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A COMMENT ON The eleven first Verses of the fourth Chapter OF S. *Matthew*'s Gospel, Concerning CHRISTS TEMPTATIONS.

DELIVERED In XII. SERMONS, at S^t. *Clements* Eastcheap, LONDON:

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To the Right Honorable,
and truely religious,
The Lady ISABELLA,
Countess of *Northampton.*

MADAM,

SOme, at the first sight, may much admire what *JACOB* meant, in sending so *mean* a *Present* to so *mighty* a *Person* as *Joseph*, the Governour of *Egypt* : *A* Gen. 43. 11.

little balm, and a little honey, spices, and myrrhe, nuts, and almonds. For, as the quality of most of them was not costly, so their quantity (a *little* of either) was not considerable.

The same exception lies against my presenting this small Treatise to your Hohonour. *Zoar, Is it not a little one?* and the composure thereof so plain and homely, that it is not worthy the *notice*, much less the *Patronage* of your Ladiship.

But

But for *Jacob*, all is answered in three words: They were *the BEST FRUITS of the land.* Indeed, as *Canaan* was a Country plentiful with provisions for self-subsistence; so it was but barren of Barter with Forraign Lands; chiefly, because God intended it for an entire place in it self, and not to mingle either Merchandise or Manners with other Nations.

The same in effect I alleadge in mine own excuse, that this is the *best* ex-

preſsion of Thankfulneſs, that my preſent condition can afford; and my meanneſs is not capable in any other way to deſerve the leaſt of thoſe many favors which your Honour hath conferred upon me.

And as *Jacob* ſent ſo ſmall a quantity of each kinde (not becauſe he grutched greater proportion thereof, but) conceiving a greater bulk would rather be more wearisome to the Bearers, then welcome to the Receiver: I, in like manner, (who could have

have *more*, not *better ware* in this *Work*) to avoid tediousness, have purposely shortned the same.

And although your Honour shall not (as in *Jacob's* Present) finde *Honey* here, (which was never offered to God in any Sacrifice) I mean, though in this Treatise there be no *luscious*, & palate-pleasing *Wit* and *Eloquence*, yet I assure your Ladiship (if daigning to read it) that you will meet with *Balm* (and that of the best kinde, from *Gilead*) therein; the true

true *comfort* and *consolation*, which we may gather to our selves in all our *Temptations*, from Christs here triumphing over Satan in the *wilderness*. Be pleased therefore, Madam, favourably to accept the *fruits* of my weak endeavours.

But why speak I of the the *fruits*, whilst I remember a pleasant passage, acted by the simplicity of a poor Spaniard? When a *Father* of the *Inquisition* sent unto him for some *Pears* growing in his Hort-yard, the

poor man presently pluckt up the tree, fruit, root, and branch, and presented it unto him. What, sudden fright, and servile fear, to prevent danger, made him to *over-do*, in his willing unwilling compliance with that churlish and cruel Inquisitor; that, my real respect, and cordial gratitude, doth cheerfully perform, in my addresses to your Honor, one of the most civil of your Greatness, as Courtesie is the trueſt badge of ancient Nobility. I desire, that not

onely

onely the leaves, buds, bloſſoms, green, ripe fruit I can bear, be preſented to your Ladiſhip, but could wiſh that the whole tree were worthy of your Honours acceptance.

The good Lord of heaven croud all happineſs on your Self and noble Lord in this life, and crown you both, with that hopeful poſterity which in due time he may beſtow upon you, with eternal happineſs hereafter. The daily prayer of

Your Honours, in
all Chriſtian ſervice,

THO. FULLER.

To
My constant AUDITORS
AT
St. CLEMENTS
Eastcheap.

IT *is spoken of* Noah *in the* plural, *(what is said in the* singular *of others) that he* was perfect in his GENERATIONS; *because he lived in one* generation *before, and another after the Flood.* Acts 13. 36. Gen. 6. 9

A Sermon preached, *serveth but an* Auditory; *a Sermon* printed, Auditories; *and (if pious in it self) not onely the* present, *but* ensuing Age, *may partake of the profit thereof.*

It

It was the wish of Job, Oh that my words were printed in a book! *meaning the ancient* Printing, *(opposite onely to* speaking) *which is a* Maiden, sole, *and* single, *useful chiefly for the continuance of the Original: But had the Mystery of modern* Printing, *(opposed also to* Writing) *which is a* Mother, *fruitful with the propagation of many* copies *at once) been extant in his age,* Job *no doubt would have enlarged his wish thereunto, as not onely the surest means to* keep, *but swiftest to* communicate *his minde and meaning to Posterity; the main motive, with me, to publish my present pains: hoping, in some degree, they may prove not unuseful to such as peruse them.*

If any say, These are not the Sermons you preached unto us, because there is much *contracted* in the Press, of what you *enlarged* in the Pulpit; *let them know, The* Hand, *when the* fist *is closed together, is the same with the same* Hand, *when the* fingers *were stretched forth, and* palm *thereof expanded.*

Indeed

Indeed Satan is justly taxed in this * *Treatise, for curtailing Scripture, and leaving out words of consequence in his alleading thereof: But I cannot be justly censured, if omitting, inserting, transposing, altering, and chiefly abridging what I preached (making a Decoction of* Sermons *into a* Comment, *and therfore* boiling them down *to a* fifth part) *for, being* mine own, *I may order them as I am advised for my best conveniency.*

Yet why call I them Mine, *which formerly were* God's, *and* yours, *as now they are the* whole world's: God's, *by whose assistance they were composed, on whose Word grounded, at whose glory aimed.* Yours, *as first intended for your* instruction, *delivered to your* attention, *digested (I hope) by your* meditation, *and now published for your further* edification.

To conclude: It is as generally as confidently reported of the ancient British (*now the* Welsh) *Nation, that* they never ran away in Battel, till their General or Leader first forsook them.

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them. *Oh that we might demean our selves valiantly in our Christian warfare, until Christ, our Captain, desert us; which will never come to paß, seeing we have both his faithful promise of aßistance, and cheerful precedent of his valour, foiling of Satan in this his remarkable combate. To the protection of which bleßed Saviour, you are commended, by*

Yours to his power,

THO. FULLER.

CHRIST'S First Temptation to DESPAIRE.

SERMON I.

MATTH. 4. 1.

Then Jesus was led of the spirit into the wilderness, to be tempted of the devil.

THE eleven first verses of this Chapter containe the most glorious Combat that ever was fought on earth, if we seriously consider,

1. The eminencie of the per-

sons; Generals seldom fight Duels as here, the Prince of Peace against the Prince of Darkness.

2. The spaciousness of the place, the Wilderness, where they were not pent and confin'd by intruding spectators, but had *Rehoboth elbow-room*, each of them to exercise their activity to the utmost.

3. The concernment of the Cause, no less then the salvation or damnation of the Elect. Had Satan worsted Christ in this combate, he had defeated the salvation of mankinde.

4. The length and fierceness of the Fight, * *fourty dayes*; long battels are seldome hot, hot battels are seldome long; This was both.

* Luk.4.2.

Lastly, The clearness of the conquest; the success of some fights hath been in such a twilight, that after the battel ended with the swords of souldiers, they have been begun with the pens of Historians, disputing who got the better; so equally hath the Victory been divided betwixt them: But here the Devil was quite routed, forsook the field, & after

ter left our Saviour sole Conqueror, and the Angels hitherto the invisible spectators of the fight, were afterwards witnesses of his victory, yea attendants on his triumph; *They ministred unto him.*

We will take the words of the Text as they lie in order.

Then.

Then? When? Immediately after the ending of his Baptizing, and immediately before the beginning of his Preaching, vers. 17. *Then began Jesus.* In spiritual feasts, it is no bad manners for the entertainer to cut for himself before he carve for his guests.

The first Doctrine concerns Ministers. *Such as intend to enter into the Ministery, must expect temptations.* *Doct.*

It is an expression reported and approved by Master *Perkins*, That four things make a Divine, (to the first three I concur chearfully and willingly; to the fourth and last I consent fully, but sadly) namely, *Reading* and *Meditation*, *Prayer* and *Temptation.*

The second Doctrine is general to all Christians.

Doct. *After a more then ordinary elevation of thy Soul in grace, suspect and expect a sudden Temptation.*

As sure as the Valley attends on a hill in nature; so after an height of holiness in thy soul (too fine ware to have much measure of) beware a depression, concavity, and hollowness of a Temptation. I speak not this to make any good Christians fearful, but all watchful; not any to despair, but all to be discreet.

Object. You Ministers speak much of temptations, it is a great Topick in your Sermons: but for my part (saith many a man) I never had temptation as yet, and know not what belongeth thereunto.

Answ. It is too too suspicious, that the great work of conversion is not as yet sincerely wrought in thy heart, and Satan needs not besiege that soul with temptations, which is already in his peaceable possession; But if thou beest truly converted, how old soever, thou art young enough

nough to be tempted. A Countryman riding with an unknown traveller (whom he conceived honest) over a dangerous plain; *This place* (said he) *is infamous for robbery: but for mine own part, though often riding over it early and late, I never saw any thing worse then my self.* In good time, replied the other; and presently demanded his purse, and robbed him. Brag not that thou never hast had a temptation; it may surprise thee in that very instant wherein thou boasteſt that thou wert never tempted. Wherefore, *be not high-minded, but fear.*

Was led into the wilderness.

Let this qualifie the harshness of the phrase, *Mark* 1.12. *The spirit driveth him*; but how? not as a ship is driven by a tempest, not as the horses and chariots driven by *Jehu*, furiously: but, to joyn *Matthew* and *Mark* together, he was *led-driven*, by a mixt motion: *led*, there is willingness; *driven*, a kinde of violence: *led*, there is freedom; *driven*, there is force.

The sum is this : an efficacious impression from the spirit met in Christ with a voluntary condescention thereunto, and susception thereof.

I see then no cause of cavil, that Effectual Grace, when it works irresistibly on the soul of a Convert, must needs prejudice and destroy the liberty thereof. I may say in such a case, A man is *led-driven* to repent, *led-driven* to believe: parallel whereunto, I may say, He doth *come-drawn* to repent, according to Christ's expression, (*Joh.*6. 14.) *No man cometh unto me, except the Father, who hath sent me, draw him. Sic juvat trahi* : a pleasing force entertained by mans freeness ; *led* and *driven.*

The Doctrine is this :

The Doctrine.

Such as do not rashly run themselves into a temptation, but are led into it by divine providence, may with Christ confidently expect a comfortable issue out of it.

Now they run into a temptation, who leave their Calling to meet it : They

They are led into a temptation, who go on in their vocation, and a temptation encounters them; so that (because they may not go back in their Calling) they must either go over it, or under it, or thorow it. Now a man in his Calling, is twice as strong to resist the temptation, as one out of it. A Fish is twice as strong in the water, as on the shore; but a four-footed beast is twice as strong on the land, as in the water. The reason is, because the water is the proper element of the one, and earth of the other. Thy Calling is thy element, wherein thou art most able to resist temptation. When *Esau* came against him, (*Gen.* 32. 9.) *Jacob* with two excellent arguments importun'd Gods protection: One from Gods command, *Thou saidst unto me, Return into thy country*: the other from his promise; *Thou saidst unto me, I will deal well with thee*. Both these reasons mayst thou enforce upon God to preserve thee, when a temptation assaults thee in thy calling: His Command, *Six*

days shalt thou labour; his Promise, *That he will keep thee in all thy ways*, (whereof thy Calling is, next the serving of God, the highest:) And thou mayst comfortably presume that he will either remove the temptation, or make thee victorious over it.

Use. *Use* 1. To confute such who on the proud opinion of their strength *hollow in the ears of a sleeping temptation*, and tempt it to tempt them; dealing therewith as *Asahel* with *Abner*, (2 *Sam.* 2.) *Abner* would willingly have declined the fighting with *Asahel*; but the other prosecuted, yea persecuted him to fight, and was slain by him. Some temptations may be said to have no minde to meddle with us, but that our pride and business must be tampering with them. We should not be so forward, if we considered how hard a thing it is to get out of a temptation. We usually say, *Such a man is run into debt*: but if afterwards he hap to pay his engagements, we say not that *he is run out of debt*, but he

he is *crept* out of debt. Swift may the motion be into a temptation, but slowe the recovery out of it.

Into the wilderness.

I observe,

Solitarinesſ is most advantageous for the devil to tempt us. Therefore Christ sent always his disciples by two's, when to preach, *Luk.* 10. 1. when to fetch the colt, *Matth.* 21. 1. when to bespeak the room for the Passeover, *Mark* 14. 13. And this perchance was one reason why Christ in the choice of his Apostles and Disciples pitch'd on an even number, Twelve of the one, and Seventy of the other; that if he should have occasion to sub-divide them, they should fall out into even couples, and no odde one to lack a companion. However, no place comes amiss to the devil to tempt in: Paradise, where he tempted our first parents: A Palace, where he tempted *David* with pride, in *numbering his people*: An *upper room*, where he *tempted Judas to betray Christ*: The *Congregation*, (the Apo-

Doct.

Apostles being present) where he tempted *Ananias* and *Sapphira* to tell a lye. But Satan is in his throne, most potent and powerful in a solitary place, *in the wilderness.*

Quest. What was the Devils design in tempting of Christ?

Answ. He had a double designe.

1. If possible, to wound him with sin; which if he had effected, he had frustrated the salvation of mankind, Satan knowing he could not save others, who sinned himself.

Object. Seeing Satan must needs know already that Christ was the Son of God, why would he adventure on a *labour in vaine*, seeing it was impossible to make him sin? *Jam.* 1. 13.) *God cannot be tempted with evil.* Now Satan must needs know that Christ was the Son of God, by what he had seen and heard; He had heard *Gabriels* salutation to the Virgin *Mary* (*Luk.* 1. 35.) *That holy thing which shall be born of thee, shall be called the Son of God:* The Angels singing to the Shepherds (*Luk.* 2. 11.) *To you is born a Saviour, which is Christ the*

the Lord. The prophecie of *Simeon* (*Luk:* 2.34.) plainly describing him for a Saviour; yea, Satan had seen the Spirit of God descending on him as a Dove (*Mat.*3.16) and God owning him from heaven, *for his welbeloved Son.* All these observed by Satan, must needs infallibly inform him that Christ was the Son of God, and therefore it was a wonder that the devil would tempt him.

All these did only amount to vehement suspitions, whereby Satan might probably conjecture, but could not certainly conclude him *the Son of God.* I mean, thus he could not hereby collect, That Christ was the second Person in the Trinity incarnated, assuming mans flesh and nature upon him. He knew him to be the Son of God by grace and adoption, such an one as *David* and other men were, and a most eminent person in piety and holiness: He knew also that he was the Redeemer of *Israel*, such as *Moses*, *Iosbua*, and the rest of the Judges were: all of *Answ.*

of them *Saviours* of their people by temporal deliverances from their enemies: But he knew not certainly (though he shrewdly suspected) that he was the only Son of God by eternal generation, and who by his death and Passion should save mankind from their sins. Wherefore the devil did not wholly despaire, but tempted Christ with some probability of success.

This first design, I may call it the devils *forlorne hope*, which he himself (almost) despaired would take effect.

The second was his *Reserve*, which was to vex our Saviours soul with suffering an affliction. If righteous *Lot* (2 *Pet.* 2. 8.) dwelling among the Sodomites, *in seeing and hearing, vexed his soul from day to day with their unlawful deeds*; surely it not only grated the ears, but grieved the heart of Christ to hear the devil lye so impudently, blaspheme God so presumptuously, quote Scripture so perfidiously, and apply it so mischievously.

What

What was Gods intent in leading Christ to be tempted? *Quest.*

That he gaining an experimental knowledge of Temptations, might sympathize the more affectionately with us in our temptations, *Heb.* 4. 15. *For we have not such an high Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin.* Why did God suffer Saint *Paul*, 2 Cor. 1. 8, to fall into a desperate sicknes and escape it, but chiefly that he might, verse 4. comfort others in trouble, *by the comfort wherewith himself was comforted in God?* And for the same reason suffered Christ to be tempted. *Answ.*

I wonder why Papists assigne such and such diseases, to such and such Saints to cure them: as soare eyes to Saint *Blaze*, the tooth-ach to Saint *Appollonia.* Was it not because (perchance we shall give a better reason for the Papists therein, then they can give for themselves) these Saints when living were affected with these infirmities? which makes them

them more compaſſionate to ſuch as ſuffer the ſame maladies. But whatſoever thy paines be, make thy application by prayer to Chriſt, who will experimentally pity thy condition. Art thou hungry? he was hungry, *Mat.* 4. Thirſty? he was thirſty, *Ioh.* 4. Weary? he weary, *Mat.* 27. Tempted? he was tempted, as in the text.

By a barbarous and ancient cuſtome, all the goods of ſhipwrackt men were eſcheated to the Crown, and ſo the poor Merchant was ſtript out of the raggs of his eſtate, which the modeſty of the windes and waves had left him.

But when King *Richard* the firſt himſelf had been on the Sea neer *Sicily*, like to be drowned, he recalled thoſe Cuſtomes, making proviſion that the propriety of thoſe goods ſhould ſtill be preſerved to the right owner.

Chriſt hath been toſſed in a Tempeſt of Temptation, and knows what belongs to the trouble thereof.

Let

Let us pray to him with confidence in all our distresses, assured that out of the bowels of his experimental compassion, he will have the more mercy upon us.

CHRIST'S First Temptation to DESPAIRE.

SERMON II.

MATTH. 4. 2.

And when he had fasted fourty days and fourty nights, he was afterwards an hungry.

IT was the constant practice of our Saviour, after some eminent act was performed by him, or extraordinary honour conferred on him, presently to cloud himself in obscurity. He had in such cases, three general retreating places. 1. A *Mountaine*. 2. A *Ship*. 3. A *wilderness*.

When he had fed five thousand with five loaves, *Mat.* 14. 23. *he went up into a mountain alone to pray.* When he had fed four thousand with seven loaves, *Mat.* 15. 39. *then he sent away the multitude and took ship.* When he had raised *Lazarus* to life, *Joh.* 9. 54. he went thence into a country neer to the wilderness. If importunate popularity would press after Christ, it should clamber up a Mountaine with paines, or saile on the Sea with peril, or seek him in a Wilderness with difficulty.

How contrary is this to the practice of most men! when they have done any thing which they conceive *fine and gallant*, above the standard of ordinary men, then they love to appear in publike, and present themselves to the view of others.

As to eclipse himself was Christ's custome, when any eminent act was done by him; the same was his practice when any extraordinary honor was conferred on him: thus lately dignified to the eys & ears of the beholders with a sight and voice from heaven,

heaven, he presently retreated into the wilderness, *Where when he had fasted fourty dayes and fourty nights, he was afterward an hungry.*

The words containe the throughfast of Christ.

Wherein observe,

1. The *depth* thereof, a totall abstinence: *Luke* saith he eat *nothing*. Some criticks will carp hereat, *How could a negative terminate an act?* But the meaning thereof is this; he eat not at all.

2. The *bredth* thereof; he fasted *Daies and nights*: hence we gather Christ watched all night; otherwise it is senseless to say those fast that sleep, seeing none can eat and sleep together. And no wonder if Christ watched by night, being to do with the Divel, who, *Rev.* 12. 10. *accuseth us before God day and night.*

3. The *length* of his fasting, *fourty dayes and nights*, in imitation of *Moses* and *Elias* fasting as long; the one at the institution, the

other at the restitution of the Law, as Christ at the beginning of the Gospel.

Four principal Reasons may be assigned of Christs fasting.

First, Because he was in a solitary place, where no food was afforded.

Secondly, Because as *Adam* began mans ruine with eating, Christ would begin mans repairing with abstinence. Physitians commonly cure by the contraries, and prescribe fasting to surfets.

Thirdly, Because Christ was immediately to begin his Ministery; and fasting was the solemn initiation into that Office. Thus when *Paul* and *Barnabas* were separated for the work of preaching, *Then fasted they, and prayed, and laid their hands on them, and let them go*, Act. 13. 3. And I understand, so much the Presbyters retaine of the primitive customs, That they observe a fast on their day of ordination of Ministers.

Fourthly, Because Christ was to cope

cope with and encounter one of the subtillest, sullenest, and stubbornest of all devils; Whereof there is a kinde, *Matth.* 17. 21. *A kinde that goeth not out but by fasting and prayer.*

Whether is the Popish *Lent* fitly founded on the imitation of Christs fasting forty days? *Quest.*

No: Christs actions as *God*, and as *God-man* (such was this his fasting) are for our instruction, not imitation; only his example as *meer man*, must be followed by us: Thus, *Mat.* 11. 29. *Learn of me* (not to still the winds and waves with a Word, not to cure diseases and cast out devils, not to fast forty days, but) *to be meek and lowly in heart.* *Answ.*

2. Christs fast was a total abstinence from meat; The Popish *Lent* is only an Exchange of the shambles for the fish-market; They abstaine from flesh, and feed on fish; which fish is also termed flesh in the Language of the Apostle, 1 *Cor.* 15. 37. *Another flesh of fishes.* And be it reported to palate-men, whether such

fishes which approximate most unto carneous matter, be not more provocative to wantonness then flesh it self.

3. Christ's fasting was done in all humility, whilst the proud opinion of Merit is annexed to their *Lent*: which *Lent* how it first came and afterward encreased, is worth our observation.

First, The Primitive Church kept but one day in commemoration of Christs fasting.

Secondly, The Montanists, being hereticks, first mounted it to full fourteen dayes fast.

Thirdly, The Orthodox Christians (disdaining that they should out-do them in point of abstinence) brought it up to fourty dayes.

Fourthly, the Clergy afterwards, to reach a note above the rest, hightned it to fifty dayes.

Fifthly, The Monks, to have a querk above their fellows, swelled it to sixty.

Sixthly, The Fryers, to appear above all, made it seventy.

Lastly,

Lastly, there was a designe of some to make it eighty, (such would not follow Christs example, but out-run him) had not the Pope in policie retrenched them, and fixed it on fourty days.

However, though the Popish Lent be not justly founded on Christs example, yet on this occasion we may naturally raise this Doctrine;

Christians ought to set aside some seasons for Fasting. Doct.

Physicians, by rules of Health, will perswade a natural fast: Politicians, by reasons from Wealth, a civil fast: Divines, by arguments from Piety, a religious fast. And if a threefold cable will not hold you, what will prevail on your practice?

First, the Physician. Tell me, ye *Londoners*, since Suppers have generally been disused in this City, I mean with such whose work onely is to over-see, (otherwise the hard *labourer is worthy as of his hire*, so of his supper) cannot you ride as fast, run as far? Are not your faces as

clear, your feet as strong, your whole body as able and active for all purposes and intents, as ever before?

