

**The Christian in Complete Armour;**  
A Treatise of the Saints' War against the Devil  
William Gurnall

**Volume 2**

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H. Direction Eighth: Fourth Piece—The Christian's Spiritual Shield

1. Proof Text.
  - a. *[Ephesians 6:16]- above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*
2. An explanation—'above all, take the shield of faith.'
  - a. What faith it is that is here commended to the Christian soldier.
    - 1.) What faith is not.
      - a.) Historical faith.
        - 1.) *[James 2:19]- Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*
      - b.) Miraculous faith.

- 1.) Judas' miraculous faith, enabling him to cast devils out of others, left himself possessed of the devil of covetousness, hypocrisy, and treason;
- b. What faith is- justifying faith.
  - 1.) Proof text.
    - a.) *[1 John 2:13]- I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.*
    - b.) *[1 John 5:4]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
  - 2.) What faith isn't and is- Negatively and positively.
    - a.) Negatively.
      - 1.) Justifying faith is not a naked assent to the truths of the gospel.
        - a.) *[John 6:64]- But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.*
        - b.) *[Matthew 4:6]- and saith unto him, If thou be the Son of God, cast thyself down: 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.*
        - c.) *[Matthew 8:29]- And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time?*
        - d.) *[Matthew 16:17]- And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
        - e.) *[Romans 10:10]- For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*
        - f.) *[Acts 8:37]- And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*
      - 2.) Justifying faith is not assurance.
        - a.) *[1 John 5:13]- These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
        - b.) *[Isaiah 50:10]- Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.*
  - b.) Positively-The act of the soul resting on Christ crucified for pardon and life.
    - 1.) The subject where faith is seated, not any single faculty, but the soul.
    - 2.) The object of faith as justifying—Christ crucified.
      - a.) The person of Christ is the object of faith as justifying.
        - 1.) *'Assurance saith 'I believe my sins are pardoned through Christ.'* Faith's language is, *'I believe on Christ for the pardon of them.'*
        - 2.) *[Matthew 11:28]- Come unto me, all ye that labor and are heavy laden, and I will give you rest.*
        - 3.) *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

- 4.) *[John 17:20]- Neither pray I for these alone, but for them also which shall believe on me through their word;*
- b.) Christ as crucified.
    - 1.) Faith finds God, intending to save poor sinners, pitched on Christ, and Christ alone.
    - 2.) Faith observes how Christ performed this great work, and accordingly how the promise holds him forth to be applied for pardon and salvation.
    - 3.) *[Hebrews 10:5]- Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*
    - 4.) *[Ephesians 1:7]- in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
    - 5.) *[Acts 20:28]- Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
    - 6.) *[Romans 3:25]- whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*
  - 3.) The act of faith upon this object, and that is resting on Christ crucified for pardon and life.
    - a.) *[2 Tim. 1:12]- For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
    - b.) The knowledge of his own glorious self, that he might take his word and rely on it and it might sound in sense or reason's ear.
      - 1.) *[Genesis 17:1]- And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
    - c.) Assent to the truth of the word of God. If this foundation stone be not laid, faith's building cannot go on.
    - d.) A sense of our own vileness and emptiness.
      - 1.) *[Romans 7:9]- For I was alive without the law once: but when the commandment came, sin revived, and I died.*
      - 2.) *[John 3:18]- He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
      - 3.) *[Isaiah 27:5]- Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.*
      - 4.) *[2 Timothy 1:12]- For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
  - 4.) The warrant and security that faith goes upon in this act.
    - a.) He must inquire for a promise to bear his faith out, and warrant him to expect such a mercy at God's hand.

