fierce anger*, Lament. 1. 12. *When Christ did beare the sins of many in his body on the tree*; therefore when Paul and Silas could sing in the prison, and the Saints in their afflictions, as they have done so often, Christ was low, and poore, and faint. Why? because hee conflicted with sinne, hee grappled with sinne, *upon him was laid the iniquities of us all*; Hee conflicted with the wrath of God, for sinne, and had hee not bene God himself, hee would never have out-wrestled it.

In a word every creature of God is good, and nothing offends him, irritates him, and provokes him, but sinne; Nothing reacheth God, nor causeth God to reach the world in anger but sinne. It is that which puts the sting into death, and torment in Hell; Thus you are armed for that guard, that sin is the greatest evill, the second followes easly. That then.

Wee should keep at the greatest distance from it, for that you have Rom. 12. 9. *Abhorre that which is evill, cleave to that which is good*, when wee meete with any thing extreamely evill, and contrary to us, nature abhorres it, and retires as farre as it can; so on the contrary *cleave to that which is good*, cling to it, as a man should cleave to his wife, or be glewed, as the word is, *and they shall be one flesh*, incorporate your selves with that which is good, make your self one with it.

So, *Abstaine from all appearance of evill*, 1. Thess. 5. 22. a thing may appeare to be ill, that is not, but take heed of any similitude, or appearance, or likenesse of ill, if it looke like ill, though it bee not, fly from it; This gives you the benefit of a long sword, by which you keep the enemy at a distance; so Jude 23. *Hate the garments spotted with the flesh*, not onely the flesh, but the garment that hath toucht it.

Ephes. 5. 3. *Fornication and all uncleannes and covetousnesse, let it not be once named among you, as becometh Saintes, nor filthinesse, nor foolish speaking, nor jesting.*

So Job 31. 1. *I made a covenant with mine eyes, why should I thinke on a maide*; hee would not looke, because hee would not thinke, and the way to secure the thoughts, is to keepe well and strictly, the out-doores, the fences, which made David pray to God, to turne away his eyes from vanity. Folly is bold, but wisdom is wary to keepe at the greatest distance.

Thus this sword cuts of the first risings, this is a sure way, and this saves you a world of paines, when a temptation or a lust hath once come within you, and incorporated it self, you must teare your flesh to pull it out, you must pull up earth and all, that the roots may come at last; but while it is at a distance, there is some kinde of modesty, and blushing in it, and it may

be snib'd with a word, use therefore some of these for a sword in time, and it may prevent you hard work, which yet must be done if you would not perish; other heads I thought to have runne over and fitted for use, as

Thirdly, God knowes our thoughts.

Fourthly, that the word must judge us even this, which wee have in our hands and mouthes, and if it condemne our sinnes now, how is it like to acquit us another day.

Fifthly, that every secret thing shall be made manifest.

Sixtly, that you should walke in the fence of death and changes, but I shall prosecute this no further, onely let us know, that if the Divell have got within us, the same way hee is fetcht out, that hee is kept out, this sword must do both. Thus God hath armed you compleatly, and it will be both your sin, which you will not know how to answer, and your shame also to be foyled.

If you oppose Captaine to Captaine, you have Christ and the Divell, you have as sufficient, as mighty, as experienced, a Captaine as your lusts have, if armes to armes, yee have all these spirituall armes, against his carnall armes, for so are his, in comparison of those. Though his be spirituall also, as acted by a mighty spirit; your reward held over you by hope, is greater for the present then any he can offer, though not to flatter our selves. Our condition heere is to *indure hardnesse as good souldiers*, 2. Tim. 2. 3. And wee must conflict according to the law of combate, if wee would have the crowne; But this is no new thing to us, this wee knew when wee undertooke religion, this was laid in at first, as the law and condition of our undertaking.

That

That which followes , is prayer , *praying with all prayer*, which is to all other ordinances of God as bread and salt to our repast , wee cannot make a meale without it, heere it fastens on your armour , and lookes up for strength and successe to him who is able to give it: If souldiers be weake or succumbe in fight , they send to their Generall for supplies , and reinforcements.

Praying alwayes, that is in all time, & every juncture, and article of time , as you have occasion by temptations for combate, for so *κασπ* signifies properly occasion , this is not so much spoken heere of our ordinary, and customary use of Prayer , as it is applicable to occasions, that is temptations, but this Prayer must be *in the spirit* : The Spirit in our Prayer is what the soule is in our bodie , it is that which gives the life to it, to conflict with the living God by dead words , will doe no good, therefore Jude sayth, *Praying in the Holy Ghost*, ver. 20. You have another expression Rom. 8. That *the spirit makes intercession for us*, the Holy Ghost must pray in us, there must be an incorporating in that duty of the Holy Spirit , with our spirits , *watching thereunto*, you must watch to prayer , therefore it must be an act of time.

With all perseverance, that is, till the worke be done, for then ye persevere , when ye give not over till you obtaine your end , so as your Praying , and fighting must runne parrallel till you have overcome your enemy, and sleighted his workes.

Its enough to have hinted this which I intend not to speake of as being no peece of the armour , nor resembled by the Holy Ghost to any peece.

To all that hath bene said , I shall adde no more but this , that every thing is strong in vertue of an ordinance , therefore bread nourisheth , because it hath a

word that bids it doe so, and therefore the word shall cut and destroy, because God hath made it a sword, and edged and fitted it, for that purpose.

Thus have I some what largely measured the field of Battaille, shewed you your friends and enemies, and fitted to you those armes which God hath given you for the service of this holy warre.

To conclude therefore, The just end and designe of warre (for every thing is to act in vertue of a designe) is peace, now no warre pretends to peace more then this we have been speaking of, and therefore Communion, which is the effect, and birth of peace, beares one halfe of the title of this discourse; And indeed men were so form'd for Communion, as no doctrine can be avowed for good, which renders them unfociable. But experience tells us, that it is the fate of some warres, not onely to be the meanes by which peace is gotten, and procur'd, but by which it is nourisht, and maintayn'd, and we know some cuntryes, which enjoy the greatest benefites of peace in the midst of a confirm'd warre. And that is especially the condition of the warre we have been speaking of, that it procures, and makes good our peace; it is the wall of our citty wherein peace dwells, it is the armes of our persons, the subject of it; For with the divell our profest and avowed enemy, God hath justly determin'd an everlasting warre. Peace, we know, is the daughter of equality, but where both partyes (as here) pretend peremptorily to supremacy, there can be no peace. Peace also is the birth of love, and love is an union of mindes, but where principles are layd in by nature, or form'd by opposition (as here) infinitely distant, there peace can be nothing. But an abus'd, and mistaken name of what is not, and the product of such a truce or peace,

would

would be to procure no lesse assured, but a more unequal warre, then what it seem'd to determine, as the experience of all, who have manag'd this warre, witness: The blessings therefore of our peace will be reapt within the compass of our assured friends, and allies, with whom our communion will be intended & exercised, as otherwise, so by a common determination against the enemy: And to meete in a common enmity, where it is just, makes particularly, and warrantably to love. In a word therefore, we improve best our communion with our friends, the good Angells, whilst we make warre, so as whilst we make warre, we shall have peace.

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followeth.

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10	20	that	their		20	the proper	the divells proper
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13	28	them	then	117	9	hee	ye
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