Secondly, the Politician. Consider the situation of our Country: *Zebulun*'s blessing agreeth unto it; *It is a haven for ships.* Mariners and Fisher-men must be maintained as well as others. Indeed, one Scripture saith, *The earth is the Lords, and the fulness thereof:* but another saith also, *The sea is his, and he made it*; and we may and must feed on what it affords. Besides, Statists by such Fasts preserve the stock of Flesh. By the Levitical Law, in a birds nest the young ones were not to be killed with the dam: But, should not some such Fasts be seasonably observed in *England*, Pigs would be killed with Swine; Calves with Kine; Lambs with Sheep; the new Store destroyed with the old Stock; to the great loss of the Commonwealth.

Thirdly, The Divine perswades a religious Fast; that men with S. *Paul*,

1 *Cor.*9.27. *may beat their bodies down, and keep them in subjection*; that so the body being subject to the soul, soul and body may the better be subject unto God in religious duties.

But in the great variety of Ages, Climates, and Constitutions, it is impossible to give Rules how long men should fast. Take this general Direction: So diet the Steed, that it may neither kick and cast the Rider, nor tire under him in going his journey. *Rom.* 13. 14, *Take no thought for the flesh, to fulfil the lusts thereof*; but take order to *fulfil the labour thereof.*

Now let thy Fasting have these three Qualities;

Sincerity, *Humility*, and *Moderation.*

1. Sincerity,

It is a Mock-fast, to abstain from Meat, and not from Sin; to scruple the eating of a crust, and in the mean time (*Psal.* 14. 4.) by oppression to *eat up Gods people as if they were bread*: Arrant hypocrisie, to be squeamish to swallow a crum, and in the mean time to *devour widows houses*: Not

to

to taste a drop of wine, and yet in the mean time (*Rev.* 17. 2.) *to be drunk with the wine of fornication.*

Secondly, Humility; otherwise Popish superstitious Fasts are good onely to fill the bowels with winde, and the heart with pride.

Lastly, Moderation. This (will some say) might well be spared; seeing you have seen amongst Protestants as few fair faces spoiled with over-much Fasting, as silk Stockings worn out at the knees with Praying.

I confess the accident rare, but sometimes it happeneth; and I could name a noble Lady, whose religious life is lately printed, who some hours before her death, being in perfect minde and memory, called for a cup of wine, and spake to her kinswoman, *If God* (said she) *restore me to my health again, I will never mascerate my body so much, to disable it, as I have done with my fasting.* Moderation therefore must be used therein.

Before we come to Christs being

an

an hungred, obſerve a ſecond Miracle in the text: As it was a wonder that for fourty days Chriſt eat nothing; ſo was it, that during that time nothing eat Chriſt, conſidering the company he had, *Mark* 1.13. *And was tempted of Satan; he was alſo with the wilde beaſts.* Now what was it kept Chriſt from their violence? even his Innocence, and that character of Soveraignty which God had ſtamped on him: *Bucephalus* could be back'd by none but by *Alexander*, to whom the horſe willingly ſubmitted himſelf, and whence *Philip* his father preſageth that his ſon would become Monarch of the world.

The wilde beaſts owned Chriſt for their Lord and Maſter, *Dominum cognoſcite veſtrum*; and therefore offered no injury to him. Thus afterwards, *the aſs-colt whereon never man ſate before*, Luke 19.30. quietly carried our Saviour.

If therefore the creatures ſtart from their wonted obedience unto thee, reflect on thine own ſins as the principal cauſes thereof. One

One who had been undutiful to his father, complained of the badness of his own son: *None* (saith he) *hath had so graceless a childe as my self.* To whom his son, with more truth then wit, more wit then grace, replied, *Yes, my grandfather had.*

When thou complainest that never master had such undutiful servants in the creatures as thou hast, such barren earth, such unwholesome air, such curst kine, such resty horses; might not these dumb creatures (if borrowing a mans voice) return unto thee, *Yes, thy Master hath?* God hath as rebellious a servant in thy sinful self.

Sure I am, Christs innocence commanded the wilde beasts into obedience; muzled the Bears mouth, brake the Tygers teeth, blunted the Boars tusks, pared the Lions paws; onely the Devil, that lion, after fourty days fasting, adventured to seize on him.

And afterwards he was an hungred.

Three

Three principal reasons may be alleadged for Christs hunger.

First, because he was now to leave the Wilderness, and come into a Country that afforded plenty of food: God therefore, who had formerly tied up his appetite, now let it loose again.

The second Reason, to shew you the truth of his Humility. His fasting so long, spake him God; his being hungry afterwards, spake him Man: His fasting, and being an hungry afterwards, spake him God-man, and a fit Mediator.

The third Reason, to toll on the devil to tempt Christ with some hope of success, that so Satans shame and confusion might be the more, when overcome. Christs being an hungry in some sort tempted the devil to tempt him, and inspirited Satan with some probability of conquest: for Satan before was almost out of heart at the long miraculous fasting of Christ; onely one thing comforted him, that *Moses* and *Elias* fasted as long, and yet

yet were but meer men, *Jam.*5. 17. *subject to like passions as we are.* This, I say, kept Satan in heart, that notwithstanding Christ's long fasting, he might be subject to sin; and when he found him an hungry, his hope was doubled, that *all was his own*; which made him tempt Christ with the more confidence.

From Christ's hunger at last, after so long fasting, we conclude,

Doct. *Men cannot conclude the constant tenure and continuance of their souls, from some extraordinary acts by them performed.*

Men sometimes are enabled by God to go beyond themselves, and are raised in some kinde of performances to so high a pitch, that they can never reach it aftewards. But if this good temper should stay with them some terme of time, he cannot thence truely infer a perpetuity of that condition. One may be chaste fourty days together, and not feele the least motion to lust; yet *afterwards be wanton.* One may be patient fourty

ty days together, and not finde the least provocation to passion; yet *afterwards be immoderately angrie.* God's Spirit may vigorously quicken thee for a time, and then leave thee to thy self: I say, He may then leave thee to thy Natural and Moral, as here he left Christ to his Natural infirmity; who, after fourty days fasting, was *afterwards an hungrie.*

CHRIST'S First Temptation to DESPAIRE.

SERMON III.

MATTH. 4. 3.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

BEfore we come to the words, three Questions must first be propounded and answered.

1. How could Satan be properly said to *come*, at the end of *fourty days*, when Christ (*Luk.* 4. 2) *Quest.*

was all that time tempted by him?

Answ. Satan discharged at Christ *to and again*, haunting him like the fits of an intermitting Ague; alternately and frequently iterating his coming, departure, and return: but now at last he came *with a witness* to give him three *parting-thrusts* with all his skill and strength.

Quest. 2. In what visible shape did the devil appear? because the text saith, *He came*; which properly signifies some corporal access.

Answ. Indeed Divines collect so much from that word; but perchance they lay more weight thereon, then it can well bear: for we read, *Mat.* 13.19, *Then cometh the wicked one, and catcheth away that which was sown in their hearts*: yet Satan in no bodily shape, but by inward suggestions, stealeth the Word from us. Such as conceit the devil tempted Christ in the shape of a Pharisee, Essæan, or some strict (pretended holy) mortified Order amongst the Jews, have onely Fancie for their foundation. But we must be contentedly igno-

rant

rant in what bodily shape Satan made his approach, seeing God hath not acquainted us with the certainty thereof.

3. How came Satan to know Christ was an hungred? *If I be an hungred, I will not tell thee:* It being utterly improbable that Christ made any complaint of his hunger to the devil. *Quest.*

Mans natural imperfections are easily discovered by his prying eyes, who being an excellent Anatomist, knew all inward and outward symptomes of hunger, by the sudden change in his bowels, stomack, face, looks, *&c.* haply confirmed by Christ's outward gestures, seeking to finde some food in that place; whence Satan took the hint of his temptation. *Answ.*

1. *Satan knows how and when to lay his baits for the best advantage.* *Doct.*

How for the manner, 1 *Pet.* 5. 8. *He walketh about, seeking whom he may devour. Walketh about,* not onely in relation to the whole world, which he compasseth, *Job* 1. 7. but also in respect of the particular person

whom he tempteth. An Enemy, before he besiegeth a City, surroundeth it at distance, to see where the wall is the weakest, best to be battered, lowest, easiest to be scaled; ditch narrowest, to be bridged; shallowest, to be waded over; what place is not regularly fortified; where he may approach with least danger, and assault with most advantage. So Satan *walketh about*, surveying all the powers of our souls, where he may most probably lay his Temptations: whether our Understandings are easier corrupted with Error, or our Fancies with Levity, or our Wills with Frowardness, or our Affections with Excess, *&c.*

He knoweth also *when* to lay his baits, *Jer.* 8. 7. *The stork knoweth his appointed time; and the turtle, and the crane, and the swallow, observe the time of their coming*; namely, when most seasonable for their advantage: but Satan, this Vulture, or Bird of prey, is more knowing then all of them in this kinde. What

month

month in the yeer, week in the month, day in the week, hour in the day, it is best to bring his Temptation. Indeed, those four birds divide the yeer betwixt them; the *Swallow* coming in the Spring, the *Stork* (as I take it) in the Winter, *&c.* whilst this wilde *Harpy* comes all times of the yeer; no season is unseasonable to him, wherein he can get advantage.

Use. Let us be careful to fortifie our selves against the assaults of Satan; especially let us watch against that time unknown to us, when (*Luke* 22. 53.) *the hour and power of darkness shall meet together.* How many people are there, servilely and superstitiously afraid of this following Eclipse! they afright themselves with fear, what dismal effects are portended thereby: But where is that man truely affected with the taking notice of, and making defence against the time, when the devils temptations taking advantage of our sins, shall hide

the funshine of Gods favour from our apprehensions?

Now chiefly provide against two times.

First, after thou hast been guilty to thy self of totally omitting, or perfunctorily performing of Prayer: for then Satan discovers a breach in thy soul, and will assault it.

Secondly, at the hour of death, when his rage is the greatest, because his raign is the shortest: who like a bad Tenant, having a Lease ready to expire, *without impeachment of Waste*, cares not what havock he makes, because not tied to Reparations.

The tempter.

Doct. *The Devil is the tempter paramount.*

There be other tempters, The World, the Flesh, Wicked men; but all these are subservient to Satan, who in them and by them driveth on his designe of Temptation.

tion. But this Tempter never before nor since took such a task in hand, as here to tempt Christ. *Fiery darts* (Eph. 6. 16.) can make no impression where they meet not with combustible matter: Granado's, if cast on a Castle all strongly arched over with stone, do small execution: so here, Satans temptations took no effect in Christ, because finding no party to comply with him. *Joh.* 14. 30. *The prince of this world cometh, and hath nothing in me.* Though Christ was *All in all*, yet Satan found *nothing* in him, namely for his purpose; no Corruptions to be tinder to his fiery Temptations.

If thou beest the Son of God.

Some conceive that Satan herein dissembled his knowledge, (as *Joseph*, who did know, and would not know his brethren) though assured Christ was the Son of God. Such a sort of people we meet with, 2 *Pet.* 3. 5. *For this they are willingly ignorant of.*

But *cui bono?* For what conceived good to himself should the devil disguise his knowledge herein?

Others conceive, that as an angry dog bites a stone out of meer madness, though knowing he shall sooner break his teeth, then batter the stone: so Satans malice so far transported and blinded his judgement, that he tempted Christ, though (knowing him for the Son of God) his temptations would prove ineffectual.

But I rather cast the grain of my opinion into the Scale of those Divines, who conceive the devil unsatisfied in this point; and therefore his *if thou be the Son of God* proceeded from his desire of more perfect information therein.

Hence we learn,

Doct. *Satan hath a limited and confined knowledge, and is ignorant in many things.*

He

He knoweth not the secrets of our hearts, nor future contingencies reserved to God alone; the reason why he returned such ridling Oracles, meerly to palliate his own ignorance. In such things he speaks warily, with an *if*; not that he is conscientious, not to tell a lye; but cunning, not to be caught with a lye; that by pretending of truth, he may keep up his credit, and deceive with the less suspicion.

Secondly, from this *if* we collect also,

It is Satan's master-piece, to make Gods children first doubt of, and then deny their sonship. (For, had Christ entertained this temptation, at the next return, Satan would have turned *si* into *non*; this his *conditional particle*, into a *pure negation*.) *Doct.*

This he doth by two devices.

First, by insinuating a *si*, a suspicion of doubt, into the most positive and pregnant promises of God. Where God saith, *Call upon me in the*

the time of trouble, and I will hear thee; Satan infers, *if he will hear thee*. Where Christ saith, *Mar. 16. 16. He that believeth and is baptized, shall be saved*; Satan suggests, *if he shall be saved*. In a word, the devil endeavours to alter the property of all Gods promises for the worst, substituting a supposition for Gods position: as, where God had lately said, *Matth. 3. 17. This is my beloved Son*; the devil spoils a direct text, with a doubting gloss, *If thou be the Son of God.*

Secondly, by heightning the afflictions of Gods servants, to be so great, as inconsistent with their sonship: as here he would perswade, Christs hunger argued him no Son of God, except he could presently relieve himself. So he tempts Gods children to believe, that their poverty, infamy, captivity, and other tribulations, plainly prove them no sons of God, unless they can presently rid themselves of them.

Gratifie not Satan in the deepest of

of thy afflictions, with a confession against thy self. Acknowledge thy self *a prodigal*; but yet *a childe*, no *bastard*: a *wandering sheep*; but yet *a sheep*, no *goat*: sanctified afflictions being evidences of Gods love, not hatred unto thee.

Remember and apply to thy self Gods three GIFTS.

The first, good.
The second, better.
The third, best of all.

The first, general; *Ioh.* 3. 16. *He* GAVE *his onely Son, that whosoever believeth in him*, &c.

The second, particular; *Eph.* 5. 25. *loved the Church, and* GAVE *himself for it.*

The last and best, more particular still; *Gal.* 2. 20. *who loved me, and* GAVE *himself for me.*

Take heed to pleasure Satan, by renouncing thine own sonship; and apply this grand *Gift* of Christ, with a particular faith, unto thy self.

Command that these stones be made bread.

Even

Doct. Even by the confession of Satan himself, *The Son of God by his mandate can instantly transubstantiate stones into bread.*

Indeed, men by the help of a figure may in some sort be said to do so. Such who in the West country turn solid *Lime-stones* into *Compost*, whereby they manure their Tillage, and make their grain wonderfully to increase, may by a Metonymie be said to *turn stones into bread.* But this is done with a tedious going about; whereas Christ's Miracles are presently and perfectly performed: *Immediately his leprosie was cleansed*, Matth. 8. 3. *Immediately their eyes received sight*, Matth. 20. 34. *Immediately the fever left her*, Mark 1. 31. *Immediately her issue of blood was stanched*, Luke 8. 44. God onely can instantly and perfectly (with such as act by commission under him, as *Moses* did) turn the substance of one thing into another.

See we here, *That* Jannes *and* Jambres, *the Egyptian inchanters, did their*

their Miracles but seemingly. Had Christ rejoyned, *My turning of stones into bread will not argue me the Son of God, seeing the Egpptian Magicians,* Exod. 7. 12. *turned their rods into serpents;* how quickly would the devil have distinguished, that these things were done *quoad similitudinem, non quoad veritatem?* disclaiming his own deed, because *Aaron's* rod *swallowed up* theirs; that is, it *lasted* and *continued*, when the others *vanished away.*

Three good things appear in this temptation of Satan.

1. Truth, allowing Divine Omnipotencie.

2. Temperance, that stones should not be turned into variety of dainties, provocatives of wantonness; but onely into bread, for necessary sustenance.

3. Tenderness, counselling Christ to support his own life and health.

But as the Locusts (*Rev. 9 7.*) *had faces like the faces of men, but tails like unto scorpions:* so here Satans temptation

ptation had much of humanity and *Philanthropia* in the complexion and visage thereof, (and no wonder he can make himself look like a man, who can (1 *Cor.* 11. 14.) *transform himself into an angel of light*) but a *sting in the tail*, to put Christ on the preposterous working of a miracle, to the distrust of his Fathers providence.

Use. Learn we from hence, to fear all discourse with Satan, and suspect all that he saith, as having a reach beyond our discovery. *Metuas Satanam, vel vera loquentem.* Some will say, *Let Satan but speak the truth, and let him do his worst. Ex veris possunt nil nisi vera sequi:* By the necessity of Logick, truth must inevitably follow from the truth he speaks. But know, his sophistry can graft a lye suddenly on the stock of truth, so artificially, so invisibly, that thine eye cannot discern the same.

Lastly, be jealous of Satans best temptations, which (as here to Christ) pretend most courtesie and kind-

kindness in them. Stinks are not so dangerous for mens healths, whose offensiveness makes them easie to be avoided, as those faint and luscious smells, which, complying with mans nature, insensibly steal into the nostrils: such is the smell of *May*-flowers, mellow apples, and, they say, of the Plague it self: But of all sents, the least suspected, and therefore most malignant, is the stink of a Goal *, which is somewhat akin to man, arising from the corruption of his flesh and sweat. Take heed especially of those temptations of Satan which have some mixture of humanity in them, as this in the Text, when he perswaded our Saviour by sin to preserve himself. Studiously avoid such Temptations, which in some manner *claim kindred* of us, lest by their *pretended alliance* to our natural *preservation*, they *surprise* our souls into a sudden consent unto them.

* Lord *Bacon* in his Natural History.

CHRIST'S First Temptation to DESPAIRE.

SERMON IIII.

MATTH. 4. 4.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

THere is a received fancie, as old as common, false as either, having no footing in Scripture, but founded partly on that license which Painters as-

ſume to themſelves, partly on the pretended apparitions of ignorant Monks, *That the devil is horned.*

The beſt moral I can make of ſo fond a conceit, is this: The devil's temptations are *horned*, or *forked*, *bicornea argumenta.* So that chuſe which you will, he hopeth to gore the ſoul: Thus in the laſt verſe, to our Saviour, *If thou be the Son of God*, &c. One the one ſide, Satan hoped to make Chriſt renounce his ſonſhip; *there is one horn*: or elſe to work a needleſs Miracle; *there is the other horn:* and with ſuch *Dilemma*'s he uſeth daily to aſſault Gods children.

But what ſaith *David?* (Pſal. 75.12.) *I will break the horns of the ungodly:* which here was truely performed by Chriſt, who found out a *medium* betwixt the two extremities; namely, that a man without *bread* might ſupport himſelf, by a faithful and patient dependance on Gods promiſes. *Hunger* (ſaith our Engliſh Proverb) *will break thorow ſtone walls:* and Satan hoped that Chriſt's hunger ſhould tranſport him

him so far, as to turn those stones miraculously into bread. When, contrary to his expectation, Christ turns a place of Scripture (being the bread of life) into a stone, wherewith he hit, wounded, and repelled Satan: *He answered and said, Man shall not live by bread alone*, &c.

Observe therein,

First, what Christ did not do: he did not work a Miracle to gratifie Satan.

Secondly, what he did say: he fenced *himself*, and foiled *his foe*, by alleadging of Scripture.

Most of the difficulties in this text will be explained, if we but propound and expound one wonder which we meet with, of Christ's working in the Gospel.

The Wonder is this, that Christ afterwards (*Joh.* 2.) turned water into wine at a Wedding, and would not now turn stones into bread in the Wilderness. For,

1. Both were equally easie, and

both required an infinite agent.

2. Wine is but a meer superfluity, but bread is of absolute necessity to mans life: yea, men may quench their thirst from water, when they cannot satisfie their hunger from stones.

3. Wine, at that time and place, was a superfluity of a superfluity; it appearing by the text, *Joh.*2.10. *they had well drunk.* Understand it, not so excessively, but still there was a *plus ultra* for honest mirth, or otherwise our Saviour would not patronize drunkenness.

Lastly, that miracle he did to gratifie guests; but here he was concerned for his own support; and yet refus'd to work it.

The reason of all this, is; He did that miracle in *Cana* for the converting of unbelievers to the faith, and the confirming of weak believers in the faith. The text saith, *Joh.*2.11. *This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

Now

Now here he refused to turn stones into bread, because,

1. It was unnecessary: Christ now being to leave the wilderness, might either buy, or else request food elsewhere.

2. It was unseasonable to do it at Satans suit and solliciting, who would be ready to brag that he had Christ at his command, to practise miracles at his pleasure: wherefore neither Satan nor his Imps, *Herod*, *Luke* 23.8. and the Pharisees, *Matth.* 16.1. could prevail with Christ to shew them a signe, when either out of curiosity, wantonness, or craft, they required the same.

3. It was unprofitable, there being no hopes of Satan's conversion. The blinde man (being pressed often to repeat the manner of Christs curing him) said bluntly to the Pharisees, *Ioh.* 9.27. *Wherefore would ye hear it again? will ye also be his disciples?* Why should our Saviour work a wonder Satan being present? *would he also be Christ's convert?* He could not, he would not believ to salvation

Lastly, it was unlawful to tempt God to work a needless miracle, when there were other ways to subsist without it.

Which leads our meditations to observe,

Doct. *Christ and his Apostles wrought their miracles with a publike spirit, for Gods glory.*

They never used their healing or *sanative Miracles* for their own *relief*; nor their hurting or *destructive Miracles* in their own *revenge*.

For the first: It is well known how neer and dear *Timothy* was to Saint *Paul*, whom he called * *his son*; yet he would not cure *those frequent infirmities* wherewith *Timothy* was troubled. *Paul* that cured the cripple at *Lystra* of his lameness, *Acts* 14.10. healed the father of *Publius* principal man in *Melita* of his fever, *Acts* 28.8. raised *Eutiches* to life when killed with a fall, *Acts* 20.12. Why should not he presently heal *Timothy*, but onely prescribe him a more

* Tim.1.2.

more liberal diet? 1 *Tim.* 5. 23. *Drink no longer water, but use a little wine for thy stomacks sake, and thine often infirmity?* Yea, why did not he cure himself of that acute disease, 2 *Cor.* 1. 8. when *he received in himself the sentence of death?* The reason of both is this: They were stewards, not owners of their miraculous power, and might not ingross it for their own good, but dispense it, for the behoof of others, and principally for the converting of unbelievers.

Nor were their destructive miracles employed in their own revenge. *Alexander the copper-smith*, saith S. *Paul*, (2 Tim. 4. 14.) *hath done* ME *much evil: the Lord reward him according to his works.* Some will say, Had I been in *Paul*'s place, I would never have sent him to God for his reward, but would presently have paid him my self, and smote him (as he did *Elymas*) with blindness. But *Paul* would not be judge in his own cause; it being probable, that *Elymas* his fault was more publike, not

onely committed against *Paul*, Act. 13. 8. but also against *Sergius* the Deputy, seeking to *turn him away from the faith*; whilst *Alexander*'s insolence was more particularly aimed at *Paul*'s person, and therefore the Apostle (for fear of partiality) refers him to Divine punishment.

This will put a Touch-stone into our hands, thereby not onely to suspect the truth, but detect the falshood of many Popish Miracles, having so many private ends and self-interests in them.