- b.) When he hath found a promise, and observed the terms well on which it runs, the Christian is not to stay for any further encouragement, but upon the credit of the naked promise to set his faith on work.
  - 1.) He is to inquire out a promise, and observe well the terms on which it runs.
    - a.) *[Isaiah 48:2]- For they call themselves of the holy city, and stay themselves upon the God of Israel: The Lord of hosts is his name.*
  - 2.) He is to put forth an act of faith upon the credit of the naked promise, without staying for any other encouragement elsewhere.
    - a.) *[Psalm 119:49]- Remember the word unto thy servant, upon which thou hast caused me to hope.*
    - b.) *[Genesis 45:26-27]- and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.*
- c. Why it is compared to a shield rather than other pieces. Because of a double resemblance that is between this grace and that piece of armour.
  - 1.) This shield is intended for the defense of the whole body.
    - a.) It was used therefore to be made very large, for its broadness called a gate or door.
      - 1.) *[Psalm 5:12]- For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.*
      - 2.) *[Romans 4:19]- And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:*
    - b.) It is conscience that the tempter assaults, and it is often that he is shooting his fiery darts of horror and terror at his mark.
      - 1.) *[Psalm 27:12-13]- Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.*
      - 2.) *[Acts 16:30-31,34]- and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.*
    - c.) It the will that the temptation is laid to catch.
      - 1.) *[Hebrews 11:8]- By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*
  - 2.) This shield is a defense of the soldier's armour also.
    - a.) It keeps the arrow from the helmet as well as head.
    - b.) It keeps the arrow from the breast and breast-plate.
    - c.) Thus faith it is armour upon armour, a grace that preserves all the other graces.
- d. What is the importance of this 'above all'?

- 1.) *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
  - 2.) By the piece of armour he compares it to-the shield was prized above all other pieces by soldiers.
    - a.) *It was the charge that one laid upon her son, going into the wars, when she gave him a shield, 'that he should either bring his shield home with him, or be brought home upon his shield.' She had rather see him dead with it, than come home alive without it.*
  - 3.) By the noble effect which is here ascribed to faith.
    - a.) *[Ephesians 6:16]- above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*
3. An exhortation: *'above all, take the shield of faith.'*
- a. Of all graces faith is the chief, and is chiefly to be laboured for.
    - 1.) *[Proverbs 31:29]- Many daughters have done virtuously, but thou excellest them all.*
    - 2.) *[1 Corinthians 13:13]- And now abideth faith, hope, charity, these three; but the greatest of these is charity.*
    - 3.) *[1 John 5:4]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
    - 4.) *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
    - 5.) *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
  - b. Four particulars in which faith stands pre-eminent above other graces.
    - 1.) In the great inquiry that God makes after faith above all other graces. Nothing more speaks our esteem of persons or things than our inquiry after them.
      - a.) *[Genesis 43:27]- And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?*
      - b.) *[Luke 18:8]- I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?*
      - c.) *[John 9:35]- Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?*
      - d.) *[1 Peter 1:7]- that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:*
      - e.) *[Matthew 15:28]- Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*
    - 2.) The commendations that are given to faith above other graces.
      - a.) *[Hebrews 11:4-6]- By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. \*\*\**
      - b.) *[Hebrews 11:8,21]- By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.*

- c.) *[Matthew 8:8,10]- The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.*
- 3.) The high office that faith is set in above other graces, in the business of our justification before God.
- a.) *[Romans 5:1]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
- b.) *[Romans 3.21-22]- But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:*
- c.) *[Romans 10:3]- For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*
- d.) *[Romans 4.11,13]- And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*
- e.) *[Philippians 3:9]- and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
- f.) Question: But why is faith rather than any other grace else employed in Justification?
- 1.) Answer First. Because there is no grace hath so proper a fitness for this office as faith.
- 2.) Answer Second. There is no grace that God could trust his honour so safely with in this business of justification as with faith.
- a.) *[Romans 3:25-27]- whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.*
- b.) *'This makes it impossible, how to conceive that faith and works should be conjoined as concauses in justification; seeing the one—that is faith—attributes all to the free grace of God; the other—that is works—challenge to themselves. The one, that is faith, will aspire no higher but to be the instrumental cause of free remission; the other can sit no lower, but to be the matter of justification, if any cause at all. For, if works be accounted to us in the room or place of exact obedience in free justification, do they not supply the place? are they not advanced to the dignity of works complete and perfect in justification from justice?' John Ball Treatise of Covenant of Grace*
- 4.) The mighty influence, yea universal, that faith hath upon all her sister graces, speaks her the chief of them all.
- a.) *[Galatians 6:15]- For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*
- b.) The influence of faith reacheth unto all other graces.
- 1.) Faith finds all the graces with work.
- a.) Faith gives out to every grace what they act upon. If faith trades not, neither can they.