Thus * *Austin* is reported, when preaching here in *Dorsetshire*, being afflicted with his companions for want of water, to have struck his staff into the earth, and to have fetcht forth a Crystal fountain. Whereas Christ himself was fain (when thisty) to go to the well, and beg water (*Joh.* 4.) of the *Samaritane* woman.

* *Nota.* Augustine *the famous Father, and Bishop of* Hippo; *but a later Monk.*

They report also of Saint * *David*, the Welch Saint, that when multitudes of people pressed to his preach-

* Flores Sanctorum.

preaching, with a word he commanded a mountain to ſtand out of the earth, that ſo his perſon might be more viſible, his preaching more audible to the Congregation. Whereas Chriſt himſelf, *Matth.* 5.1. preaching to as great a confluence, did not create, but climb up; did not make, but made uſe of a mountain; not eaſing himſelf by miracle, but taking pains in his own perſon to travel to the top thereof. Chriſt, I ſay, who out of a publike ſpirit healed others, but was hurt himſelf; fed and filled others, but was hungry and empty himſelf, when he returned this anſwer in the text: *It is written, Man ſhall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

It is written.

Where? In what Book, Chapter, and Verſe? *Queſt.*

For the later, Chapter and Verſe, they are not *Iure Divino*, but of humane and late inſtitution. Indeed the *Anſw.*

the Psalms, both for number and order, were anciently divided and martialled; *Act.* 13.33. *It is written in the second Psalm.* But Chapters are of a far later institution. Let it suffice the place was betwixt the first of *Genesis* and the last of *Malachi.* And Satan knew full well it was no forged text, but truely to be found, *Deut.* 8.3.

Doct. *Gods Word is the best weapon for our spiritual warfare.*

Military men have much troubled themselves advantagiously to compound *Offending* and *Defending* in the same Weapon. This, if effected, would both save portage, and one Weapon would be eminently two, for all purposes and intents. Hence grew the invention of making short pikes in the bosses and middle of shields, that the same may both hide the souldier, and hurt his adversary. This is perfectly performed in the Scripture, both sword and shield against the * *fiery darts* of the devil. And well are his temptations resembled unto darts, for their swift-

*Eph. 6.16

swiftness, for their sharpness: they come the quicker, and pierce the deeper, according to the might and malice of the arm enforcing them.

To confute the Papists, who disarm Gods people, and leave them naked against the assaults of Satan, by locking up the Word in an unknown Tongue. *Use.*

Whether the translating of the Norman Laws into English, will make men more knowing, or more wrangling; more intelligent, or more litigious, the present age can onely ghess, the next will certainly conclude. But out of all question it is, the Laws of God cannot, without breach of Christian liberty, and the apparent injury of Gods servants, be hid him from them in a strange language, so depriving them of their best defence against Satans temptations.

Gods faithful servants, in the time of famine, can make a feast unto themselves out of the promises in Scripture. *Doct.*

They

They take the first course out of the Old Testament, *Psal.* 34. 10. *The lions do lack and suffer hunger; but they that fear the Lord, shall want no manner of thing that is good.* The second course is out of the New Testament; *Matth.* 6. 33. *But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.* Yea, he may make a *Convivium dubium*, a doubtful feast, wherein the appetite is suspended betwixt the variety of equally-dainty dishes; and he shall leave as good as he takes, so copious is the Scripture therein.

Come we now to consider the several ways whereby God wonderfully supports them, who in want feed on his promises. Some will say, *Words are but winde:* but God's are real words, such as fill and fat those that depend upon them.

First, he can make a little go far, as *Matth.* 14. 21. when about five thousand were fed with *five loaves and two fishes.*

Se-

Secondly, he can (as extend the quantity) so improve the quality of meat, that coarse diet shall cause strength and health as well as dainties; as in the case of *Daniel*'s pulse. *Shew me not the meat, but shew me the man*, saith our English Proverb. When I behold the children of poor people, I perceive a Riddle, and contradiction between their fare and their faces: lean meat, and fat children; small beer, and strong bodies; brown-bread, and fair complexions. Nor can I attribute it to any other cause but this, That the rich folk generally make *long meals* and *short Graces*, whiles poor men have *short meals* and *long Graces*; I mean that they rely more upon Gods blessing then their own provisions.

Thirdly, by strange and unexpected ways, he can furnish them with food in the greatest of their necessities. Whereof we will make onely a fourfold instance.

In the yeer of our Lord 1555, when a general Famine was over all

all *England*, Master *Cambden* in his * *Britannia* reports that at *Alborough* in *Suffolk*, on the sea-coast, there grew on the Rocks such plenty of Pease which came to perfect maturity, that they abated the prizes of the market, and saved the lives of many poor people.

*Pag.466.

When the City of **Rochel* was besieged, 1572, and by famine reduced to great extremity, God sent into their Haven such a shole of fishes, (of a sort never seen there before or since) which relieved the people till the Siege was broken up.

*M. Fox his Martyrs.

When the wife and children of banished * *Musculus* begged bread of him (no welcome musick to a tender father, who had not wherewithal to relieve them) to divert his care, he fell a making of verse:

* *Melchior Adamus* in his Life.

Est Deus in cœlis, qui providus omnia curat,
Nunquam credentes destituisse potest.

I confess the Verses none of the most

most excellent; but I question whether a better Poet would not have made worse on the same occasion, seeing the tears of starving children are but a bad *Helicon* to quicken his fancie. Now no sooner were his Verses ended, but a neighbour of his brought him a loaf, which made him a feast for his family.

Lastly, in the Massacre at *Paris*, one *Merlin* some fortnight together, was nourished with one egge a day, laid by an hen that came constantly to that Hay-mow where he lay hid from danger. To teach all in time of extremity to depend on him, who hath written, *Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.*

M. *Dyke* in his Comment on this text.

CHRIST'S Second Temptation to PRESUMPTION.

SERMON V.

MATTH. 4. 5.

Then the devil taketh him up into the holy citie, and setteth him upon a pinacle of the temple.

WHen the army of *Benhadad* was routed by *Ahab*, *Benhadad*'s servants said unto him, 1 *Kings* 20.23. *Their gods are the gods of the hills, therefore they are stronger then we: but let us fight against*

them in the plain, and surely we shall be stronger then they. They conceited that change of place would bring change of success. The devil may seem in my text (as crafty as he is) to befool himself with the same conceit. Though Christ had worsted him in a lowe, flat, level, private wilderness; he hoped to be more happie in a high, lofty, publike place; which made him (though acting the same part) to lay a new Scene. Indeed, in this verse he perfects nothing, but provides and prepares all things for the ensuing temptation, and in this text onely tunes the Instrument. Now whereas routed once, he here rallies his forces, we learn,

Doct. *Satan, though foiled at first, will not finally forsake us, but renew his temptations.*

Some impute it to his valour; I ascribe it rather to his malice, conceiving it to proceed not so much from his sprightfulness in himself, as his spightfulness against us.

There is a generation of people, which,

which; Satan-like, triumph to trouble where they cannot conquer; such, whilst Sophisters in the Schools, make abominable wranglers, and defenders of Paradoxes: cunning men in the Country, if getting a smack of the Law, they prove *Barettors*, troublesome to themselves and their neighbours: But if they pretend also to Divinity, then they turn, if not Hereticks, to the destruction of themselves; yet Schismaticks, to the destruction of the Church.

This will give us truely to understand those words, *Resist the devil, and he will flee from you*; that is, he will so flee *from you*, as he will again flee *to you*. It is said of *Marcellus* the Romane General, He could not be quiet *nec victor nec victus*, neither *conquered nor conqueror*. Yea, it is said of the *Parthians*, that their *flight* was more to be feared then their *fight*, having a slight to shoot their arrows over their backe, whereby they galled their pursuing enemies. Suspect Satan even departing: for it James 4.7.

is *animo revertendi*; he will never let thee alone whilst thou art alive.

Object. But it is said (*Mark* 9. 25.) by Christ to the dumb and deaf spirit, *I charge thee come out of him, and enter no more into him.* It seems (contrary to your Doctrine) this man had a *Quietus est*, or a *Writ of ease*, never more to be troubled with temptations.

Neither did our Saviour speak, nor Satan understand these words in this sense. The man had a *Supersedeas* onely from *possession*, but not from *temptation*; to which he was subject, as long as he lived, as well as others.

Here take notice of our Saviours goodness, who in the case of a friend (this poor oppressed man) would discover his Deity, and totally and finally banish the devil from possessing him: But in his own cause (though, no doubt, if he had thought fit, he could have confounded Satan, and confined him to hell) he still remained meer man, suffering Satan to recruit his forces

forces against him in his temptations.

Will Satan return again in tempting? Then if thou hast got any advantage against him, improve it to the utmost: Give no *fair quarter* to his *foul temptations*. *Kindness* to *him*, is *Cruelty* to *thy self*. He is uncapable of courtesie, and his thanks will be in destroying thee. Deal not with him as *Ahab* did with *Benhadad*, out of fond pity to spare him, 1 *King*. 20. 42. lest he deal with thee as *Benhadad* did with *Ahab*, be thy final ruine and destruction. *Use.*

The devil taketh him. *Luke* saith, *brought him.*

Hath Satan such power over Christs body, to hale and draw him at pleasure, to any place? This is cold comfort to Christians: *The disciple is not above his Master*: If he served Christ thus, how cruel will he be to us! *Quest.*

He hath no power of himself over Christ's or our bodies: which plainly appears, because he doth not daily exercise the same. Had he any such power, Scholars should not stay still in their studies, nor Lawyers stand quietly at the Bar, nor any sit undisturbed at meals: none should ever walk unmolested when waking, nor lie undisquieted when sleeping. It is not from store of pity, but want of power in Satan, that he doth not daily hackney and harase out the bodies of Gods Saints till they become skeletons, and more wasted then *Pharaoh*'s lean kine.

Expect not here that I should speak any thing of *Witch-bridles*, fondly believed by many; as if a witch can bestride any thing into a steed, and mount whither they please on such a *Pegasus*. I am thus far for *Witch-bridles*, that God *bridles all Witches*, and the devil their master, with a confined power. And as for Witches pretended aery travels, they are generally delusions of

of their fancies in dreams, whilst their head never travelled from their pillows; if they be so well stored (as commonly being most poor) to sleep upon them.

But to return to the text: the words *he taketh him*, imply not any force, seeing the Original, παρέλαβε is used *Matth.*2.21. *And Joseph arose, and took the young childe and his mother.* The same is used, *Matth.*17 1. *Iesus taketh Peter, and Iames, and Iohn*, when he was to be transfigured; who freely went along with him; at his motion. Not doth ἤγαγεν αὐτὸν, *he brought him*, Luke 4. 9. import any violence, seeing we read, *Acts* 5. 26. ἤγαγον αὐτοῦς, *They brought them, but without violence.* The sum of all is this: As a chalenger may be said to have *took and brought* such a one to fight with him on *Calice-sands*, that is, by mutual consent, the other being as willing to go, as the chalenger to have him: so Christ confident of his cause, innocence, armour, and Gods assistance, went willingly with the devil,

onely to *make void*, but to *check* the written Word of God. The Pharisees made the strength of God's Laws to leak with their carnal and restrictive gloss: and could this be still the holy city?

Answ. It was so; because, notwithstanding these corruptions, the vitals of *Gods service* and *mans salvation* were therein still continued. There was the *holy Altar*, (the heart of Religion:) *holy*, because it held the *holy Sacrifices*: and they *holy*, because they were Types of Christ, *the Truth*, *the holy One of God*. Separation therefore may be made from the *corruptions*, not from the *fundamentals* of a *true*, though *sick* Church (such as *Jerusalem* now was) much depraved, but still *the holy citie of God*.

Doct. *Satan is not deterred from tempting, by the holiness of any place.*

For here was a Triplicity of holiness centred together. *Holy land*, *Zech.* 2. 12. In this *holy land*, *Ierusalem*, termed *the holy city* in the text, as also so called, *Matth.* 27. 53.

In

In this *holy city*, the *holy temple*, Psal. 5.7. *I will worship toward thy holy temple.* A fourth may be added, the *Pinacle*, which though not the holiest, yet the highest place of the Temple, in a local position. But all these nothing frighted the devil from tempting.

Some have admired at the impudence of those thieves who durst cut purses in Prayer-time, in the Kings Chappel, his Majestie being present, and under the Cloth of State. All this is nothing to Satans boldness, who *catcheth away that which was sown in the heart*, Matth. 13.19. in the Church it self, where the King of heaven is graciously present. And since he tempted Christ *on the Temple*, fears not to tempt Christians *in it*, for all the holiness of the place; To tempt the Preachers in the Pulpit to affect popular applause, bow Scripture to his own ends; tempt the Reader in the Desk to have his minde roving, whilst his tongue is reading the Word: tempt the People in their

their Pues to carp and cavil at the Sermon, and to come thither rather to see and be seen, then to learn and practise.

In a word, no holiness of place deters Satan from tempting.

See here the folly of the Papists, who conceive *holy water*, *holy reliques*, *holy rags*, will drive Satan away; when *holy land*, *holy city*, *holy temple*, *heavenly pinacle*, did not fright him from tempting our Saviour.

Pinacle of the temple.

Understand a Battlement: otherwise *Iosephus* informs us that the Broches of metal on the top of the Temple, were pointed as sharp as a needle, purposely to prevent birds sitting and defiling upon them.

Two things make a Pinacle:

1. Height.
2. Narrownes.

Both which here met together.

Let those then, first, beware, who stand upon the *pinacle* of a *doubting* con-

conscience, and who adventure on those things, the lawfulness whereof is questioned both by themselves and others. Such as use Pastimes on the Lords day, which, for their violence and obstreporousness, seem labour rather then exercises; these stand on a *pinacle*. Such as being divorced from their wives for adultery proved in them, and marry again, their wives yet surviving, stand on a *pinacle*. Such as marry their Cousin-german (which I confess not forbidden in Scripture) by reason of their vicinity are conceived by some Divines to stand on a *pinacle*. And as I wish all such as have taken their station there, firm footing, (unwilling to cast scruple into their consciences;) so it will not be amiss to advise those whose affections are unengaged, and that have the wide world before them, not to adventure on such a *pinacle*.

Secondly, Let those beware of temptations, who stand upon a *pinacle* of *Distress*, as *David* did, 2 *Sam.* 24. 14. *I am in a great strait*; when to

chuſe betwixt Famine, Flight, and Peſtilence. Time was, when he boaſted, *Thou haſt ſet my feet in a large room*; but ſee into what ſtraits ſin hath now reduced him!

Pſal. 31.8.

Thirdly, let them beware temptations, that ſtand on the *pinacle* of *Dignity*. 1. Becauſe their falls are more conſpicuous. 1 *King*. 1. 20. *Bathſheba* ſaid to *David*, *The eyes of all Iſrael are upon thee*. 2. Becauſe their fall would be more dangerous: *Tolluntur in altum ut lapſu, graviore ruant*. Now for their comfort, let ſuch examine themſelves, whether God ſet them on the *pinacle*, or whether they clambered up themſelves. If the former, he that placed them there, will protect them there; he that ſet them there, will ſave them there. What makes Tylers, Plumbers, Maſons, and Carpenters, adventure themſelves ſo boldly on the tops of houſes? Two things, namely, their Calling and Cuſtom, begets their Confidence. If God hath called thee and uſed thee in the height of honour, he will preſerve thee

thee therein. But *Adonijah*, who *exalted himself* to the *pinacle*, 1 Reg. 1. 5. must beware a downfal: and they who *climb* up to Greatness by a ladder of their own sins, commonly make but one step in their falling down, from the top to the bottom.

Let me give also this counsel to those who stand on the *pinacle* of *Dignity*; Always look upward (not with proud eyes, to contemn your inferiours, but) with thankful eyes to God that gave thee that honour. This will keep thy head steady, and thy brains from being turned with a *Vertigo* of Pride. Take heed of looking downward, I mean, to finde out a reason of thine advancement in thine own merit and desert; but say always with *David, What am I, or what is my fathers house, that thou hast brought me hither*, to this Pinacle of preferment?

CHRIST'S Second Temptation to PRESUMPTION.

SERMON VI.

MATTH. 4. 6.

And saith unto him, If thou be the Son of God, cast thy self down: for it is written, &c.

AMongst the many titles of Satan, this is not the least, *Ephes.* 2. 2. *The Prince of the power of the air.* Having therefore now gotten Christ on a Pinacle in the Air, in his own Dominion and Principality, Satan presumed on

 suc-

ſucceſs : but being beaten on his own ground, comes off with greater ſhame to himſelf, and greater glory to our Saviour.

Obſerve in the Text,

The *Hook*, the worſt of Works; and The *Bait*, the beſt of Words.

The *Hook*, in general, the ſin of *Preſumption* : in particular, *Self-homicide*.

The *Bait*, *Scripture it ſelf*, cited by Satan, who had great hope Chriſt would bite at it. *David* ſaith, *Pſal.* 119.133. *Thy words are ſweeter then hiney to my mouth.* Surely they were ſweeter unto Chriſt then to *David*, as having a more high guſt, & more perfect taſte; and therefore the Hook thus beſmeared with Honey, Satan hoped would be ſwallowed; but in vain, as by the ſequele will appear.

Now ſeeing the former temptation of Satan was to *Deſpair*, this next to *Preſumption*, we learn,

Doct. *The devil will endeavour to make men reel from one Extremity to another.*

The poſſeſſed man, *Matth.* 17.15. *oft fell into the fire, and oft into the water.*

ter. (Satans world hath no *Temperate climate*, but either *Torrid* or *Frozen Zone.*) Sometimes he casteth men into the fire of ill-tempered *Zeal*, sometimes into the water of *Acedia*, or a carelesness what becomes of their souls: sometimes into the fire of *over-activity*, to do *nothing just*; sometimes into the water of *too much idleness*, to do *just nothing*.

Thus we read, *Rom.* 2. 22. *Thou that abhorrest idols, dost thou commit sacriledge?* Thus the incestuous *Corinthian* husband to his mother, and son to his wife, (1 *Cor.* 5. 1.) turned so violently from his Prophaness, that there was danger he would have been swallowed up with over-much sorrow, (2 *Cor.* 2. 7) if S. *Paul*'s prudent counsel had not prevented Satans subtilty. *Rev.* 2 6, *Thou hatest the deeds of the Nicolaitans, which I also hate.* Now Ecclesiastical Histories inform us, that this *Nicolas* (one of the Deacons, *Acts* 6. 5.) had a wife as vertuous as beautiful, whose Chastity he caus-

lesly suspected. Now being reproved for his fault, to clear himself from Jealousie, he prostituted his wife to any wanton mans embraces. Such therefore are *Nicolaitans*, who so indiscreetly shun one sin, that they fall foul into the opposite thereunto. Thus the Jews in the Old Testament, *under-kept* the Sabbath with profaneis, the constant complaint of the Prophets, not onely before, but after the Captivity, *Nehem.* 13.13. Who, in the New Testament, *over-kept* it with superstition; conceiving deeds of charity (*Mark* 3. 2.) done on that day, a breach thereof. Thus, some shunning the Heresie of *One Will*, maintained the opposite of *Two Persons* in Christ. Thus the modern *Ranters* were formerly conceived (if guilty) to offend on the right hand, using too much Praying and Preaching, even to the neglecting of their Calling; and now they are come (be it spoken and heard with sorrow) from living *above Ordinances* (as themselves term it) to live *against Ordi-*

Ordinances; accounting Blasphemy, Adultery, Sabbath-breaking, *&c.* no sins. Opposite are they to the man (*Matth.* 12. 44) out of whom the unclean spirit being gone, *returned to an house swept and garnished:* whereas these leaving an house swept and garnished, return to the unclean spirit. The worst I wish such, is, To practise the precept prescribed, *Revel.* 2. 5. *Remember whence thou art fallen, and repent, and do thy first works.* And let us avoid sin, not onely at a great distance, but also with good discretion, lest we sin in the other extreme.

Cast thy self down.

I observe in the words,

God's Goodness,
Satan's Weakness,
Man's Freeness.

1 *God*'s Goodness; who, to prevent casualties of mens falling from the top of their houses, himself

turns Architect, and gives the Jews instructions how to build, *Deut.* 22.8 *When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.* Indeed, we call those *Gods gifts*, or *Deodands*, which are *escheated* to him by such casualties; anciently (when not reserved by Charter to the Lord of the Mannor) given to the Almoner, to bestow on *pious uses*. It seems therefore God delights not to enrich himself by such revenues, desiring no not the temporal death of a sinner, but seeking to prevent their falling down, by enjoyning a border of battlements.

2. *Satan*'s Weakness. Why could could not he thrust Christ down, standing now on so ticklish terms as the top of a pinacle? One shove with his shoulder, nay, one touch with his hand, might have done the deed. Oh, it was past his power! Sooner might he have removed the earth from the centre thereof. *Even the hairs of your head*

are

are numbered. And, as Satan could not cast Christ down, so he could not make Christ cast himself down, except wilfully he would do it, on his own accord: which leads us to the third thing,

3. *Man's* Freeness.

Whence we learn,

Satan may flatter and fright, but he cannot force us to commit sin. Doct. 1

Indeed he may by his instruments compel us to the outward act; (witness *Amnon*, 2 *Sam.* 13. 14. ravishing *Tamar*, *being stronger then she, forced her, and lay with her*) but cannot command the consent of our souls. Thus the Pagans in the Primitive Church might make Christians bend their knees and hold up their hands to Idols, but could not constrain their hearts to adore them. Satan may *commend*, he cannot *command* sin unto us.

This discovereth the vanity of their excuse, who having committed some great sin, plead for themselves, *The devil hath long owed me a shame, and now he hath paid it me.* Use.

And *owe* thee he might (to use thine own phrase) till the day of thy death, and his confinement to hell, hadst not thou enabled him with thine own money, and put him into a capacity to pay thee therewith.

It is observable, that amongst the many Confessions of good men in Scripture, no one of them (abate onely *Eve*, transferring her fault on the serpent) chargeth their sins on Satan, but take them on their own account, as ultimately revolved to their free consent. *David*, of of all men, had most right to make this plea for himself, when he numbred the people; it being expresly said, 1 *Chron.* 21. 1. *And Satan stood up, and provoked David to number them.* And though *David*, no doubt, was sensible of Satans temptation; yet he taketh all on his own score, vers. 17. *It is I that have sinned, and done evil indeed:* as excusing his subjects, so not accusing Satan, as knowing he could not necessitate him to sin, without his own consent.

It

It is a notorious sin, for a man, whilst himself, to destroy himself. *Doct.* 2.

Why insert you these words, *whilst himself?* Open but that window, and it will be in vain for you to shut any doors. Every self-homicide will plead, That he was *beside himself*, with Fear, or Love, or Grief, or Anger. *Quest.*

God is not mocked. I onely count such *besides themselves*, who are not *compotes mentis*; but visited with a distraction from Gods hand, and not wilfully contracted by their own vitious Intemperance. In such a case, *ut ad insaniam ita ad judicium*, as men fall into madness, so are they brought to judgement, and all their mediate intervening actions are beheld by Divine Justice as none of theirs, because wanting the *royal assent* of their Reason. For any other to destroy themselves, is an hainous offence against Nature; self-preservation being the first Article in the *grand Charter* thereof. 2. Against *Answ.*

gainst Reason; *Ephes.* 5.29. *No man ever yet hated his own flesh.* *No man*; he must be a beast, or a devil, that doth it. 3. Against Scripture: *Thou shalt not kill.* Say not, No law is particularly made against mans killing himself. Perchance it was purposely omitted (as the Law against Patricides amongst the *Grecians*) partly, because Charity would presume, none could be so wicked; and partly, lest mans corruption should abuse the Law, sins *punisher*, to be sins *remembrancer*. But whereas it is said, *Thou shalt love thy neighbour as thy self*; love of *our selves* is the *original*, love of *our neighbour* the *copie*. If therefore the killing of our neighbour, much more of our selves, is forbidden.

Miserable are the pretences men make for this sin.

First, To prevent or remove pain. This proceeds from the ignorance of the Scriptures, and the unbelief of the torments of hell: Otherwise it is not the removing, but the increase and exchange of pain;

pain; *where the worm dieth not, and the fire is not quenched.*

Secondly, To shun shame. Both these motives to *Self-murther* met in *Saul*, 1 *Sam.* 31. 3, 4. *He was sore wounded of the archers*; there was pain: and *he feared lest the uncircumcised come and abuse him*; there was his shame. Yet twist both together, and they would not make one Reason strong enough for him to kill himself. This was not the way to avoid, but increase shame. *Of him shall the Son of man be ashamed*, Mark 8. 38.

Thirdly, To procure Praise; which cannot be any, when it is purchased by the breach of God's Law. Say not, *Samson* did the same, whose faith is praised, *Heb.* 11. Do thou as *Samson* did, and it shall be forgiven thee. Pluck down at once two fundamental pillars of a Church. His action shews his commission extraordinary, and is no warrant for others to drown, stab, poyson, murther themselves.

To

Use 1. To confute such as are guilty of *Self-homicide*. But be this first premised.

Those who being Preachers, look with the severest on this sin, can as private men look with the most pitiful eyes on their persons. They that fall on their own sword, *stand or fall to their own Master*. I will not say the men are damned; but I will say the deed is damnable. Who knows but that the last groan, which divorces their souls from their bodies, may marry their souls unto God? so that the pangs of temporal death, may prove the pains of their spiritual birth.

Now *Self-homicide* is twofold:

Either of { Omission, or Commission.

Omission, by neglecting the means of food and Physick, which God

God hath appointed for the preservation of their lives, and which come within the compass of their estates to procure. Christ saith, *Mark* 3. 4. *Is it lawful on the Sabbath day to save life, or to kill?* making the forbearance of curing another man (when he had power to do it, and the other faith to have it done) equivalent to the killing of him. How more strongly then doth the argument hold in our selves, that it is *Self-murder* to omit the means of our preservation!

Self-homicide of Commission, is, when men actually murther themselves.

Use 2. Let such as have entertained thoughts to destroy themselves, and are yet kept alive, Be *doleful* for what is past, *thankful* for what is present, *watchful* for what is to come.

Peter said to *Simon Magus*, Act. 8. 22. *Pray God if perhaps the thoughts of thine heart may be forgiven thee.*

Some

Some conceive *Magus* his fault within the suburbs of the sin against the *Holy Ghost*; and therefore *Peter* warily inserteth *perhaps*, speaking conditionally, not positively; as uncertain of his pardon. But I may certainly say to such who have harboured thoughts of *Self-homicide*, Pray, and without any *perhaps* the thoughts of thine heart shall be forgiven thee. The rather, because the best of men in their passions have been tempted with such thoughts: *Job* 7.15. *So that my soul chuseth strangling and death, rather then life.* *Beza* confesseth, that when a youth, being tortured with a scurfie head, he intended to have drowned himself from off the *Millers bridge* in *Paris*, had not the coming in of his uncle interrupted him.

And let such as have lodged thoughts of Self-murder, be watchful for the future in their prayers to God. Let them beg of him, *to binde their souls in the bundle of life*; to *secure them* (in the best acceptance

ptance of the word) from themselves; to *hide their life* (as well temporal as spiritual, *Col.* 3. 3.) *with Christ in God*; that it may not be *found out*, either when Satan seeks to devour them, or they to destroy themselves.

Amen.

CHRIST'S Second Temptation to PRESUMPTION.

SERMON VII.

MATTH. 4. 6.

For it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

COme we now to the *Bait* under which the *Hook* was hid, God's Word.

We will consider it,

1. As indicted by the best;

2. As abused by the worst of spirits. Or, As *written* by *David*, as *wrested* by the *Devil*.

Of the first:

We finde the words, *Psal.* 91. 11, 12. Wherein three things are considerable.

1. *God*'s Injunction.
2. *Angels* Attendance.
3. *Man*'s Protection.

First, God's Injunction, *Shall give his angels charge*. This solemn charge proceeded not from the least distrust God hath of Angels performance, but from the great desire he hath of mans protection. A word being enough to the Wise.

Secondly, Angels Attendance; *Thou shalt not dash thy foot against a stone*. An expression which alludeth to what befel *Balaam*, when a (not protecting, but prosecuting) Angel, so withstood him, (*Num.* 22.25.) that his ass *crush'd his foot against the wall*. The foot (we know) is not onely the *extremest*, but *meanest* part of the body; and shews the extensiveness of Angelical protection. If the foot be

be kept, surely the head shall not be hurt; but Christ shall be preserved *cap-a-pe*, with an universal safety.

Thirdly, Man's Protection. I say, *Man's Protection.* The words being spoken principally of Christ as a person, and secondarily of him and his, as they make up one mystical Body, whereof Christ is the Head. In which sense, it will fall to the share of the meanest sincere Christian, to come within the compass of this Angelical protection: conceive him but the *last joynt* of the *least toe* of Christ's *foot*, yet is he a lively member thereof, and by the promise in the Text to be secured.

Angels are very handy to preserve Gods servants from danger. Doct. 1.

Psal. 34. 7. *The angel of the Lord encampeth round about them that fear him, and delivereth them.* Matth. 18. 10. *In heaven their angels do always behold the face of my Father which is in heaven.* *Their Angels*, that is, deputed to their protection. Thus such Pages, and servants, which wait on the young children of great

persons, are commonly called the childrens men, and the childrens maids, though their parents hired them, and pay them meat, drink, and wages. Angels are *God's angels*, as he employeth them; *our angels*, as employed about us.

Object. How then comes it to pass, that many of Gods servants have such mischances, even in their *feet?* *Mephibosheth*, a childe of five yeers old, (therefore the more innocent) son to a good father, and afterward a good man himself, 2 *Sam.* 4.4. was lame of his feet, by a fall from the arms of his fleeing nurse. Reverend Doctor *Willet*, with a fall from his horse, *Anno* 1621, returning from *London* to his house, so bruised his foot, that it hastened his death. Are the Angels of good men absent, or impotent, or sullen, or sleeping, when such mischances betide them?

Answ. No *mischances* can befal the godly. Not *chances*, because all things are ordered by divine Providence: not *mischances*, because *all things work*

for

for the good of Gods children. Know then, that all promises of *temporal preservation* run with this *tacite reservation* in Gods bosome (*always provided that He in his infinite wisdom conceiveth not the contrary more conducing to his own glory, for reasons best known to himself.*) For this cause sometimes God countermands Angelical protection, and ordereth that those heavenly spirits should in some cases suspend their attendance on men.

Quest. What shall we return to the Angels, in recompence of their attendance about us, seeing *omne beneficium requirit officium*; All favours received, require some duty returned? Let not God's servants be ever found unthankful.

Answ. No worshipping of them, which they themselves disavow, *Rev. 22.9. See thou do it not.* No praying to them; whereof no promise, precept, nor precedent in Scripture. But first, make honourable mention of them; give them their titles. It is uncivil to speak of Gentlemen,

Knights, Lords, Dukes, Kings, without the additions of Worship, Honour, Grace, Majestie. So, name Angels with their due Epithets; *Good angels*, (contrary to *evil angels*, *Psal* 78.49.) *Excelling angels*, Psal. 103 20. *Holy angels*, Matth. 25. 31. *Angels of light*, 2 Cor. 11. 14. *Elect angels*, 1 Tim. 5. 21. Such honour have all his Angels.

Secondly, Learn Humility by them. No better thanks can be given the Angels, then if thou beest made the better by them. Much was the condescension of *Maximilian* the Germane Emperour, when at the Siege of a City he served in daily pay under our King *Henry* the eighth. Hence that in the Grammar, *Meruit sub rege in Gallia*, understand *Belgica*. But the distance is not so great between an Emperour and a King, as between Angels and Men: yet they, without any regret, attend on the servants of God.

Lastly, Be thankful to God for them. *David* knew as well as we, what service the Angels performed for

for us; yet it never troubled him what he should do in requital thereof, whose thoughts were taken up to deserve an higher engagement, *Psal.* 116. 12. *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation.* Amongst which benefits, Angels protection was a principal. Serve God, and thou shalt satisfie the Angels for all their attendance about thee.

Come we now to behold the words as abused by Satan.

Here some will tax the devil for mis-citing the text, because, whereas *David* said, *Lest thou dash thy foot*; Satan inserts, *Lest* [*at any time*] *thou dash*. But, though Satan accuseth us, we will not accuse him without cause. An Indefinite is equivalent to an Universal. *At any time*, though not literally expressed, is vertually implyed in the words. His grand fault in mis-alleadging the words, is this, That as *Hanun* (2 *Sam.* 10. 4.) cut off the beards and cloathes of *David's* Ambassadours *in the middle*; so Satan cites this Scripture *by halfs*.

I confess, not for *number of words*, but for the sense thereof, he leaves out a *moytie* of the text, the most effectual and operative words therein, which were not onely of the Commission at large, but the *Quorum*, viz. *in all thy ways*. God promising his protection on no other terms, but whilst men confine themselves to their Vocation.

Doct. 2. *Satan is an excellent Textuary, and most knowing in Scripture.*

He knoweth every Book, Chapter, Verse, Word, Syllable, Letter, in the Old and New Testament, even in the Original Languages wherein they were written. He needeth no *Concordance* alphabetically to finde out places, who hath them all *ad unguem*. But it is observable, that in all the Scripture, from *Genesis* to *Revelation*, Satan knoweth not one text which tendereth comfort unto him. Many are unto him doleful messengers of despair; as that, *Heb.* 2. 16. *He took not on him the nature of angels.* That, *Jude* vers. 6. *And the angels which kept*

kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Many texts present him with sadness, partly from his incapability of salvation, for want of a Saviour; partly from his impossibility to repent, because of his implacable and invincible malice. How far more happie is the poorest soul, who, though not *book-learn'd*, hath onely a magazine of some select places, and promises in Scripture (gotten not onely *by heart*, but *in his heart*) whence he may apply consolation to his soul! Satan may be cunning in Scripture, but the Scripture cannot be comfortable to him.

It is not enough to hear Scripture alleadg'd, in point of faith or fact; but, with the Bereans, *we must* examine whether the things be so. *Doct.* 3.

Five things herein must be enquired after.

1. Is the thing alleadg'd, in Scripture, or no? It is strange, that many things, by vulgar errour, and common

common credulity, pass for currant to be in Scripture, when no such matter is to be found therein. Many things are taken up *by content*, without either weighing or telling them. *Ye have heard it hath been said, Thou shalt love thy neighbour, and hate thine enemy*, Matth. 5.45. But, where is it said, *Thou shalt hate thine enemy?* Surely nowhere in Gods Word, though some silly Jews might ignorantly suppose it there.

2. If it be in Scripture, Is it *just so* as they cite it? Is it not alleadged defectively, with *Adoni-bezek, cutting off a thumb, or a toe?* or redundantly, with the Gyants of *Gath*, 1 *Chron.* 20.6. with *a finger or a toe too much?* Is it exactly and adequately, as by them quoted?

3. If *just so*, Is it *truely printed?* This is quickly discovered, by comparing one Bible with another of a different impression. Here (be it spoken to the shame of careless *Correctors*) it may be said, It is *printed*, where it could never be said, It was *written*; dangerours *errata's* unrecall'd,

unrecall'd, unconfess'd, having crept into many Editions.

4. If *just so*, and *rightly printed*, Is it *truely translated?* I speak this in opposition onely to the *Rhemish* Testament, so full fraught of affected falshoods in favour of Popery; and in honour of our last Translation under King *James*, performed (by the confession of forraigners unconcerned therein) *usque ad orbis invidiam.*

Lastly, Whether that Scripture, *if there, so there, truely printed, rightly translated*, be not *unproperly applied?* The Papists have a good stroke herein (especially in the point of the Pope's Primacie, wherein the Scripture of it self is silent.) As these words were abused by the devil; so the next in the same Psalm, (*Psal.* 91. 31. *Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet*) were blasphemously profaned by Pope *Alexander*, when he trod on the neck of *Frederick* the Emperour. The precept to *Peter* in a vision,

Acts

Acts 10. 13. *Rise, kill and eat*, was produced by the Pope, to warrant his war against the *Venetians*; though the same words obliged him to *eat* their corpses, as well as to *slay* them. But, devil-like, he could leave out what was against him, and make use of the rest. Those words of the same Apostle, *Behold, here are two swords*, Luke 22. 38 are abused to prove the Pope's double power, Temporal, and Spiritual.

More instances might be added, but are better forborn. For, though alleadged by us, not with the least approbation, but reprehension, and detestation of such blasphemies; yet they can hardly be told, or heard, without leaving in our hearts some diminution of the Majestie of God's Word (the dignity whereof all ought to maintain) and therefore it is ill trusting of our corruptions with the bare reporting of such Scriptures abused, for fear of the bad effects our badness may make thereof.

Lastly,

Lastly, Hence we observe, Gods protection cannot rationally be expected of them, who wilfully run out of their Vocation. Out of thy Calling, out of God's keeping.

What is thy profession? A Carpenter? An honest Calling: Christ's reputed father was of the same. Fell timber, frame fabricks, build houses, thou art *in thy ways*; God and his angels will keep thee.

What is thy Calling? A Weaver? A necessary Calling, without which we could neither be warm, nor clean. Cast thy Shuttle truely, (the swiftness whereof is the lively embleme of the shortness of mans life, *Job* 7. 6.) labour faithfully, God and his Angels will keep thee; thou art *in thy ways*.

Art thou a Souldier? *Do violence to no man, neither accuse any falsly, and be content with your wages.* March, Charge, Retreat, do Duty according to Command, *God shall cover*

cover thy head in the day of battel: for, thou art *in thy ways*.

But, if thou invad'st the Ministerial Office, presuming to *preach*, who never was *sent*; look to thy self; thou canst not, without usurpation, pretend to God's keeping: for thou art *out of all thy ways*. Nor do I fear the frowns of any, if offended hereat, and reproving me for giving this just reproof. I am sure I am in my Calling, *in my ways*; and therefore, with comfort and confidence, may rely on God and his Angels protection.

To conclude, though the Angels may be instrumental to keep our *feet* from *dashing* against a material *stone*, that is, to keep us from temporal danger; yet there is a *stone* that passeth their power to preserve men from being hurt thereby; *viz.* the *stone* mentioned by *Matthew*, Chap. 21. 44. *Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.*

Let

Let our prayers be to the God of these Angels, That he (who onely can) would keep us from *stumbling* at that which should *stay* us, and from taking dangerous offence at our Saviour, the onely preserver of our souls.

Amen.

CHRIST'S Second Temptation to PRESUMPTION.

SERMON VIII.

MATTH. 4. 7.

Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God.

I Am no superstitious observer, or ceremonious affecter of *mystical numbers.* But I say, *Seven* remarkable observations discover themselves in the Text. More may, fewer cannot be raised, without leaving, and

losing, what is *natural*, from the words; and *necessary*, for our selves.

Now, whereas the devil in the very last verse, had ill *cited*, and worse *applied* Gods Word, and yet our Saviour still continueth to alledge Scripture in his own behalf, we learn,

Doct. 1. *We must not leave off* using *of Scripture, because of others* abusing *it.*

What if some *wolves* come in *sheeps clothing*, must the sheep therefore flea off their fleeces, and strip themselves out of the Livery of their innocence? What if thieves make their swords the instruments of Robbery, must honest men ride on the high-ways without any weapons?

What if the *Indians* (as much as lay in their power) darkned the sun with their Idolatry; shall we therefore refuse to be guided by the light thereof? O let it not put us out of conceit with S. *Paul*'s Epistles (yea, and generally with the whole Scripture) because some *unlearned and unstable*

unstable (2 *Pet.* 3. 16.) *have wrested them to their own destruction.* Some meats (fenced with shells) may be eaten after the most sluttish Cooks; and that place, *Psal.* 91. lately ill *served up* by Satan, (with many more, daily ill *dressed* and *dished* by the *unclean* hands of profane persons) may notwithstanding, without any danger, yea with great comfort, be tasted, swallowed, and digested, by the holy and hungry servants of God.

The place cited by our Saviour, (as generally part of the Canonical Scripture; so particularly) is parcel of the Law in *Deuteronomie*; commending unto us this:

Christ, and all Christians, ought to order their actions by the direction of the Law. *Doct.* 2.

Indeed we read, *Gal.* 5. 18. *If ye be led of the Spirit, ye are not UNDER the Law.* Understand it, not under the *curse*, *malediction*, and *condemnation* thereof. *Rom.* 8. 1. *There is therefore no condemnation to them which are in Christ Jesus, who walk not after the*

flesh, but after the Spirit. Christ, by his death, (as he did fulfil, so he) did destroy the Law thus far forth, that it cannot *binde over* any *Believer* to *damnation.* Yet all are under the guidance, government and direction of the Law; yea, Christians ought especially to apply all legal threatnings to their *flesh, old creature*, and unsanctified half, thereby the more effectually to subdue and mortifie the lust thereof.

The woman of *Samaria*, Joh. 4. 12. said tartly and tauntingly to our Saviour, *Art thou greater then our father Jacob, who gave us this well, and drank thereof himself?* But, may we not say seriously and sadly to the modern proud and peevish *Antinomians*, *Are ye greater then Christ himself*, who [as God] *gave us the Law*, and [as man] *drank himself thereof*; and because *made under the Law*, Gal. 4. 4. made the Law the the Square, whereby he regulated his actions? alleadging the same to deter himself here from Presumption: *It is written again, Thou shalt not tempt the Lord thy God.* Now

Now whereas *Moses*, Deut.6.16. hath it in the *plural*, *Ye shall not tempt the Lord your God*; and our Saviour *asselseth* it in the *singular*, *Thou shalt not tempt*, &c. we learn,

General precepts, promises, and threatnings in Scripture, must be particularized to every person; *Doct.* 3.

In Precepts.

Psal 27.8. *When thou sayst, Seek YE my face; my heart said unto thee, Thy face Lord will I seek.*

Proportionably whereunto,

In Promises.

Matth. 11.29. *And ye shall finde rest for YOUR souls.* Our heart should say, *And I shall finde rest for MY soul.*

In Threatnings.

Rom. 8.13. *If YE live after the flesh, ye shall die.* Our heart should say, *If I live after the flesh, I shall die.* *Job* 31.1-3.

This serveth to discover the vanity of the Popish cavil, That single persons have no particular promise to bottom their faith upon. *Use.*

It is confess'd: nor is it necessary, seeing Gods promises run all in general terms: *Ho every one that thirsteth,*

eth, come ye to the waters, Isai. 55 1. *Whosoever believeth on him, shall not perish*, Joh. 3. 10. Well then may a man, by a lively faith, *inclose* these *common* promises to himself, and bring his *bucket* to that *fountain*, which is opened for *Judah* and *Jerusalem*.

Now (that my sword may cut on both sides) as causlesly doth *T. C.* carp at the practice of our *English* Church, for saying to every particular Communicant, *Take, and eat*, when Christ said it but once to all his disciples. As if we may not as warrantably pronounce the words to every single *Receiver*, as our Saviour, in my Text, changed *Ye* into *Thou*; a general, into a personal precept to his own soul.

Now whereas Christ countermined Satan, with alleadging Gods Word, I observe,

Doct. 4. *Though Scripture cannot be brought against Scripture, across it; it may and must be brought unto Scripture, to clear it.*

I say, *cannot be brought*. For God is the God, 1. of *Unity*, and therefore

fore will not indite *Discord* and *Contradiction:* 2. of *Verity*; and therefore will not affirm a *falshood*: and such must one of the *Propositions* be of necessity, in all real and direct Contradictions.

I confess, some *seeming contradictions* (not casually scattered, but) designedly placed, by Gods providence in his Word;

First, To whet and exercise our diligence and industry.

Secondly, To raise the reputation of Scripture; seeing (through mans corruption) *Intellecta ab omnibus, sunt neglecta à plurimis*; What all understand, many undervalue.

Thirdly, To render the profession of the Ministery necessary, were it but to reconcile those contradictions to the capacities of their people.

For these and other Reasons, some seeming contrarieties appear in Scripture; but directly and diametrically, *Gods Word cannot be brought against his Word, to cross it; though it may be brought unto it, to clear it.*

Use. Compare Scripture with Scripture, and one place will *receive* light *from*, and *return* it *to* another.

Many have written excellent Comments on the 91 Psalm; both *Fathers*, *Papists* and *Protestants*. But give me, *Moses* on *David*: (who, though writing before him, wrote both with the same *Spirit*, to which there is neither *Before*, nor *After*.) How excellently is *David's promise* expounded by *Moses's precept*? That all assurance of Angelical protection must not thrust us on unnecessary dangers, for fear of *tempting the Lord*.

Doct. 5. *It is tempting of God, to do that* per saltum, *with a leap, which He will have done by degrees.*

Now suppose one on the top of an high wall or hill, there are three ways for his coming down:

1. *Ordinary*, by the stayrs, from the *wall*, and from the *hill*, by surrounding the sides thereof, where it is least steep and precipitous.

2. *Industrious*. Understand ye hereby,

by, a way out of the *common road, unusual*; but neither *unlawful*, nor *miraculous*; acquired by mens *pains* and *brains*, in case of extremity. Thus, when Saint *Paul*, 2 *Cor.* 11.33. had his life way-layed for by King *Aretas*, in the City of *Damascus*, his way from the *wall*, by the *stayrs*, was obstructed, where souldiers were set to surprize him. What then? did *Paul* presently vault from the wall, and cast himself desperately into the embraces of a miracle? Oh no. The brethrens brains *being at a loss*, beat about, and (according to the promise, * *It shall be given you in the self-same hour*) discover an expedient, and *let him down through a window in a basket.*

* Matth. 10.19.