- b.) Repentance.
  - 1.) *[Jonah 3:5]- So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.*
- c.) Love.
  - 1.) *[1 Peter 1:7]- that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:*
- 2.) Faith helps all graces to work, by fetching strength from Christ to act and reinforce them.
  - a.) *[John 1:16]- And of his fulness have all we received, and grace for grace.*
  - b.) *[John 7:38]- He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*
  - c.) *[Luke 17:3-6]- Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*
- 3.) Faith defends the Christian in the exercise of all his graces.
  - a.) *[Romans 11:20]- Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:*
  - b.) *[Luke 22:32]- but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
  - c.) *[Matthew 13:58]- And he did not many mighty works there because of their unbelief.*
  - d.) *[1 Peter 5:9]- whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*
- 4.) Faith alone procures acceptance with God for all the other graces and their works.
  - a.) *[Hebrews 11:4]- By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*
  - b.) *[1 Peter 2:5]- ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
  - c.) *[Proverbs 15:8]- The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.*
  - d.) *[Malachi 3:4]- Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.*
- 5.) Faith brings in succours when other graces fail.
  - a.) The Christian's graces may fail—in their activity.
    - 1.) Faith succours the Christian in the weakness and inactivity of his graces, by laying claim to the fulness of that grace which is in Christ as its own.

- a.) *[1 Corinthians 1:30]- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
  - b.) *[Colossians 2:10]- And ye are complete in him, which is the head of all principality and power:*
  - c.) *[Romans 7:24-25]- O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
- 2.) Faith succours the Christian in the weakness and inactivity of his graces, by applying the promises for the saints' perseverance in grace.
- a.) *[John 15:2]- Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*
  - b.) *[2 Kings 8:10]- And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.*
  - c.) *[2 Samuel 23:5]- Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.*
  - d.) *[Psalm 42:11]- Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*
- b.) The Christian's graces may fail—in their evidence.
- 1.) Faith makes a discovery of the rich mercy in Christ to poor sinners, and calls the soul to look up to it, when it hath lost the sight of his own grace.
- a.) *[Psalm 51:1]- Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.*
- 2.) Faith makes a discovery of the rich mercy in Christ to poor sinners, and calls the soul to look up to it, and makes a discovery of the rich promise, when it hath lost the sight of his own grace.
- a.) *[Matthew 5:4]- Blessed are they that mourn: for they shall be comforted.*
  - b.) *[Ezekiel 36:27]- And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*
  - c.) *[Genesis 42:1-2]- Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.*
- 6.) Faith brings in his comfort when they most abound.
- a.) *[Nehemiah 2:1]- And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.*

- b.) *[Rom. 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*
- c.) *[1 Peter 1:8]- whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*
- d.) *[Philippians 3:3]- For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*
- e.) *[John 16:15]- All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.*

5.) Uses or application.

- a.) Unbelief has the same pre-eminence among sins, as faith 'above all' graces.
  - 1.) *[1 Kings 14:16]- And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.*
  - 2.) *[Genesis 3:1]- Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*
  - 3.) *[Hebrews 3:12]- Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*
  - 4.) *[Hebrews 4:2]- For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*
  - 5.) *[Judges 16:2]- And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.*
  - 6.) *[Acts 16:31]- And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
  - 7.) There are two sins that claim a pre-eminence in hell—hypocrisy and unbelief.
    - a.) *[Matthew 24:51]- and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*
    - b.) *[Luke 12:46]- the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.*
  - 8.) *[John 3:18]- He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*
  - 9.) *[Romans 11:32]- For God hath concluded them all in unbelief, that he might have mercy upon all.*
  - 10.) *[Genesis 7:16]- And they that went in, went in male and female of all flesh, as God had commanded him : and the Lord shut him in.*
  - 11.) *[Hebrews 3:19]- So we see that they could not enter in because of unbelief.*
  - 12.) *[Judges 16:24]- And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.*
  - 13.) *[2 Thessalonians 1:8]- in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*
  - 14.) *[Romans 16:26]- but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*