3. *Miraculous*, when all other ways fail. Thus our Saviour, *Luke* 4. 29. being brought *to the brow of an hill*, whence the *Nazarites intended to cast him down headlong*, *passed* (but which way, *God knows*) *thorow the midst of them.* Thus when the disciples were in danger of drowning in a tempest, there being a necessity

cessity of Christs coming to comfort them, and no ship at hand to waft him over unto them, he miraculously did *walk on the water*, Matth. 14. 25. who in my text refused to *flie thorow the air*, though both motions were equally easie unto him. Chiefly, because now the way lay open for his safe and easie descending, by the *stayrs of the temple.*

Use. It serveth to confute the pride, impatience, and lazinesse of such, who will not go *pede-tentim, fair and softly*, in the *path* and *pace* of Gods appointing, but (offended at the pretended tediousnesse thereof) embrace more compendious courses of their own devising, which in fine prove *farthest* about, and never lead, *with comfort*, to their desired ends.

We meet with a Speculative *Stayr-case* of Gods own *Architecture*, (reaching from heaven to earth, and then from earth to heaven again) *Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified,*

justified, them he also glorified, *Rom.* 8.30. Now such who will leap instantly from Predestination to Glorification, without treading on the intermediate steps betwixt them, may be well assured to miss of their desired mark.

There is also a Practical *Stayr-case* recommended unto us, 2 *Pet.* 1. 5. *Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.* Let us thus adde grace to grace, and raise our souls to heaven by those *degrees* which God hath appointed. The Proverb is most true in this, *Haste makes waste*; whereas, *He that believeth maketh not haste*, but leasurely and treatably goeth on in the *way of salvation.*

Let not us Pastors begrutch our pains to our People, in teaching them, as we finde them capable to learn. God hath designed unto us herein, certain stayrs and steps: *Isai.* 28.10. *Precept must be upon precept,*

pre-

precept upon precept, line upon line, here a little and there a little. We must not think to do all at once; Christ in my Text would not *leap* down from the Temple, but *go* down by the *Stayrs*: and it is folly in us to think, *to leap up* in the *edifying* of Gods spiritual *Temples*, (to inform them in an instant in all *fundamental matters*) which requireth much time, and must be done by *degrees*.

The Lord.

Doct. 6. *It is height of Madness, to tempt so great a Majestie as the LORD.*

Abner dissuaded *Asahel* from pursuing him, 2 *Sam.* 2. 21. *Turn thee aside to the right hand, or to the left, and lay hold on one of the young men.* If you must needs be *tempting*, be *trying conclusions*, be making *experiments*; let men *meddle with their matches*, and tamper with those which are equal with themselves; but forbear chalenging one infinitely above us. 1 *Cor.* 10. 22. *Do we provoke the Lord to jealousie?* What, are

are we stronger then he ? What king (Luke 14. 31.) *going forth to war against another king, doth not first sit down, and consulteth whether he be able with ten thousand, to meet him who cometh against him with twenty thousand ?* I confess here is a possibility implied, that one may manage a Defensive war, with hope of success, though the enemy be two to one against him; namely, where the lesser number are better armed, disciplin'd, victuall'd, flesh'd with success, have the advantage of the time and place, not to speak of the goodness of the Cause. But will any tempt *the Lord*, and not first consider with himself, Can thy *folly* mate his *Wisdom*, thy *Weakness* his *Strength* ? thy (I say not *ten*, his *twenty* thousand, but) *cypher*, his *infinite millions* ? O tempt him not; he is *the Lord.*

Thy God.

It is the height of Badness, to tempt so good a Majestie as Thy GOD. Doct. 7

Christ

Christ said unto the Pharisees, *Joh.* 10. 32. *Many good works have I shewed you, for which of those works do you stone me?* So may the God of heaven say to us sinful men, *Many benefits I load you with daily*, Psal. 68. 19. (Whilst we, vile wretches, as it is *Amos* 2. 13. *press him with our sins, as a cart is pressed under sheaves*) *for which of those benefits* do you thus *tempt me*, and constantly rebel against *me*? Is it because God gave thee plenty and freedom, in the penury and captivity of others, that therefore thou dost *tempt him*? Is it because God hath endowed thee with many natural abilities above thy fellows, that therefore thou dost *tempt him*? Or because he hath conferred on thee many spiritual gifts and graces, that therefore thou dost *tempt him*? *Ioseph*, when sollicited by his Mistress to uncleanness, brought an argument to dissuade himself from wronging his Master, fetched from the many favours he had heaped upon him, *Gen.* 39. 9. *There is none greater in this house*

house then I, neither hath my master kept, &c. The same seriously considered, and sincerely applied to our hearts, would keep us from committing many sins against him, who hath endeared us unto him with many *mercies*, and who is not onely *The Lord*, but *Thy God.*

CHRIST'S Third Temptation to IDOLATRY.

SERMON IX.

MATTH. 4. 8.

Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world.

ONe cannot proceed with any Chriſtian *comfort*, and neceſſary *confidence*, on a Text, whilſt it remaineth incumbred with doubts and difficulties. We will therefore endeavour, firſt to remove two of the greateſt importance.

Quest. What made Satan shift his place, seeing the *Pinacle of the Temple*, (whereon he stood before) was as proper to his purpose (by reason of the *elevation* thereof) thence to render a veiw of the *Glory of the world?* For the Temple was a stately structure, founded no mount *Moriah*, 2 *Chron.*3.1. and the Pinacle, being on the top thereof, afforded a conveniency to survey round about at great distance.

Answ. Not so: all the City (and the Temple therein) was seated (though on an *Hill*) in an *Hole*, surrounded with higher mountains on all sides: *Psal.* 125. 2. *As the mountains are round about Ierusalem, so the Lord is round about his people.* *Olivet* on the East, *Zion* on the South, *Gihon* on the Southwest, *Calvary* on the Northwest. Satan therefore chose a larger *Horizon*, where the *Sight* was not so *circumscrib'd*, and removed from the *Pinacle* to a *Mountain*. Not to say that the Devil desired to *put his new poyson into new bottles*, and to make his new *tempta-*

tion

tion the more *taking* and *pleasant*, with the novelty of another place, to which he *adjourned* it.

But the next knot is far harder to untie, consisting indeed of a *quaternion* of difficulties all complicated, and twisted together.

The first, *ex parte loci*, drawn from the place. Grant it ὄρος a *mountain*, ὑψηλὸν *high*, λίαν *exceeding high*, whereon Satan took his station, yet was it too low, thence to take the *prospect* of the whole world.

Tenariff in the *Canarie-Islands*, is beleived the highest mountain of the yet-known world, yet is not conceived to be *perpendicularly* above *fifteen miles* high; too low a *Pedestal* for one thereon to stand, to overlook the whole world.

The second, *ex parte objecti*, from the thing to be seen, *all the world*. Abate κοσμὸς [the world adorn'd with creatures] according to Saint *Matthew*, and confine it onely with S. *Luke* to οἰκουμένη [the part thereof inhabited by men] and it was not visible at one view, with all

the glory thereof. For, much of it lay buried in the bowels of the earth, in *mines*, and *minerals*; much was concealed in Coin, in the Coffer of *Misers*, bolting out the beams of the Sun from the sight thereof.

The third, *ex parte organi*, from the *Eye*, the instrument of sight. It is true, *Matth.* 6. 22. *If the Eye be single, the whole Body shall be full of light.* And we must allow our Saviour a *single Eye*, naturally quick and cleare (except weakened with weeping for our sins;) yet *finite* was the *sphere* of the activity thereof; nor so extensive, as with one view, to *visit* all the *Diocess* of the world.

The last, *ex parte temporis*, from the time; Saint *Luke* allowing no longer term *then a moment*, for all this performance. Now no considerable impression could be made on Christs affections, to *like* or *loath*, in so short a time. *As good never a whit, as never the better*; and in effect, it was *never shown*, which was *so soon removed.*

The first answer to these difficulties

culties cometh unto us recommended by the authority of Saint *Chrysostome*, affirming, that the Devil did *show*, that is, by his *gesture* and *pointing* demonstrate to Christ the *glory of the world* (which might easily be done in a moment) and afterwards Satan at his leasure did largely *comment* on his foresaid *manual Indication*, hightning and advancing worldly wealth, power, and pomp, to the greatest advantage, with that flattering *Rhetorick* and fallacious *Logick*, wherein that lying spirit doth excell. So that we have onely the *Rubrick*, and *Breviate* of Satans oration set downe in text, without the embellishments, and amplifications thereof, wherein he enlarged himself to our Saviour.

The second answer is of such, who conceive Satan chose out a select parcel of ground, probably in *Asia* and the Eastern parts (where Nature is most triumphant and orient in pleasure and treasure) within the compass of Christs sight,

and presented it as a *sample* unto him, whence he might ghess the glory of all the rest. And I see no cause to the contrary, but that Satan might make his election in *Palestine* it self; which Country, not in relation to its spiritual advantages, but meerly for the outward fruitfulness thereof (as appears in the text) is twice termed, *viz.* *Ezek.* 20. 6. and 15. *the* GLORY *of all* LANDS.

A third sort answer, that the glory of the world was not *really* shown, but onely seemingly, and in *appearance*, represented by Satan (the *master-Jugler* in all delusions) to the sight of our Saviour. So that all worldly wealth, being (in comparison of an eternal and stable good) but a *shadow*, this *Pageant* was but *the shadow of a shadow*, quickly vanishing away. Either because the brittle constitution thereof would abide no long continuance, or that Satan purposely withdrew it presently, to make Christ more eagerly to desire it, as meat is, tyrannically shewn to, and taken from hungry stomacks,

to

to increase their appetite after it.

I will not interpose my opinion, which answer to prefer; but conceive, if all three be compounded together, enough may be collected out of them, to give a modest and sober minde convenient satisfaction.

Shewed him all the Kingdomes of the world.

Observe, *Kingdoms are generally the Governments wherein most earthly glory and gallantry is visible and conspicuous.* Yet I believe there want not those who dare maintain, that though *Pomp* may be more in *Kingdoms*, *Pride* may be as much in *Commonwealths.*

Now seeing the whole Text is but a *Dumb-show*, wherein nothing is spoken, but onely all things presented to the sight of our Saviour, we learne,

The Eye is the principal Broker to make up the bargain betwixt sin and our soul. *Doct.*

I say, *principal*; the other *senses* being also active to the same ill end, but in an inferiour degree.

We will not stir a step out of the

first book of the Bible, to give four plaine and pitifull instances thereof.

Gen.3.6. *When the woman saw that the tree was good for food, and pleasant to the Eyes*, &c. Herein, in some sort, her *eye* was easter to her *mouth*; she presumed (before she tried) it would be delicious to the palate, it was so delightful to the look.

Secondly, *Gen.*6.2. *When the sons of God saw the daughters of men, that they were* (what? wise? vertuous? religious? oh no) *faire, they took them to their wives.* And we know what a graceless brood of *Giants*, was the issue of such *equivocal* marriages.

Thirdly, *Gen.* 13.10. When *Lot lifted up his eyes* (not in prayer to God, to direct him in a *choice* of such concernments, but) *to behold the plain of Jordan, that it was well watered everywhere*; which made him unadvisedly fix his habitation there, to his great disturbance, and, without Gods greater mercy, final destruction.

Fourthly,

Fourthly, *Gen.* 19. 26. When *Lot's* wife looked back to Sodom, and was ſeverely puniſhed, though *Abraham* did the ſame (in the very next verſe ſave one) without either *ſin* or *ſuffering*; partly becauſe no ſuch *prohibition* was layd upon him; partly becauſe *Abraham* had *better tempered eyes*, not to look (as too probably ſhe did) with luſting after the wealth therein.

Let us all pray with David, *Pſal.* 119. 37. *Turn away mine eyes from beholding vanity.* *Uſe.*

Which way ſhall we *turn away our faces from beholding vanity?* which, as it is ſo bad, we ſhould not look on it: ſo, it is ſo common, we cannot look beſide it. If we turn our eyes from the right hand to the left; if from before our face, to behinde our backs, we do but exchange one vanity for another; ſeeing *Solomon* ſaith, *Eccleſ.* 1. 1. *Vanity of Vanities, all is Vanity.* *Object.*

There is a fourfold *caſt of the eyes*, wherewith men behold worldly vanity: the firſt neceſſary and *law-ful,* *Anſw.*

ful, not to be avoided; the two next, *useful* and *laudable*, highly to be praised; the last, (but most commonly practised) *sinful* and *dangerous*, justly to be condemned.

The first, to behold vanity with a *transient eye*, as a passenger, who rides post through a Country, and sees men, buildings, meadows, fields, woods, but can give no account of them, as minding their own business all the while.

Ahimaaz being asked about *Absalom*'s death, 2 *Sam.* 18.29. purposely concealed his knowledg, in that his slight and general answer; *I saw a great tumult, but I knew not what it was.* But should a Saint of God be seriously examined upon *Interrogatories*, concerning such a *fond fashion* or *fantastick mode*, what he knoweth thereof, all the intelligence he would return is this; *He saw a great busling, and huddle, and hubbub amongst men in the world; but he took particular notice of nothing*, as beholding worldly vanities with a *transient* Eye.

The next, and that commedable, *behold-*

beholding worldly vanities, is with a *contemning* & *disdaining* look, slighting the poverty & emptiness thereof.

The third, still more to be praised (as speaking a greater degree of grace) is with a *pitying* and *bemoaning* eye, (not to *the things themselves*, but) to *souls of men* so delighting in, and doating on them, that *they*, for *whom* Christ shed his precious blood, should undervalue themselvs so unworthily, as to set their affections on so useless, yea dangerous objects.

But to behold worldly *vanities* with an *admiring* and almost *adoring* eye,, as the Disciples, *Luke* 21. 5. gazed on the *fabrick* and *furniture of the Temple*, is much to be condemned in all Christians.

Now whereas Satan shews our Saviour, all the *glory* of the world, but suppresseth all the *sorrows* thereof, and concealeth the *cares of the world*, mentioned *Matth.* 13.22. we observe,

The Devil discovereth what is pleasant, *hideth what is* painful, *in all his allurements to sin.* *Doct.*

He

He was suspicious, had he really represented the *world*, with all the vexations inevitably appendant thereunto, it would have disheartned our Saviour from the acceptance thereof.

Beleive it, they have not the soundest sleeps within them, who lie on the softest beds beneath them, and have the finest Curtains about them. Might one be but admitted to listen to the pillow of great persons (seemingly swimming in all outward felicity) he would be witness to strange sighs, and sobs, and moanes, and groans, musick little suspected to come from such mouthes; dayly and hourly fearing to be depress'd by their superiours, justled by their equals, undermined by their inferiours.

The Scholar who reading to his Master in haste mistook THORN for THRONE, committed an ingenious fault; and the wofull experience of some, will justifie that his *Error* was too true an *Anagram:* and therefore the craft of Satan concealed the *grievances*, shews onely the *glory* of the world.

Let

Let us look as well, on the *bitterness in the end*, as on the present pleasantness of sin; and eye *Jaels naile and hammer*, as well as her *butter in a Lordly dish.* *Use.*

Now if one mark these *opera preparatoria* of Satan in the text, and consider their tendency whereunto, one may observe a *darker completion, and more of hell*, likely to be in this, then in both the former temptations.

Satan will reserve his worst assaults for the last. *Doct.*

Of the three, this Bait was far most pernicious; If we consider,

1. The sin to which he tempted, was more damnable.

2. The meanes whereby he tempted, were most plausible.

The outward *Court* of *Solomons* Temple, was *Holy*, the middle *Holier*; but the third, or innermost, the *Holy* of *Holiest.*

But in the *hellish* method of Satans Temptations, the first to *Despair*, was *profane*; the second to *Presumption*, was *profaner*; the last to *Idolatry*, *profanest of all.*

Now

Now we will insist on three reasons, why Satan keepeth the worst alwaies for the last.

First, because he is of the nature of a serpent, *That old serpent called the devil*, Rev. 12.9. and that beast is sufficiently knowne to carry his worst poison in his hindmost parts.

Secondly, because he alwaies delighteth to be one of the *Antipodes* in opposition to Gods proceedings, who (being the Author of *concord*) makes ever the *sweetest musick* in the *close*, as the other the worst jarring therein. Christ, *Iohn* 2. 10. *kept the best wine* unto the last, Satan in this his Temptation, reserved to the last the *dregs* and *lees* of his sowrest and sharpest vinegar.

Thirdly, because *morsus ferarum morientium dirissimi*, the bites of dying beasts are the sharpest; and when Satan must depart (a death to him) and leave off to tempt us, he will badger-like, *make his teeth meet*, and take his leave with leaving a deep impression.

Beware the *last last* Temptation of

of Satan, on the day of our death. Then he will (as we say) *make a bolt or shaft of it*, put it to the push, either *lose himself*, or *gain thy soul.*

We read Iohn. 7. 37. *In the last day, that great day of the feast, Jesus stood and cryed*, &c. But how loud will the Devil that *Lion* roar, in the great and last day of thy life, when it is with him, *the last time of tempting!* either now conquer, *or let him hereafter for ever hold his peace.*

This is sad tidings (will the weak Christian say) to all in my condition. Alas, the Devil too oft prevaileth against me in my strength and health; I shall certainly then be foiled, when, being weakned with long sickness, I shall be assaulted with death, and the Devil, both at the same instant. *Object.*

Be not dejected, God will keep thee unto the end, and in the end, *and will not suffer thee at the last gaspe, for any paines of death, to fall from him.* Comfortable is the expression, *Psa.* 68. 20. *Unto God the Lord belong the ISSUES from death.* *Answ.*

Where-

Wherein obſerve, firſt, Death is not a total and final extinguiſhing of mens being, but there is an *emergency*, an *Iſſue* out of it.

Secondly, In the Plural, there be *Iſſues*, two *Exits* out of death: Mat. 25.4. *And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.*

Thirdly, Theſe *iſſues* are not in the power of *man* or *angel*, to order and diſpoſe of. Alas, were it in the power of ſome men to order them in this uncharitable age, ſo full of fractions and factions; thoſe of an oppoſite judgement unto themſelves, would hardly find a favourable Iſſue *from death.*

Laſtly, and moſt to our comfort, theſe Iſſues are only in the ſole diſpoſing of God himſelf, who of his mercy will make us conquerors over Satans temptations; by whoſe gracious aſſiſtance, *Pſa.*91.15. the *Lyon* and the *Dragon* (two names of the Devil in Scripture) ſhall at the minute of our death, be trampled under our feet. *Amen.*

CHRIST'S Third Temptation to IDOLATRY.

SERMON X.

MATTH. 4. 9.

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Or as it is more large, *Luke* 4. 6, 7.

And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.

THese words contain *a bargain*, and *sale* endeavoured, though not effected.

Wherein observe,

First, The *Seller*, Satan. For,

 though

though he boasts himselfe for a giver, *Will I give thee*; it was not *donum*, but *excambium*, wherein he desired to have *quid pro quo*, yea an over-valuable consideration. Thus Simoniacal Patrons boast, how frankly and freely they give their Livings, when indeed they sell them to unworthy Incumbents, either by retention of tithes, or receiving of money.

Secondly, *The things to be sold.* Lawyers charge their Deeds with words enough, seemingly to the same purpose, though certainly the *Learned* know a necessary difference in them: *Profits*, *Emoluments*, *Hereditaments*, *Obventions*, *Appendants*, *Appurtenances*, &c. The Devil comprieseth them in one word, *All*; but afterwards brancheth it into two parts, ἐξουσία, and δόξα, *power*, and *glory*.

Thirdly, The *sellers power* to make a good state: *Nihil dat quod non habet*; *Nothing can give to another, what it hath not it self*, formally, or vertually. Satan herein pretends conscience; he would not deceive our Saviour

viour by selling him a crack'd title, but shews his evidence, how he came possess'd of the same: *All these things are delivered unto me.*

Fourthly, *The condition:* Satan would not give Christ the world in *Frank-almonage*, but on the price of being worshipped: Yea his worship must be performed according to the best fashion, with all state, solemnity, and ceremony thereof, with *falling downe.* Observe the Devils subtilty, he will trust nothing, but to make sure work, would have all paid him, before he would part with any thing; No *worship* first, no worldly wealth for it.

Lastly, *One thing is wanting* (and that a material one) *to strike up the bargain*, viz. a *chapman*; and we have him half in the text, one desired and sought for; but not found out, and obtained. For Christ refused Satans termes, which marr'd his market, seeing no indented Deed can be perfected, without full consent of both parties.

How comes Satan now to *Quest.*

omit that *preface general*, used by him in both his former Temptations, *viz. If thou beest the Son of God.*

Answ. *Is there not a cause?* Satan out of designe suppressed it, as sensible that now it made as much against, as formerly for his advantage. For, should Christ seriously consider, that he was the Son of God, he would never ask a blessing at the hands of him, who was his Fathers professed Enemy.

Observe,

Doct. 1. *Christians consulting their divine extraction, would disdain to do many many base sins which now they commit.*

He that is born of God, committeth not sin, 1 Joh. 3. 9. that is, makes it not his work, especially whiles remembring his Princely pedigree.

Quest. Is it a truth, or falshood that Satan here affirmes, that the glory of the whole world was delivered unto him?

A no-

A notorious falshood, God only being the true proprietor thereof. *Answ.*

And because it is a *point of right*, we will prove it both by *record* and *practice*.

First, by *Record*, Psal. 24. 1. *The earth is the Lords, and the fulness thereof; the world, and they that dwell therein.* Now, let Satan produce the Patent, with witnesses attesting the same, when, where, and for what consideration, God passed away this power unto him. For fond is all flying to poetical fiction, which makes *Pluto*, the God of hell, the giver and governour of wealth.

2. By *Practice*. Had the Devil had the disposing of this world, never had just *Iob* got wealth, chaste *Ioseph* gained honour, holy *David* become a King, pious *Mordecai* been a favourite: The Devil would have blasted their preferment in the bud, and with his negative voice had hindred their election to honour, had he had the ruling of rule and riches in this world.

But the Devil may seem the un- *Object.*

doubted patron of all worldly advancement, because (though sometime some good men slip into preferment) his Chaplains chiefly are presented thereunto. Thus *Psal.* 17. and *Psa.* 73. *David* largely bemoaneth the prosperity of the wicked, that it almost made him to despair.

Answ. Consult the Psalm first cited, vers. 14. where *David* discribeth the outward happiness of wicked men; and speaking of them to *God*, he saith, *Whose bellies THOU fillest with THY hid treasure. THOU*; It is God that filleth them: *THY*; it is out of Gods wealth, that the wicked are fill'd; though under him, Satan is instrumentally active to confer riches upon them.

Object. But Christ himself seemes to consent to Satans soveraignty over the world, when stiling him thrice, namely, *Ioh.* 12. 31. and 14. 30. and 16. 11. *Prince of this world.*

Quest. The Devil is *Prince of this world*, not by Gods *creation*, and legal investing him therein, but partly by his

his owne *usurpation*, and partly by Gods *toleration*, permitting him (for some reasons known to us, and more conceal'd unto himself) to do those ill offices, which good Angels neither can, nor will perform. Now the Devil mis-interprets Gods *permission*, for a *commission*; Gods *connivence* at, for Gods *conveyance* of worldly rule unto him: but Gods silence herein is not consent, as the wicked mistake, *Psal.*50.21.

Besides, the Devil lyed abominably when he said, he could give ἐξουσίαν *power*, or properly, *authority*: for, *Rom.*13.1. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· for, *there is no authority but from God.* The devil, by Gods permission, might give him δυνάμιν, *power*, (such as a thief hath over an honest man when he robbeth him) but *authority* truely founded and bounded, Satan could not bestow upon him.

Wherefore, though in his first temptation to *Despair*, Satan affirm'd no falshood, yet in his second to *Presumption*, he suppreſt some necessary

truth, *in all thy ways*; and in this last to *Idolatry*, vented a most impudent and abominable lye, when boasting, *for that is delivered unto me; and to whomsoever I will, I give it.*

Doct 2. *It is a dangerous thing to accept worldly wealth as the devils donative.*

Now wealth is the devil's gift, when atchieved by unwarrantable ways; wrong, and robbery; fraud, and flattery; corruption, and bribery; extortion, and cruelty.

What said *Abraham* to the King of *Sodom?* Gen.14.23. *I will not take any thing that is thine, lest thou shouldst say, I have made Abraham rich.* But let it never be said, that the devil hath made us rich. Such wealth of his giving, will never prove prosperous at last.

We read, 2 *Kings* 12. 9. how *Jehoiada bored an hole into the lid of a chest*, into which the Free-offerings for the Temple were put. But God bores an hole, not in the *lid*, but *bottom* of those chests, wherein ill-

gotten

gotten goods are laid up. They put them, (*Hag.* 1. 6.) *into bags with holes*, thorow which insensibly their wealth leaketh out. *The deceitfulness of riches* (Matth. 13. 22.) is pronounced of all wealth in general: even *well-gotten* goods are *deceitful* in this; they promise that contentment which they cannot perform: but *ill-gotten* goods have a double *deceitfulness*; in their *getting* (like *bread of deceit*, Prov. 20. 14.) and in their *event*, they will prove *deceitful* to them that rely upon them.

The devil at last will be found a grand impostor in all his promises. *Doct.* 3.

Sometimes not performing them at all. One *Darius* a Persian Prince, infamous for never-performed promises, is syrnamed *Darius Doso*, or, *Darius I will give*. The evil spirit in my Text may be named *The devil Doso*; all in the future tense, nothing presently paid and perfected. Sometimes he performs

forms them, but in a sense clean contrary to the expectation of him with whom he contracted.

Henry Huntington. It is reported of King *Canutus*, that he promised to make of him the highest man in *England*, who should kill King *Edmund Iron-side*, his corrival: which, when one had performed, and expected his reward, he commanded him to be hung on the highest Tower in *London*.

Satan, who loves the *sin*, but hates the *sinner*, will finde some such trick, querk, or equivocation, thereby to frustrate and defeat those who depend on his promises; as he deceived *Eve*, *Gen.* 3. with the fallacie of *knowing good and evil.*

Use. Trust then rather the Lord of heaven, whose promises are,

First, *truely propounded.* Satan (as was afore said) deals falsly in his Propositions, shews onely the best, *the glory*; conceals the worst, *the grievances of the world.* God in his profers *truely states things*; tells us what to trust to, *Mark* 10. 30.

Shall

shall receive an hundred fold, houses, and children, and mothers, &c. *WITH PERSECUTIONS.* He acquaints us as well with the *trials* we must expect, as with the *triumph* we shall obtain.

Secondly, *ever performed*, *All Gods promises in Christ being Yea and Amen*, 2 Cor. 1. 20.

Thirdly, They are *over-performed*: 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.*

Fall down, and worship me.

The fig-tree would not forsake his sweetnese, olive-tree his fatness, vine his wine (whereby he cheareth the heart of God and man) when the bramble (fitter to make a *fire* then a *king* of) accepted of the Soveraignty of the trees of the wood, *Judg. 9.*

When the good Angel that appeared unto *Manoah*, Judg. 13. 16. would not accept of a burnt-offering: when the good angel, *Revel.* 19. 10.

19. 10. would not accept of Saint *Iohn*'s Worship: and when the good angel, *Revel.* 22. 9. refused the same; the Devil desires divine worship to be given unto him. *Asperiùs nihil est humili cum surgit in altum.* Set the devil on Gods throne, and whither will he mount?

Now, seeing Satan would have the *copie* of his, agree with the *original* of God's adoration, in all particulars, and expresly in the posture of prostration, *Fall down, and worship me*; we gather,

Doct. 4. *Outward bodily reverence is necessary in divine worship.*

Now the body of man can scarcely be contrived into a decent posture, which in Scripture hath not been hanselled by some good man or other, with Gods worship therein.

The humble Publicane prayed *standing*, Luke 18. 13. Sick *Hezekiah lying upon his bed*, 2 Kings 20. 2.

20. 2. Aged *Jacob*, *leaning on his staff*, Heb. 11. 21. Devout Saint *Paul*, *kneeling on his knees*, Ephes. 3. 14. Valiant *Iosbua*, *flat on his face*, Josh. 7. 6. Faithful *Elijah*, *with his face between his knees*, 1 King. 18. 42. when he prayed for raine. To shew how humbly importunate we ought to be, when we pray for so necessary a creature. The said *Elijah* elsewhere, namely, 1 *Kings* 19. 4. prayed *sitting under a juniper-tree*; but it was, when his minde was vexed with passion, and his body wearied with travel. Otherwise it is a posture fitter for *attention*, then *devotion*, as partaking so much of ease, and repose, inconsistent with the reverence required in Gods worship.

The result of all is this, being ignorant of mens particular infirmities, and occasions, we cannot constantly confine them to one posture in Gods worship. But let them use that, which expresseth most reverence, with their present convenience, and God will accept

accept it, though no posture but *falling down*, would please Satan's palate here in my text.

Quest. Such Parents as expect their Children should crave their blessing on their knees, Whether do they not assume to themselves too much Reverence, and therein intrench upon Divine Honour?

Answ. No: Such Genuflection being onely a Civil posture to express their Humility; and is performed to Princes and Parliaments, by their Petitioners: and therefore may be required by Parents, Monarchs over their own Children.

For my own part, should my sons knees (how old soever) be too *stubborn* to beg my *Blessing*, I believe mine arm would be too *stiff* to reach out *Maintenance* unto him.

CHRIST'S Third Temptation to IDOLATRY.

SERMON XI.

MATTH. 4. 10.

Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

IN the former verse, Satan had rapt out two notorious lyes. (As indeed tis hard to tell *one lye*, and but *ONE Lye.*) The first, *Assertory*, respecting the *time*

Time past, affirming that all the power and glory of the world, were in his absolute disposal, as delivered unto him. The second, *Promissory*, relating to the time to come, promising (when he meant nothing less) to invest and estate Christ, in the full and peaceable possession thereof.

Now, it is observable, that our Saviour in his answer to Satan, takes notice of neither *Lye*, so as to reprove and confute them. Not that his *Silence* herein was *Consent*, to *Satans falshood*; but partly, because, had He spoken truth therein, it signified nothing, as to the matter of *Christs* acceptance of his profer, which he heartily detested and defied: partly, because *Christ* made all convenient speed to come up *to the Point*, and to close with his Adversary about the main *issue* of the *matter*, *the utter unlawfulness of Idolatry on any terms.* To teach us, that the most compendious way to end any controversie, is, not to stand pidling and pelting away our *spiritual artillery*, against the

the *out-works*, and less-important limbes thereof, when we may safely and speedily batter down the *Citadel*, and ought to bend all our forces against it. Just as two *Muskets* make no *audible report*, when at the same time and place a *full Cannon* is *discharged*; so our Saviour was not at leasure to listen to the two *cracking lyes* Satan had uttered, being totally taken up and ingrossed with the loud roaring abminable *Blasphemy*, vented by him, to which alone he shapeth his answer in the Text: *Then saith Iesus*, &c.

Observe in the words,

1. Christs *Refusal* of,
2. His *Indignation* at,
3. His *Refutation* of Satans temptation.

From his *Refusal*, we collect,

All worldly wealth, is no effectual, Allurement to Sin, unto a Sanctified Soul. Doct.

What saith Saint *Paul*? Gal. 7. 14. *By Christ the world is crucified to me, and I unto the world.*

Now who is *crucified?* namely He, who after a long lingring torment, at last expires, and is stark *Dead.* Such, Saint *Paul* was, and such was *Christ*, in a more eminent and trascendent manner. His affections were *crucified*, before his Person was *crucified* in some sense; *crucified* from his *Cradle*, yea *crucified* before he was born, as *deaded* to all carnal delights; the cause why Satans profer made no impression upon him. For, tender the softest *Persian* Silks to a dead mans touch, and it nothing affects his fingers; reach the the sweetest *Indian* Spices to his nostrils, they work not on his smell; present the pleasantest *wine of Helbon*, (*Ezek.*27.28.) to his taste, it moveth him to no delight; as here our mortified Saviour was unconcerned with all worldly vanities.

Get thee hence Satan.

Object. But S. *Luke* saith, Chap.4.8. *Get thee behinde me Satan*; whereas it is a dangerous posture for one to have so

ſo fierce a Foe behinde his Back. Let me alwaies have my enemy *in mine eye*, that I may mark and obſerve his motions. Eſpecially Satan being of a *Serpentine* nature, which, *Gen.* 3.15. *bruiſeth* the *Heel*, it is ſuſpicious to ſuffer him to come in the rere, *behinde us*, for fear he practiſeth ſome treachery againſt us.

Luke's get thee behinde me Satan, muſt be expounded by *Matthew's Get thee hence Satan*, both being in ſenſe and ſubſtance the ſame: That is, *Avant, away, get thee out of my ſight*, as a dereſtable and odious object. Beſides, there is no danger of the Devils being behind the backs of our *Bodies*, when at the ſelf-ſame time, the Eye of our ſouls may with all caution be faſtned upon him. *Solut.*

But becauſe we have mentioned *Satan being behinde us*, I will deſcribe a Chriſtian, in what poſture his ſoul ought to ſtand in all relations. He muſt have *God before him*, always eying and obſerving his will and his word: *Satan behinde him*, deteſting and defying his temptations: the

World beneath him, neglecting and contemning the wealth thereof: *Grace within him*, entertaining and treasuring it up in his heart: and *Glory above him*, ascending and aspiring thereunto in his affections and endeavours.

Now whereas our Saviour seems in some sort *out of Patience*, and filled with holy Indignation at Satan, Observe,

Doct. *The most Lambs in their owne cause, are the Most Lions in Gods Quarrel.*

We find the Character of Christs mildness, *Matth.* 12. 9. *Hee shall not strive, nor cry.* Yet we hear him *very loud* in my Text, when *striving* with Satan. And just cause he had, when his Fathers honour was so deeply concerned.

Here let us recount how often we finde Christ angry in Scripture.

This was the first time in my Text; and Satan had the *good Hansel*, or *first-fruits* of Christs anger, bestowed deservedly upon him. And as Satan had the *top*, and beginning of Christs anger, so shall he have

have the last, and the close thereof, yea be forced to suck out the very *lees* and *dregs*, of his *Indignation*.

Secondly, Christ was angry, *John* 2. 15. when with a scourge of cords he drave the Buyers and Sellers out of the Temple; but then it was in his Fathers quarrel, whose *house of Prayer* they had turned into a Den of Theeves.

Thirdly, *Mark* 3. 5. *when he had looked round about on the people with anger*, (but for what? for any personal Injury they offered him? O no, but) *for the hardness of their hearts*.

Lastly, When offended with *Peter*, *Matth.* 16. 23. he said unto him, *Get thee behind me Satan*, giving *Peter* worse language for dissuading, then ever he did *Judas*, for contriving his passion, whom indeed he once called *Devil*, but never bid him, *Get thee behinde me*.

I will not be over-positive and confident; but perchance Christ may be found once *again angry* in Scripture: but this I dare presume to affirm, It is not then in his be-

half, but (like meek *Moses*, *Numb.* 16. 15. *very worth* in the case of *Korah*) when his Fathers honour or our good was interested therein.

It is written.

What, more Scripture still? Enough, and too much (will some *carnal Palate* say) of the *Manna* of Gods word: now a little of the *flesh pots*, of Mans *Traditions* and *Inventions*, were it but for novelty and variety sake. O no: Christ still keeps himself to his Scripture. No wise Souldier will change a tryed sword, of whose metal and temper he hath had experience, yea which hath proved successful and victorious unto him, for a new blade out of the forge; and our Saviour would not quit the sword of the word, wherewith he had twice foiled Satan, for any new weapon; but the third time maketh use thereof.

Doct. *Scripture, is good to begin with, and good to continue with, and good to conclude with.*

Some

Some meates are ſaid to be *Gold in the morning*, *Silver at noon*, but *Lead at night*. But Gods Word is Gold in the Morning, Gold at Noon, Gold at Night; yea, the more pretious, the more it is uſed.

Yea it is remarkable, Chriſt took all the three places wherewith he repelled Satan, out of one book of *Deuteronomy*, and two of them out of one (the ſixth) chapter thereof. Now if the opening of *one Box* afforded Chriſt three *Antidotes* againſt Satans poyſon, how many Cordials may the whole Scripture yeeld us, eſpecially ſince the happy addition of the New Teſtament thereto!

But as the Devil had formerly cited the text *defectively* (leaving out *in all thy ways*) ſo our Saviour quotes the ſame *redundantly*, inſerting the word *Onely*, (whereon all the hinge of the controverſie did depend) which if the Original be conſulted with, *Deut.* 6.13. appears not at all in the Text; contrary to the *heavy curſe*, denounced *Rev.* 22.18. on ſuch as adde *any thing* to Gods Word. *Object.*

Answ. Though *Onely* be not *expressed*, it is *implyed* in the *Text*, and may be *supplied* from the *context*: For it followed in the next verse, *Deut.* 6.14. *Ye shall not go after other gods.* Is not this the same in effect, *You shall serve God onely?* So when it is sad, *Exod.* 20.3. *shalt have no other Gods but me*; it amounteth to this, that we shall serve God *onely*.

Doct. *Explaining of the text, by the context, is no adding to the text.*

If we Ministers, (especially in the heat and height of our preaching) cite not Scripture *Syllabically* or *verbatim*, but faithfully render the *life* and *sense* thereof (some perchance out of the preceding, some from the following verses) we cannot justly be taxed for fallacious alleadging thereof.

Use. This will arm us against the unjust cavil of *Bellarmine*, traducing all Protestants, and *Luther* by name, for adding to Scripture, in maintaining that *faith* ALONE justifieth.

We find this *Alone*, though not *for-*

formally, yet equivalently in Gods word.

Here we will not, with some Protestant Divines, lay too much stress on that place, *Luke* 8. 20. when Christ said to *Jairus*, *Beleive ONLY, and shee shall be made whole*; because it relateth not properly and directly to the justifying of *Jairus* his soul, but onely to have that miraculous reviving bestowed on his Daughter. But we find Faith *ALONE* justifiing, *tantamountingly* in Scripture, when we read, *Eph.* 2. 8. *By grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast.* Here, (as in many other places) the total excluding of *Works*, fixeth justification *in Faith Alone*; and Saint *Hillary*, on the 8 of *Matthew* (so false is *Bellarmines* slander, that *Luther* first made the expression) hath the proposition *in terminis*, *Fides sola justificat.*

God is not onely to be worshiped eminently *above all*, *but also* exclusively, *none besides himself.* *Doct.*

Two

Two things are impatient of a Corrival: *The Throne*, and *the Marriage-bed*. God in Scripture shadoweth himself unto us, under both these *Relations*. Psal. 89. 18. *The holy One of Israel is our King*. Jer. 3. 14. *Turn, O backsliding children, saith the Lord: for I am married unto you*. Dream not therefore of conjoyning any other in Worship with him.

Here some of *Solomon*'s fools, though carnally wise, might conceive, (had they been in Christ's place) that they had an advantage to enrich and advance themselves, cozen and delude Satan, and withal, please and preserve God their friend, save and secure their own conscience.

Namely, thus.

With their *bodies*, they would *fall down*, and worship Satan; and so, by the plentiful performance of the condition, gain worldly wealth and glory to themselves. Mean time, they would reserve their *hearts*, (which Satan, not knowing the secrets thereof, could not discover)

to

to God alone; yea, send up an *ejaculation* to Him, in the midst of their *corporal prostration* to Satan.

But God is *a jealous God*, and will not thus be abused. Should a wife, being found in the wanton embraces of another, pretend for her self, that still her heart was loyal to her husband, He should be as very a fool to believe it, as she an impudent harlot to affirm it.

Assure your selves, the wise God of heaven will not be abused by such vain palliations: nay, *him onely shalt thou serve*:

To confute such, who introduce a *Mongrel-medly-Religion*; as the *Colonies* substituted in the room of the ten tribes carried away into captivity, 2 *King*. 17. And a seeming-contradiction (but easily reconciled) is remarkable in three verses. *Use.*

Vers. 32. *They feared the Lord.*
Vers. 33. *They feared the Lord, and served their own gods.*
Vers. 34. *They fear not the Lord.*

All is easily reconciled. They *feared*

feared the Lord SEEMINGLY: but because they *feared him JOYNTLY* with their Idols, they *feared him* not *TRUELY*, nor *ACCEPTABLY.*

Such are they who serve God and *Venus*, their Wantonness; God, and *Bacchus*, their Drunkenness; God, and *Ceres*, their Gluttony; God, and *Mars*, their furious Revenge; God, and *Mercury*, their Fraudulent and Deceitful dealing.

Secondly, It confutes the practice of *Saint-worship* amongst the Papists, so derogatory to the glory of God.

Nor let them hope to evade, by coining the Distinction, (which with *a broken cistern*, Jer. 2.13. *will not hold water*) that God is onely to be *worshipped* with the worship of λατρεία, but Saints may be worshipped with the worship of δουλία.

As if where God saith, *Thou shalt not steal*, man should plead, Indeed I may not take away my neighbours goods *by way of stealing*,

ing; but I may take them away *by way of lurching*, or *filching*.

But God, though he be *in fact* mocked, is not *in fine* mocked; (though men multiply *distinctions* till their Fancies be weary, calling the same sin by different names) but will avenge himself on such as abuse him by their vain Inventions.

Again, δουλία, to unbyassed judgements, doth in the natural notion of the word, import more lowe, submiss, and servile adoration, then λατρεία it self; and in Scripture is given to God himself.

Thus S. *James*, Chap. 1. 1. stileth himself δοῦλος, *The servant of Iesus Christ*. And although Saint *Paul*, (to note that by the way) *Gal.* 1. 19. entitles him, for the more outward honour, *Iames the brother of the Lord*; yet the humble Apostle (being to speak of himself) waves all carnal relation to Christ, and onely calleth himself δοῦλος, *The servant of Iesus*, as a title of highest spiritual honour, and which speaketh his lowest

lowest service unto our Saviour; δουλία, in the criticism thereof, being appropriate to our God alone.

Lastly, though the *Learned* Papists may plead for themselves, that they serve the *Saint* in the *Image*, and *God* in the *Saint*; yet it is to be feared, that the *Ordinary* people terminate their Worship in the *very Image* it self.

CHRIST'S Third Temptation to IDOLATRY.

SERMON XII.

MATTH. 4. 11.

Then the devil leaveth him, and behold, angels came and ministred unto him.

WE may observe in the words,

- *Purgatory*,
- *Hell*,
- *Earth*, and
- *Heaven*.

1. *Purgatory*: But not in the modern sense of the Papists, for a

Pur-

Purgatory to come; but one *past* already, in the word *Then*; that is, *after* Christ had been sifted, and fanned, and tried, and purged; coming off with his own honour, and his enemies confusion.

2. *Hell*, the *devil*.

3. *Earth*; so may I safely term the *humanity* of our Saviour.

4. *Heaven*, the *Angels*, those celestial spirits, which, upon Satans departure, *ministred unto him*.

Quest. How came Satan now to leave our Saviour, rather then before? As if his last answer was more effectual then his former. Twice before, he had refused the profer, and refuted the reasons of the devil; and now he did no more.

Answ. First, negatively. It is not to be attributed to any latent operation, or mystical efficacie of the *number of Three*, as if the *third* resistance drave the devil away (thrice *crossing*, thrice *sprinkling* of water, &c. folly, with Papists, to fix any force either in the *thing*, or the *triplication* thereof) or as if Satan would tempt us onely

onely *three* times, who will do it more then *thirty* times *three*. But Satan left him,

First, Because he (who long had look'd for that which he was loath to finde, *viz. whether Christ was the Son of God*) was now, to his great sorrow, sufficiently satisfied in the *affirmative*, that he was so; and therefore desisted from farther inquiry therein.

It is observable, how much Satans knowledge was (I will not say bettered, but) increased in one Chapter (*Mark* 1) within the compass of eleven verses. For, verse 13. he *tempted* Christ, namely, to try *whether he was the Son of God*; and verse 24. *he confesseth him: I know thee* (with deare-bought knowledge, to his owne confusion) *who thou art, the holy One of God.*

Secondly, Satan could not *go higher*, and therefore he would not *go lower* in his *Temptations*. *Ecquid aliquid altius?* Was there any act worse then *Idolatry*; or greater temptation thereunto, then the

wealth and glory of the whole *world?* It stood not with the state of Satans malice, to present our Saviour after this, with some *petty* allurement to a puny sin, and therefore he thought fittest for the present to desist.

Thirdly, Satan *went away*, to save his credit, being on the matter *driven away*. Christ spake, *Get thee hence*, as a Commander *with authority*; and his words were (for the time) a *Mittimus* to dispach the Devil out of that place; who, beholding Christ his holy anger, now raised up to an height, presently with shame *sneaked* and *slunk* away.

The Devil leaveth him.

Doct. *Holy Indignation is an excellent exorcism to drive Satan away.*

The surest way to fright the fiercest Lion, (that of the *crowing of a Cock*, being denied by many, doubted of by most) is by shaking of a *fire-brand* before his face. Satan, that Lion, feares the flame of holy

holy and heavenly anger (such as here *sparkled* out in our Saviour) so that the *climat* grew too *hot* for him; he could dwel no longer therein. But we must be sure, that *ours* be *holy Indignaion*, otherwise the *strange fire*, of common and carnal anger, doth *allure*, not *affright* the Devil; yea the light thereof giveth him aim the more steddily to direct his temptations at our souls. Yea when his *fiery darts* meet with our *fiery passions*, oh how *unquenchable* (without Gods mercy) is the *combustion*!

Now Saint *Matthew* saith absolutely, *The devil leaveth him*; but Saint *Luke* giveth us the *Limitation* thereof; *he departeth from him*, for *a* SEASON. And seeing *departing*, and *coming* are *relative termes*; we finde Satan afterwards re-assaulting our Saviour, *Iohn* 14.30. *The Prince of this world cometh, and hath nothing in me.*

Whence Learn,

Satan though he leaveth us, will never leave us, till life leaveth us. Doct.

Of the three grand enemies of our soul, *One* beginneth long before the *other two*; but all end and expire with us, at the same instant. The *flesh* starteth first, not onely from our *birth*, but *being* and *conception*: *Psal.* 51. 5. *Behold, I was born in inquity, and in sin hath my Mother conceived me.*

The *World* and the *Devil* come after, namely when a child (sooner or later according to his capacity) is able, with the consent of his reason and will, to commit an actual sin. But all three determine in and at the same moment, namely just at the time of our death: till then, be sure Satan will not leave thee.

Yet let none be disheartned at Satans *never leaving to tempt them*, but, in a comfortable opposition thereunto, let them consider that Gods protection will never finally *leave* to preserve them. Indeed, for some time (especially to the apprehension of a wounded conscience) he deserteth his servants, who complain

plain with Christ, *My God, my God, why hast thou forsaken me?* Yet we have the certain promise of constant assistance; which he will infallibly perform: *Heb.*13.5. *I will never LEAVE thee, nor forsake thee.*

Here under favour, I conceive that though our Saviour was afterwards often tempted with the Devil, yet the notion and nature of his *future*, much differed from his *former* temptations. His former were chiefly for Satans *information*, and the other were onely for Christs *vexation*; the former partly to *try*, the later solely to *trouble* our Saviour; the Devil then knowing full well, that he was the Son of God.

And Angels.

Solitary Men (such as Christ in the wilderness) *have alwaies the company of Angels or Devils.* *Doct.*

Three things are herein observable.

First, Mans soul (chiefly when alone) admits of no *vacuitie*: *Anima Plena*. The *avoïdance* of *one*, is alwaies the *Induction* of *another incumbent*.

Secondly, it is impossible that good and bad Angels should be reconciled at the same time, in the same subject. 2 *Cor.*6.14. *For what agreement is there betwixt light and darkness?* Those *Stars* of *sweet* light, and the *Star Wormwood*, *Revel.*8.11. are of so opposite *Horizons*, the *elevation* of the one, necessitates the *depression* of the other.

Thirdly, the *intrant* of the Angels is in the very instant after the *Exit* of Satan; and so reciprocally, when Satans *sets*, then Angels *arise*. Thus in *Saul*, 1 *Sam.* 16. 14. *The Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him.* And as, *Gen.* 27. 30. *Jacob was scarce gone out from the presence of Isaac his Father, when Esau his brother came in*: so, *plain*, and *pious*, and *profitable* thoughts are no sooner departed our solitary souls,

souls, but presently *rough*, *hairy*, *cruel*, *wild*, and *wicked cogitations* succeed in their room.

Seeing melancholy persons will have some (and it is to be feared bad) company, let them avoid *loneness*, and associate themselves with such as are godly and religious. *Use.*

Ministred unto him.

Angels on all occasions were very officious in their attendance on Christ. *Doct.*

First, at his *conception*, *Luke* 1.26. An Angel, *Gabriel* by name, first brought the blessed tidings thereof.

Secondly, After his *birth* Angels, *Luke* 2.10. both celebrated the same with their singing, and imparted to shepherds the first intelligence thereof.

Thirdly, In his *Infancie*, *Mat.* 2.19. An Angel gave notice to *Joseph* of *Herods* death, and that now Christ might safely return into his own Country.

Fourthly, In his *Temptation*, here in my text.

Fifthly, At his *Passion*, when his Agony began in the Garden, *Luke* 22. 43. *There appeared an Angel unto him from Heaven, strengthning him.*

Some will say, Seeing it is the general opinion of *Divines* that the blessed *elect Angels* are established and *strengthned* in Christ, how cometh one of them to *strengthen* Christ at this time? But let such know, it was the *humane nature* of Christ, (which is less and lower then the *Angelical*) which here received *strengthning* from him. Besides, the Angel being then in a *calm*, and Christ in the *Tempest* of an Agony, no wonder if a meaner might minister comfort and support to one otherwise and at other times far his superiour.

Sixthly, At his *Resurrection*, *Mat.* 28. 2. when an Angel (which rolled away the stone from the Grave) attested the same.

Lastly, after his *Ascention*, *Act.* 1.

10. when two Angels declared the manner of his returne unto Judgement.

Nor is this *Angelical attendance* confined to Christ alone, but extended also to all Christians in some degree, as * formerly we have largely declared, and here intend no repetition thereof; where also we have proved, that in compensation of their *service* (though other *civilities* be due to *Angels*) no *worship* may lawfully be tendered unto them.

* Page 99.

Quest. What then is the reason of the inequality of Angels demeanour in Scripture, that though sometimes they refuse adoration, as *Judges* 13. 16. *Rev.* 19. 10, 22, 9. otherwhiles they accept thereof, as may appear by *Abraham's* so solemn praying unto an Angel, *Gen.* 18. 23. for the sparing of *Sodom?*

Answ. We may observe that those three Angels mentioned in that Chapter, appeared in three distinct capacities or representations.

First,

First, They are all three called MEN, *Gen.* 18.2. *Three MEN stood by him*; because they took on them the shape and Bodies of men.

Secondly, two of them are termed ANGELS, *Gen.* 19. & all *three* promiscuously, *Heb.* 13.2. so called) because of their beauty and lustre, power and strength, surpassing *Humanity* wherein they did appear.

Thirdly, one of them *Abraham* stileth my *Lord*, JEHOVAH (who alone, staied behind, whilst the other two, as his servants, were sent to *Sodom*) and termeth him, *Gen.* 18. 25. *The Iudge of all the earth*. To him onely (as not a *meer Angel of God*, but the very *Angel-God*) is *Abrahams* adoration tendered, and therefore it maketh nothing for the Popish worship of *common* and *created* Angels.

Conclusion.

BEeing now for some time to take my leave of this Auditory, and

and having the seasonable mention of the *Ministration of Angels* in my Text; I know how, if one of the *Romish persuasion* were in my place, he would particularly consigne you to the *tutellage* of such *Guardian angels* which he conceiveth most proper for your several professions. For instance; Are there any martial men that hear me to day? such he would *bequeath* at this his *departure*, to the *Military angel*, Exod. 33. 2. *And I will send my Angel before thee*, &c. namely, the same who drave out the seven Nations of *Canaan*, before the face of the *Israelites*. Are there any here, which trade in Merchandize on the Seas? such would he commend to the protection of the *Angel of the waters*, *Rev.* 16. 5. to preserve them and their estates. Are there any here, who stand on their *preferment*, as we terme it, I mean single persons who in due time intend marriage? such he would commit to the guard of the *Matrimonial Angel*, Gen. 24. 7. *He shall send his Angel before thee*, the same which pro-

provided a gratious wife for *Isaac*.

But to avoid all *exception*, shun all shadow of *Superstition*, and to be best assured of *protection*, I commend all qualities and conditions of People, to the Tuition of the *God of these Angels*; Taking my farwell of this Auditory with the words of Saint *Paul* to the *Ephesians*, *Act.* 20. 32. *And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified.* Amen.

FINIS.

Such as intend to enter into the Minist
must expect temptations — p.
After more than ordinary elevation of
soule in grace, must expect a sudden
tation —
Such as doe not rashly run themselves into
tation, but are led into it by divine prov
may with x confidently expect a comfort
issue out of it — p.
Christians ought to set aside some days
for fasting — p.
Men cannot conclude the constant tenor
continuance of their soules, from some
traordinary acts, by them performed
The son of god by his mandate can mak
transubstantiate stones into bread — p.
Christ & his Apostles wrought their m
cles with a publick spirit for gods glory — p.
Gods word is the best weapon for our spi
warfare — p.
Gods faithfull servants, in the time of
mind can make a feast onto themselves on
the promises in scripture — p.
It is a notorious sin, for a man, whilst him
to destroy himselfe — p.
Angels are very handy to procure gods
vants from danger — p.
It is not enough to hear scripture alledged,
point of faith or fact: but with the Bere
we must examine whether the things be so. p.
We must not leave off using of scripture, be
of others abusing it — p.
X all Xtians ought to order their actions
the direction of the Law — p.
General precepts, promises threatenings
scripture, must be particularized to every man: p.
Though scripture cannot be brought against
ture to cross it, it may & must be brought
scripture

The Just man's FUNERAL.

Lately delivered in a

SERMON

At

CHELSEY,

before several Persons of Honour and Worship.

By

THO. FULLER.

LONDON,
Printed by *J. C.* for *J. W.* and *G. E.* and are to be sold at the golden Ball in Aldersgate-street. 1652.

THE Just Mans FUNERAL.

ECCLES. 7. vers. 15.

All things have I seen in the daies of my vanity; there is a just man that perisheth in his righteousness; and there is a wicked man that prolongeth his life in his wickedness.

THe World is a volumne of Gods works, which all good people ought studiously to peruse. Three sorts of men are too blame herein. First, such as ob- 1.

serve nothing at all; seeing, but neither marking nor minding the dayly accidents that happen; with *Gallio the secure deputy of *Achaia*, *They care for none of these things*. Secondly, Such as observe nothing observable. These may be said to *weed the world*; If any passage happeneth which deserveth to be forgotten, their *jet memories* (onely attracting straws and chaff unto them) registereth and retaineth them: fond fashions and foolish speeches is all that they charge on their account, and onely empty cyphers swell the note-books of their discoveries. Lastly, Such who make good observations, but no applications. With *Mary* they do not *ponder things in their heart*, but onely brew them in their heads, and presently breath them out of their mouth, having onely a rational understanding thereof, (which renders them acceptable in company for their discourse) but never suffering them to sink into their souls, or make any effectuall impression on their lives.

* Jer. 40. 16.

But

But *Solomons* obſervations were every way compleat; he mark'd what happened: and well he might, who advantaged with matchleſs wealth, might make matchleſs diſcoveries, and could afford to dig out *important Truths* with mattocks of gold and ſilver; what he mark'd was remarkable, and what was remarkable, he not onely applied to the good of his private perſon, but endeavoured it might be propagated to all poſterity in the words of my text, *All things have I ſeen in the daies of my vanity; there is a juſt man that periſheth in his righteouſneſs; and there is a wicked man that prolongeth his life in his wickedneſs.* 2.

In the handling of *Solomons* obſervation herein, we will inſiſt upon theſe four parts, to ſhew, 3.

1. That it is ſo.
2. Why it is ſo.
3. What abuſes wicked men do make becauſe it is ſo.
4. What uſes good men ſhould make becauſe it is ſo.

Firſt, that it is ſo; believe *Solomons*

mons eyes, who professed that he *saw it*. But here it will be demanded, How came he to behold a *righteous man?* with what rare and new *eye-salve* had he anointed his eyes, to see that which his father *David* (having a more holy, though not so large a heart) could never discern? * *Enter not into judgement with thy servant O Lord: for no flesh is righteous in thy sight.*

* Psal. 143.2.

4. It is answered, Though such an one whose righteousness is Gods-justice-proof, never was, is, nor shall be in this life (Christ alone excepted, being God and man) yet in a Gospel, or qualified sense, he is accounted righteous, who *juxta propositum justè vivendi*, is so *intentionally*, desiring and endeavouring after righteousness with all the might of his soul. Secondly, who is so *comparatively*, in reference to wicked men, appearing righteous in regard of those, who have no goodness at all in their hearts. Thirdly, righteous *imputatively*, having the righteousness of God in Christ imputed

puted unto him. Lastly, righteous *inhesively*, having many heavenly graces, and holy endowments, sincere, though not perfect, or evangelically perfect *pro hoc statu*, bestowed upon, and remaining within him. Such a *righteous man* as this, *Solomon* saw *perishing in his righteousness.*

But in the second place, it will be iuquired, How could *Solomon* patiently behold *a righteous man perish in his righteonsness*, and not reseue him out of the paws of oppression? Could he see it, and could he suffer it, and be onely an idle spectator at so sad a tragedy? Did his hand sway the Scepter, and was his head invested with the Crown, contentedly to look on so sorrowfull a sight? Could he onely as in the * *case of the harlots*, call for a sword to kill a child, and not call for it here to defend a *righteous man*? *He that is not with us* (saith our Saviour) *is against us.* If it hold in private persons, much more in publike Officers. They persecute, who do not protect; destroy, who do not defend; slay,

* 1 King. 3.

who do not save *the righteous man*, who have power and place to do it.

6. It is answered in the first place; *Solomons* observations were not all confined to his owne countrey and kingdom; though staying at home in his person, his minde travelled into forraigne parts, and in the neighbouring countreys of *Egypt*, *Edom*, *Syria*, *Assyria*, &c. might behold the *perishing of the righteous* and long flourishing of the wicked, Secondly, his expression, *I have seen*, relates not onely to his ocular, but experimental discoveries; What *Solomon* got by the help of History, Study, and perusall of Chronicles. He that was skil'd in natural Philosophy from the Cedar to the Shrub, was (no doubt) well versed in all civil occurrences from the Prince to the Peasant, from *Adam* to the present age wherein he lived, so much as by any extant records could be collected. To set humane writers aside, the Scripture alone afforded him plentiful presidents herein.

herein. Open the Bible, and we ſhall finde (almoſt in the firſt leaf) *juſt* Abel *periſhing in his righteouſneſs*, and *wicked* Gain *prolonging his life in his iniquity*. To omit other inſtances, *Solomon*, by relation from his father, might ſadly remember, how *Abimelech* the High prieſt *periſhed in his righteouſneſs*, with all the Prieſts, inhabitants of the city of *Nob*, whileſt *Saul* who condemned, and *Doeg* who executed them, flouriſhed long in their iniquity. So much for the proof *that it is ſo:* Come we now to the reaſons *why it is ſo*. Theſe reaſons are of a double nature, ſome fetcht from nature, others from religion. For the preſent we inſiſt onely on the former, reſerving the reſt till we ſhall encounter the *Atheiſts* in the ſequele of our diſcourſe.

Firſt, Becauſe good men, of all others, are moſt envied & maligned, having the fierceſt adverſaries to oppoſe them. With the moſt in the world, it is quarrel enough to hate a good man, becauſe he is a good man

7.

man. Saint *Paul* saith of himself, * *I press towards the mark.* And the same is the endeavour of every good man. Now as in a race the formost man who is neareſt the mark, is envied of all those which come after him, who commonly use all foul play towards him, (justling him on the side, seeking to trip up his heels; yea, sometimes thrusting him forward on the back, that so he might fall headlong by his owne weight and their violence) so often cometh it to pass betwixt rivals in the race of honour and virtue. Ill-minded men perceiving themselves quite out-stript by some eminent person who hath got the speed of them, and despairing fairly to overtake Him, resolve foully to overturne Him, by all means possible contriving his destruction.

* Phil. 3. 14.

8. Hence comes those many millions of divices and stratagems contrived for his ruine, endeavouring either to

Divert

Divert him from } his righteouſ-
or } neſs.
Deſtroy him in }

If the firſt takes no effect, and if his conſtancy appears ſuch as *without regret* he will perſiſt in piety, leaving them no hope to *byaſs* him to baſe ends, then diſpairing to *bow him from*, they contrive to *break him in his righteouſneſs*. Thus whileſt he hath many enemies which conſpire his deſtruction, ſeeking with power to ſuppreſs, or policy to ſupplant him; The wicked man on the other ſide, hath the generality of men (the moſt being bad as himſelf) to befriend him; a main cauſe of his prolonging himſelf ſucceſsful in his wickedneſs.

Secondly, *Righteous men periſh in their righteouſneſs*, becauſe not ſo wary, and watchful to defend themſelves in danger, being deaf to all jealouſies and ſuſpitions, over-confident of other men, meaſuring all others by the integrity of their owne intentions. This makes them lie at an open guard, not fencing and 9.

fortifying

fortifying themselves against any sudden surprisal, but presuming, that deserving no hurt, none shall be done unto them. Thus *Gedaliah*, governour of the remnant of the *Iews* after the captivity, twice received he express intelligence of a conspiracy to kill him, yet was so far from giving credit, that he gave a sharp reproof to the first discoverer thereof. Yea, when *Johanan* the son of *Kareah*, tendered his service to kill *Ishmael*, (sent, as he said, from *Baalis* king of *Ammon* to slay *Gedaliah*) *Gedaliah* rejoyned, * *Thou shalt not do this thing, for thou speakest falsly of Ishmael.* His noble nature gave no entertainment to the report, till he found it too late to prevent it. Whilest wicked men, partly out of policy, more out of guiltiness, sleep like *Hercules* with their club in their hand, stand alwaies on their guard, are jealous of their very shadows and appearances of danger, a great cause of their safety and success, prolonging themselves in their wickedness.

* Act. 18. 16.

Thirdly,

Thirdly, *They perish* because of a lazie principle which hath possessed the heads & hearts even of the best men, (who are unexcusable herein) namely, that God in due time will defend their innocence, which makes them more negligent and remiss in defending themselves; as the Prophet makes mention of * *a stone cut out without hands*, they conceive their cause will without mans help hew its own way through the rocks of all resistance; as if their cause would stand Centinel for them, though they slept themselves; as if their cause would (fix their Muskets) though they did it not themselves. Thus the *Christians* in their battels against the *Turks*, having *won the day* by their valour, have *lost the night* by their negligence, which principally proceeded from their confidence, that God interested as a Second in every just cause, was in that quarrel concerned as a Principle, and it could not stand in his justice to suffer it to miscarry. 10.

* Dan. 2. 34.

Whereas on the other side wicked 11.

ed men use double diligence in promoting their designes. If their lame cause lack leggs of its owne, they will give it wings from their carefull solliciting thereof, and will soulder up their crackt title with their owne industry. They watch for all tides, and wait for all times, and work by all waies, and sail by all winds; each golden opportunity they cunningly court, and greedily catch, and carefully keep, and thriftily use: in a word, *they are wiser in their generations then the children of light.*

12. This may be perceived by the parallel betwixt the wife and the harlot: many wives (though herein they cannot be defended) knowing their husbands obliged in conscience to love them by vertue of their solemn promise made before God and the congregation at their marriage, are therefore the less careful to study compliance to their husbands desires; they know their husbands, if wronging them, wrong themselves therein; and presuming them-

themſelves to deſerve love as due unto them for their honeſty and loyalty of affections, are the leſs ſollicitous to gain that which they count their owne already. Whilſt the harlot conſcions to her ſelf of her uſurpation, that ſhe hath no lawful right to the imbraces of her paramour, tunes her ſelf to the criticalneſs of all complacency to humour him in all his deſires. And thus alwaies thoſe men whoſe cauſe have the weakeſt foundation in piety, getteth the ſtrongeſt buttreſs in policy to ſupport it.

Laſtly, the *righteous man*, by the principles of his profeſſion, is tyed up, and confined onely to the uſe of ſuch means for his preſervation, as are conſonant to Gods will, conformable to his word; preferring rather to die many times, then to ſave himſelf once by unwarrantable waies. Propound unto him a project for his ſafety, and as *Solomon* promiſed favour to *Adonijah*, ſo long as he * *ſhewed himſelf worthy*, otherwiſe *if wickedneſs were found in him*, 13.

* 1 King. 52.

him, he should surely die; So our *righteous man* onely acceprs and embraceth such plots to secure himself thereby, as acquit themselves honest and honourable: such as appear otherwise, he presently dispatches with detestation, destroying the very motion and mention thereof, from entring into his heart. On the other side, the wicked man is left at large, allowing himself liberty and latitude, to do any thing in his own defence, making a constant practice of *doing evil, that good may come thereof.*

14. Yea we may observe in all ages, that wicked men make bold with Religion; and those who count the practice of piety a burden, find the pretending thereof an advantage, and therefore be the matter they manage never so bad (if possible) they will intitle it to be *Gods cause.* Much was the substance in the very shadow of Saint *Peter*, which made the people so desirous thereof as he passed by the streets. And the very umbrage of Religion hath a sove-

reign

reign virtue in it. No better cordial for a dying cause, then to overshadow it with the pretence that it is *Gods cause*; for first, this is the way to make and keep a great and strong party: No sooner the watch word is given out *For Gods cause*, but instantly GAD, *Behold a troop cometh* of many honest, but ignorant men, who press to be listed in so pious an employment. These may be kild, but cannot be conquered: for till their judgements be otherwise informed, they will triumph in being overcome, as confident, the deeper their wounds got in *Gods cause* gape in their bodies, the wider the gates of heaven stand open to receive their souls. Besides, the pretending their cause is *Gods cause*, will in a manner, legitimate the basest means, in pursuance and prosecution thereof; for, though it be against Gods word, *to do evil that good may come thereof*, yet this old error will hardly be beaten out of the heads and hearts of many men, that crooked waies are made direct,

by being directed to a streight end; and the lustre of a bright cause will reflect a seeming light on very *deeds of darkness* used in tendencie thereunto.

15. This hath been an ancient stratagem of the worst men (great Politicians) to take piety in their way, to the advancing of their designes. Thus *Rabshakeh* pretended a Commission from God, for all the wickednes he committed, and complements blasphemy, * *Am I now come up without the Lord, against this place to destroy it? the Lord said to me, Go up against this place to destroy it.* The Priests of *Bell* were but bunglers, which could not steal the meat of their Idol, but they must be discovered by the print of their footsteps, Men are grown more cunning thieves now adaies, first they will put on the shooes of him they intend to rob, and then steal, that so their treadings may tell no tales to their disadvantage; They will not stride a pace, nor go a step, nor stir a foot, but all for *Gods cause*, all for the good

2 King. 18. 25.

good & glory of God. Thus Christ himself was served from his cradle to his cross; *Herod* who sought to kil him, pretended to worship him, and *Iudas* kissed him who betrayed him.

By these arts and divices, it cometh to pass, that wicked men prolong themselves in their wickedness. Traiterous *Zimri* indeed continued * but seven daies, that was not long: wicked *Jehojachin* reigned but three * moneths in *Ierusalem*, that was not long: ungodly *Amon* reigned two * years in *Ierusalem*, that was not long: idolatrous *Ahab* reigned in *Samaria* twenty * and two years, that was indifferent long: cruel *Herod* the King, who sought to kill Christ, reigned in *Iudea* wel-nigh fourty years, that was long indeed; he prolonged himself to purpose in his iniquity. 16.

* 1 King. 16.15.

* 2 King. 24.8.

* 2 King. 2. 19.

* 1 King. 16.29.

Seeing therefore (to recollect what hath been said) the righteous hath most foes, the wicked many friends; the righteous free from, the wicked full of jealousies; the righteous too often over-careless, 17.

the wicked over-careful in his defence; the righteous limited onely to lawful, the wicked left loose to any means for his owne advantage; No wonder if it often cometh to pass, that the *righteous man perisheth in his righteousness, and the wicked prolongeth his life in his wickedness.*

18. Come we now to the abuses which wicked men make of the righteous mans perishing in his righteousness. And here the whole kennel of Atheists come in with a full cry, (oh that there were no more of them on earth, then there are in hell, where torture makes them all speak truth) spending their wicked breath against God and his attributes. Some bark at his Providence, as if he perceived not these things; *How doth God know, and is there knowledge in the most high?* Others cavil at his justice, that he has no minde; others carp at his strength, that he has no power to rectifie and redress these enormities. This world (say they) is a ship without a pilot, steered onely with

Psal. 73. 11.

with the windes and waves of casualty; it is a meer *lottery*, wherein the best men dayly draw the *blanks*, and the worst run away with the *prizes*. And, as *Absolom* boasted, if he were king of *Israel*, how far he would out-do *David* in right managing of all matters: so these impudent wretches conceive with themselves, the Plat-form of the world had been more perfect, might they have been admitted to the making thereof. The Moon would have shined without any spots, roses grown without any prickles, fair weather should never have done harm, because rain should only fall in the night, neither to hinder the pleasure of the rich, or hurt the profit of the poor. Merit should be made the onely standard of preferment; no *perishing of the righteous man in his righteousness*, when success should onely be entailed on desert. In a word, such Atheists presume all things by them should be so prudently disposed, that nothing, no doubt, in the whole

2 Sam. 15 4.

world should be out of order, save themselves.

19. More might be spoken to heighten and prove the objection, but I am afraid to persist further therein. It is not onely dangerous to be, but even to act an Atheist, though with intent to confute their errour, for fear that our poisons pierce further then our antidotes. But in answer to this objection, know, that God, without the least prejudice to his justice, may suffer *the righteous man to perish in his righteousness*, because allow him righteous *justicia causæ*, he is not so *justicia personæ*, the best man standing guilty of many faults and failings in his sight. God needs not *pick a quarrel* with any man, having at all times matter of a just controversie against him. And seeing God hath oftentimes connived at him being faulty, he may condemne him being faultless; for, *nullum tempus occurrit Regi*, the King of heaven is not limited to any time, but at his owne pleasure and leasure may take an opportunity to punish an offender. Se-

Secondly, grant that the cause of the *righteous man* was just in the primitive constitution thereof, yet if it branch it self forth into numerous circumstances appendant thereunto, (many whereof may be intricate and perplext) if it be of so spacious and ponderous a nature that it requires many heads and hands as subordinate instruments in several places for the managing thereof. Lastly, if the cause be so prolix and tedious, that many years must be spent in the prosecution thereof, the original righteousness of the cause may be altered with the handling of it, and much injustice annexed thereunto; for which God may justly cause it finally to miscarry. For it is possible that a cause consisting of such variety of limbs retaining thereunto, should be carried on without many grand errours and mistakes committed therein; and the righteousness of the best man will not spread so broad without shrinking, stretch so long without tireing, apply it 20.

ſelf ſo exactly to each circumſtance without ſome ſwerving therein. Eſpecially when al the faults of the inferior officers employedunder him, are chargeable on the *righteous mans* account, the matter of whoſe cauſe may juſtly periſh, by Gods juſt anger on the unjuſt managery thereof.

21. Yea God, without the leaſt blemiſh to his Juſtice, may ſuffer the righteous temporally to *periſh in his righteouſneſs*, becauſe in the midſt of their ſufferings his mercy ſupports them with the inward comfort of a clear conſcience. In the time of perſecution, a woman being big with child, was impriſoned and condemned to die, which the night before her execution, was (I cannot ſay brought to bed) delivered of a child, when her pain (wanting the help of a midwife) muſt be preſumed exceeding great. The Jailor hearing her cry out in her pangs: *If you cry* (ſaid he) *to day, I will make you ſhreek worſe to morrow, when you are to be burnt at a ſtake.* The woman replied; *Not ſo, to morrow my pain will be*

be abated: for to day I suffer as an offender, for the punishment justly imposed by God on our sex, for our disobedience and breach of his law; but to morrow I shall die for the testimony of the truth in the defence of Gods glory and his true Religion. Thus it is strange to see, what alacrity a good cause infuseth into *a righteous man*, deriving comfort into his heart by insensible conveyances, so that he imbraceth even death it self with a smiling countenance, feeding his soul on the continual feast of a clear conscience.

Besides this, it clears divine Justice, and comforts the righteous man *perishing temporally in his righteousness*, that his cause shall be heard over again, and rejudged in another world. If one conceive himself wronged in the *Hundred*, or any inferiour Court, he may by a *certiorari*, or an *accedas ad curiam*, remove it to the *Kings Bench* or *Common-Pleas*, as he is advised best for his owne advantage. If he apprehendeth himself injured in these Courts, he 22.

he may with a *Writ of Errour* remove, it to have it argued by all the Judges in the *Exchequer-chamber*. If here also he conceiveth himself to finde no justice, he may with an *Injunction*, out of the *Chancery* stop their proceedings. But if in the *Chancery* he reputeth himself agrieved, he may thence appeal to the *God of heaven and earth*, who in another world, will vindicate his right, and severely punish such as have wilfully offered wrong unto him. And so much to assert Gods justice in suffering the *righteous man to perish in his righteousness*.

23. Now on the other side, God may without any prejudice to his justice, suffer wicked men for a time to thrive in this world, and not suddenly surprise them with punishment, so giving them *a space to repent*, if they would but make use thereof. Indeed *David* saith, *Evil shall hunt the violent man to overthrow him*; But God is a *fair hunter*; he might in the rigour of his justice knock wicked men down as he finds them

Rev.2.21.

Psal.140. 11.

them *sitting in their forms*: But God will give them *fair law*, they shall for a time run; yea sport themselves before his judgements, ere they are pleased to overtake them. 24.

Know also, to the farther clearing of his justice, that wicked men, notwithstanding their thriving in badness for a time, are partly punished in this world, with a constant corrosive of a guilty conscience, which they carry about them. The Probationer-Disciple said to our Saviour, *Master, I will follow thee whithersoever thou goest*; what is promised by him, is performed by a guilty conscience, that *Squire of the body*, alwaies officious to attend a malefactour. Fast, and *I will follow thee*, and thy empty body shall not be so full of winde, as thy minde of dismal apprehensions: feast, and *I will follow thee*; and as the *hand on the wall*, bring in the sad reckoning, for thy large bill of fare: stay at home, and *I will follow thee*, ride abroad, and *I will follow thee*; or else meet thee in the way with my naked sword

Mat.8.19

Dan.5.5.

Num.22. 23. sword, as the Angel did *Balaam*: Wake, and *I will follow thee*: sleep, and *I will follow thee*, and affright thee with hideous fancies, and terrible dreams, as I did King *Richard* the third, the night before his death.

25. I have read of one, who undertook in few days to make a fat sheep lean; and yet was to allow him a daily and large provision of meat, soft and easie lodging, with security from all danger, that nothing should hurt him. This he effected, by putting him into an Iron-grate, and placing a ravenous wolf hard by in another, always howling, fighting, senting, scratching at the poor sheep; which affrighted with this sad sound, and worse sight, had little joy to eat, less to sleep; whereby his flesh was suddenly abated. But wicked men have the terrors of an affrighted conscience constantly, not onely barking at them, but biting of them; which diffweetens their most delicious mirth, with the sad consideration of the sins they have committed, and punishment they

they muſt undergo, when in another world they ſhall be called to account. This thought alone makes their ſouls lean, how fat ſoever their bodies may appear. And as ſores and wounds commonly ſmart, ake, and throb moſt, the neerer it is to night; ſo the anguiſh and torture of a guilty conſcience increaſeth, the neerer men apprehend themſelves to the day of their death.

Now not onely wicked men, but even the children of God, becauſe of the corruption of their hearts, too often make bad uſes to themſelves, *of the righteous mans periſhing in his righteouſneſs*. Theſe may be divided into three ranks: 26.

1. Such as *fret at*
2. Such as *droop under*
3. Such as *argue with*

} Gods proceedings herein.

The firſt are the *Fretters*: for if the *periſhing of the righteous* cometh to the ſerious obſervation of a high-ſpirited man, one of a ſtout and valiant heart, he will ſcarce brook it without ſome anger & indignation, fuming and chafing thereat. Thus

David

David, we know, was a man of valour, of a martial and warlike spirit, and he confesseth of himself, that, beholding the prosperity of the
Psal.73. 1. wicked, *his heart was grieved, and he was pricked in his reins*; Not was it meer grief possessed him, but a mixture of much impatience, as appears by that counsel which in like case, in one Psalm, he gave himself three
Psal.37.1, 7,8. several times, *Fret not thy self because of evil doers*; and again, *fret not thy self because of him who persperetb in his way*; and the third time, *fret not thy self in any wise.*

Our Saviour observeth, that
27. there are a sturdy kinde of Devils,
Matth.17. 21. that will not be *cast out*, save *by fasting and prayer*. But this humour of fretting and repining at *Gods proceedings herein*, which he understood not, could not be ejected out of *David*, but by prayer no doubt, and that very solemnly; not at home, but in Gods temple,
Psa.73.16. *When I thought to know all this, it was too painful for me, until I went into the Sanctuary of God, there understood I*

their

their end. O let them of high spirits and stout hearts not lavish their valour, and mis-spend their courage, to chafe and fume at such accidents, venting good spirits the wrong way; but rather reserve their magnanimous resolutions for better services, and (besides their private devotions) address themselves with *David*, to Gods publike worship in his house, who in his due time will unriddle unto them the equity of his proceedings.

But if men be of low and mean spirits, pusillanimous and heartless natures, and if these narrow souls in them meet with melancholly and heavy tempers, such fall a drooping, yea despairing at the *perishing of the righteous*; they give all over for lost, concluding *here is no hope*; they rather languish then live, walking up and down disconsolate, with soft paces, sad looks, and sorrowful hearts: all their children they are ready to call and christen *Ichabods*, *the glory is departed from Israel*, being affected like the Citizens of *Ierusalem*, 28.

1 Sam. 4. 21.

lem, besieged by *Sennackerib*, their hearts are like the trees of the wood, *moved with the winde.* But let such droopers know, that herein they offend God, and wrong themselves; and let them gird up their loyns, and *tie up their spirits*, at the serious consideration that God in due time will raise them out of the dust, *maintain his own cause*, and confound his enemies.

Isa.7.2.

29. The third sort of people, are the Arguers or Disputers, who being of a middle temper, neither haughty nor stomackful, neither low nor dejected, and withal being good men, embrace a middle course, neither to fret nor dispute, but calmly to reason out the matter with God himself. Of this later sort, was the Prophet *Jeremiah*, who thus addresseth himself unto the Lord: *Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgements: Wherefore doth the way of the wicked prosper? wherefore are they happy that deal very treacherously?* The good man could not con-

Jer.21.1.

conceive Gods proceedings: and although he kept to the conclusion, *Righteous art thou, O Lord*, yet *his heart was hot within him*, and he would fain be exchanging an argument with God, that all was not right, according to his humane capacity. *Iob* also was one of these Arguers in the agonie of his passion, *Oh that one might plead for a man with God, as a man pleadeth for his neighbour.* Job.16.21.

But let flesh and blood take heed of entring the lists by way of challenge with God himself. *If the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Silicia, and of Asia, disputing with* Stephen, *were not able to resist the wisdome and the spirit by which he spake*; much less can frail flesh hope to make good a bad cause, by way of opposition against God, the best and wisest Answerer. Remember the Apostles question, *Where is the disputer?* But if we should be so bold, in humility, to examine Gods proceedings, let us take heed lest whilest we dispute 30. Act.6.9. 10. 1 Cor.1. 20.

with God, Satan insensibly prompts us such reasons as are seemingly unanswerable in our apprehensions, so that in stead of being too hard for God (which is impossible) men become too hard for themselves, raising such spirits which they cannot quell, and starring such doubts which they cannot satisfie. Wherefore let not our ignorance be counted Gods injustice, let not the dimness of our eyes be esteemed the durtiness of his actions, being all purity and cleanness in themselves: Let us, if beaten from our out-works, make a safe retreat to this impregnable castle, *Jeremiah* his conclusion, *Righteous art thou O Lord*, &c.

31. Come we now to the good Uses that the godly ought to make of a *righteous mans perishing in his righteousness*. And first, when he finds such a one in a swoun, he ought with all speed to bring him a cordial, and with the good *Samaritane*, to pour oil and wine into his wounds, endeavouring his recovery to his utmost

Luke 10. 34.

most power, whilest there is any hope thereof. I must confess it is onely Gods prerogative, *according to the greatness of his power, to preserve those that are appointed to die.* Psal. 79. 11. However, it is also the boundant duty of all pious people, in their several distances and degrees, to improve their utmost for the preservation of dying innocency, from the crueltie of such as would murder it.

But if it be impossible to save it 32.
from death, so that it doth expire, notwithstanding all their care to the contrary; they must then turn lamenters at the funerals thereof. And if the iniquity of the times will not safely afford them to be *open*, they must be *close Mourners* at so sorrowful an accident. O let the most cunning *Chyrurgeons* not begrutch their skill to unbowel, the *richest Merchants* not think much of their choisest spices to embalm, the most *exquisite Joyner* make the coffin, most *reverend Divine* the Funeral-Sermon, the most *accurate Marbler*

erect the *Monument*, and most renowned *Poet* invent the Epitaph to be inscribed on the tomb of *Perishing Righteousness*. Whilest all others, wel-wishers to goodness in their several places, contribute to their sorrow at the solemn Obsequies thereof; yea as in the case of *Josiah* his death, let there be an *Anniversary of Mourning* kept in remembrance thereof. However, let them not mourn like men *without hope*, but let them behave themselves at the interment of his *righteousness*, as confident of the *resurrection thereof*, which God in his due time shall raise out of the ashes: It is sown in weakness, it shall be raised in power; it is sown in disgrace, it shall be raised in glory.

33. Lastly, the temporal perishing of the righteous man in this world, mindes us of the necessity of the day of Judgement, and ought to edge and quicken our prayers, that God would shortly accomplish the number of his elect, consummate this miserable world, put a period

to

to the dark night of his proceedings, that so that day, that welcome day, may begin to dawn, which is termed by the Apostle, *The day of the revelation of the righteous judgement of God.* Rom. 2. 5. Five things there are (besides many others) in the primitive part of Gods Justice, which are very hard for men to conceive.

First, How the sin of *Adam*, to which we did never personally consent, can justly be imputed to us his posterity?

Secondly, How Infants, who never committed actual sin, are subject to death, and, which is more, to damnation it self?

Thidly, How God can actually harden the hearts of some, as he did *Pharaohs*, and yet not be in the least degree accessary to sin, and the authour thereof? Exod. 14. 4.

Fourthly, How the *Americans* can justly be condemed, to whom the sound of the Gospel was never trumpeted forth, and they by their invincible ignorance uncapable of

Gods will in his word?

37. Lastly, How God, as it is in the Text, can suffer *righteous men to perish in their righteousness, and wicked men to flourish in their iniquity?*

In all these, a *thin veil* may seem to hang before them, so that we have not a full and free view of the reasons of Gods proceedings herein; yet so, as that under and thorow *this veil*, we discover enough in modesty and sobriety to satisfie our selves, though (perchance unable to utter what in part we apprehend) we cannot effectually remove all the scruples which the pious, nor all the cavils which the profane man brings against us. But at the day of *judgement*, at the *revelation of the righteous judgement of God*, this *veil* shall be turned back, or rather totally taken away, so that all shall plainly and perspicuously perceive the justice of Gods dealing in the cases aforesaid. Not that then or there, any new essential addition or accession shall accrue

to

to Gods justice, to mend or make up, any former default or defect therein; but his proceedings (which before wanted not clearness in themselves, but clearing to our eyes) shall then be pronounced, declared, and adjudged just, in the presence of devils, men, and Angels; so that ignorance shall not doubt, nor impudence dare to denie the truth thereof.

But before we take our final farewel of the words in our Text, know they are also capable of another sense, *I have seen the righteous man perish in his righteousness*; that is, I have seen a good man, continuing in goodness, and snatched away in the prime of his years, whilest wicked men, persisting in their profaness, have prolonged their lives to the utmost possibility of nature. I confess Saint *Paul* will in no case allow the word *perishing*, to be applied to the death of the Godly, but startles at the expression, as containing some Pagan impiety therein, pointing at it, as an Atheistical 38.

Cor.15. 8. position: *Then they also which are faln asleep in Christ, are perished.* However, in a qualified sense, (not for a total extinction, but temporal suspension of them in this world) the Prophet pronounceth it of a just mans death, *The righteous perisheth, and no man layeth it to his heart*; Yet, as if suspecting some ill use might be made of that term *perishing*, in the next words he mollifieth the harshness thereof, and (who best might) expounds his own meaning: *The righteous man is taken away from the evil to come.*

Isa.57.1.

39. Gen.25.8. Indeed, when a just man dieth, with *Abraham*, in *a good old age*, he is not properly said to be *taken away*, but, in Scripture-phrase, to *tarry till God comes.* Thus when *Peter* was very inquisitive to know how *John* should be disposed of, Christ answered him, *If I will that he tarry till I come, what is that to thee?* *Iohn*, of all the Jury of the Apostles, died in his bed, a thorow old man, of *temper* and *temperance*, of a strong and healthful natural constitution, moderate

Joh.21.22.

derate in diet, passions, and recreations, (*Abijah* and *Iosiah* may be instances) are cut off by an untimely death; such are properly said to be *taken away*. 1 Kings 14. 13.

Now even such men, God (not onely without the least stain to his Justice, but in great manifestation of his Mercy) may cause to *perish*; or, if that be too harsh a term, may take them away from the evil to come: And that in three several acceptions: 40.

First, To keep him from that evil of sin which God in his wisdom foresees the good man would commit, if living longer, and left to those manifold temptations which future times (growing daily worse and worse) would present to, and press on him. True it is, God could by his restraining and effectual Grace keep him, though surviving in sinful times, from being polluted therewith: but being a free Agent, he will vary the ways of his working, sometimes keeping men *in the hour of temptation*, sometimes

from

Rev. 3.10. *from the hour of temptation.* The later he doth, sometimes by keeping the hour from coming to them, or rather, from coming to the hour; making them to fall short thereof, and preventing their approch thereunto, by taking them away in a speedy death. Thus mothers and Nurses suspecting their children would too much play the wantons, disgrace them, and wrong themselves; when much company is expected at their houses, haste them to bed betimes, even before their ordinary hour.

Secondly, From the evil of sin which other men would commit, and he behold, to the great grief
2 Pet. 2.2. and anguish of his heart, *Lot*-like: for that *righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.*

41. Manifold Uses might be made of the Just mans thus perishing in his righteousness. First, men ought to be affected with true sorrow: yet the Prophet saith, *The righteous perisheth,*

and

and no man layeth it to his heart. Surely his wife or children will (or else the more unworthy) happily he hath none when dying. His kindred will, except (which is impossible) with *Melchisedech*, he be *without father, without mother, without descent.* His friends will, though rather the rich than the righteous have friends whilest living, and leave them when dying. But to satisfie all objections at once. By *none*, are meant very few, inconsiderable in respect of those multitudes that pass the righteous mans death unrespected. Paralel to that place in the *Proverbs*, *None that go to her return again, neither take they hold of the path of life.* Not that adultery is the sin against the *holy Ghost, unpardonable*; but *vestigia pauca retrorsum.* Be thou, by an holy Riddle, *one* among that *None*; I mean a mourner in Sion for the righteous mans death, amongst those very very few, who lay it to their hearts.

Heb.7.3.

Prov.2.1.

Secondly, Men from hence are seriously to recollect and apply to them-

themselves the doctrine of their mortalities, when they see *the righteous man perish in his righteousness*. There is a bird peculiar to *Ireland*, called the *Cock of the Wood*, remarkable for the fine flesh and follie thereof: All the difficulty to kill them, is to find them out, otherwise a mean marks-man may easily kill them. They flie in woods in flocks, and if one of them be shot, the rest remove not but to the next bow or tree at the farthest, and there stand staring at the shooter, till the whole covy be destroyed. As foolish as the bird is, it is wise enough to be the embleme of the wisest men in point of mortality. Death sweeps away one, and one, and one, and the rest remain no whit moved at, or minding of it, till at last a whole generation is consumed.

It fareth with the most mens lives as with the sand in this hypocritical hour-glass: behold it in outward appearance, and it seemeth far more then it is, because rising up upon the sides

ſides, whileſt the ſand is empty and hollow in the midſt thereof; ſo that when it ſinks down in an inſtant, a quarter of an hour is gone in a moment. Thus many men are miſtaken in their own account, reckoning upon three-ſcore and ten years the age of a man, becauſe their bodies appear outwardly ſtrong and luſty. Alas! their health may be hollow, there may be ſome inward infirmity and imperfection unknown unto them, ſo that death may ſurpriſe them on a ſudden.

Thirdly, They are to take notice of Gods anger, with that place from which the *righteous man is taken away*. *Solomon*, ſpeaking of the death of an ordinary man, ſaith, *The living will lay it to heart*: But when a *righteous man is taken away*, the living ought to lay it to the very *Heart of their heart*, eſpecially if he be a Magiſtrate or Miniſter of eminent note. When the eye-ſtrings break, the heart-ſtrings hold not out long after: and when the *ſeers* are taken away, it is a ſad ſymptome

Eccleſ.7.2

prome of a languishing Church or Commonwealth.

Lastly, Men ought to imitate the virtuous examples of such as are dead. The cloud and pillar at the Red sea, was bright toward the *Israelites*, to guide & direct them with the light thereof: but the reverse or back part thereof, was dark toward the *Egyptians*. In the best men there is such a mixture of light and darkness, who with their virtues have many faults, failings and infirmities. Well let the *Egyptian* walk by his dark side, follow his faults; whilest the *Israel of God*, all pious people, endeavour to imitate his virtues, directed in their conversations, by the lustre of his godly examples. That so as *Herod* hearing of the fame of Christ, conceived that John Baptist was risen again from the dead: so let us labour that our virtuous lives may give just cause for others to conceive, that those *righteous men* which have *perished in their righteousness*, those *champions* of *Christianity*, and *worthy*

Exod. 14. 20.

Matth. 14. 2.

worthy Heroes of holineſs long ſince deceaſed, are revived again, and have in us a miraculous reſurrection.

FINIS.

John Waller
His Book
September 5e 17th
1772. 8.19d