- b.) Let this make us the more curious and careful that we be not cheated in our faith.
  - 1.) Consider that as thy faith is, so are all thy other graces.
    - a.) ***[2 Corinthians 11:2]- For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.***
  - 2.) Consider the excellency of true faith makes false faith so much the more odious.
    - a.) ***[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:***
    - b.) ***[Revelation 2:9]- I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.***
    - c.) ***[Psalm 73:20]- As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.***
  - 3.) Consider that none stand at greater disadvantage for the obtaining of a true faith than he who flatters himself with a false one.
    - a.) ***[Proverbs 26:12]- Seest thou a man wise in his own conceit? There is more hope of a fool than of him.***
    - b.) ***[Daniel 5:20]- But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:***
    - c.) ***[Isaiah 44:20]- He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?***
- c. The Shield of Faith itself, and how its truth may be judged of.
  - 1.) Two Directions.
    - a.) We know what faith is, and how to judge of it from the manner of the Spirit's working faith.
      - 1.) Proof texts
        - a.) ***[Ephesians 1:19-21]- and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:***
        - b.) ***[Acts 19:2]- he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.***
  - 2.) The posture of the soul when the Spirit begins his great work of grace in it.
    - a.) ***[John 1:11]- He came unto his own, and his own received him not.***
    - b.) ***[James 3:15]- This wisdom descendeth not from above, but is earthly, sensual, devilish.***
  - 3.) How the Spirit makes his addresses to the soul, and what acts he puts forth upon it for the working faith.

- a.) The Spirit makes his approach to the understanding, and on it he puts forth an act of illumination.
- 1.) ***[Ephesians 4:23]- and be renewed in the spirit of your mind;***
  - 2.) ***[Colossians 3:10]- and have put on the new man, which is renewed in knowledge after the image of him that created him:***
  - 3.) ***[Psalm 67:2]- that thy way may be known upon earth, thy saving health among all nations.***
- b.) The Spirit makes his address to the conscience, and the act which passeth upon that is an act of conviction.
- 1.) ***[John 16:8]- And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:***
  - 2.) A sinner truly convinced is not only convinced of this sin or that sin, but of the evil of all sin.
  - 3.) The convinced sinner is not only convinced of acts of sin, but of the state of sin also.
  - 4.) The convinced sinner doth not only condemn himself for what he hath done and is, but he despairs of himself as to anything he can now do to save himself.
  - 5.) The convinced sinner is not only convinced of sin, so as to condemn himself, and despair of himself, but he is convinced of a full provision laid up in Christ for self-condemned and self-despairing ones.
- c.) The Spirit puts forth an act of renovation on the will, which before was rebellious and refractory, to accept of Christ, and make a free deliberate choice of him for his Lord and Saviour.
- 1.) A 'free' choice not only for safety, but delight
    - a.) ***[Song of Solomon 2:3]- As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.***
  - 2.) A 'deliberate' choice, wherein the soul well weighs the terms Christ is offered on, and when it hath considered all seriously, likes them, and closeth with him.
    - a.) ***[Ruth 1:16-17]- And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.***
- b.) We know what faith is, and how to judge of it from the properties when it is wrought in us by the Spirit.
- 1.) True faith is obediential.
    - a.) ***[Isaiah 41:2]- Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.***
    - b.) ***[Hebrews 11:8]- By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.***

- c.) *[Matthew 8:15]- And he touched her hand, and the fever left her: and she arose, and ministered unto them.*
- d.) *[Acts 9:6]- And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*
- e.) *[Titus 3:3-4]- For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared,*
- f.) Question: What stamp is there to be found on faith's obedience, which will distinguish it from all counterfeits?
  - 1.) Answer. Take these two characters of the obedience of faith.
    - a.) Faith's obedience begins at the heart, and from thence it diffuses and dilates itself to the outward man, till it overspreads the whole man in a sincere endeavour.
      - 1.) *[Acts 15.9]- and put no difference between us and them, purifying their hearts by faith.*
      - 2.) *[Romans 6:17]- For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*
      - 3.) *[John 2:23-25]- Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man ; for he knew what was in man.*
    - 4.) Question 1: But how may I know my obedience is the obedience of the heart?
      - a.) Answer: If it comes from love then it is the obedience of the heart.
        - 1.) *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
  - 5.) Question 2: But how may I know my obedience is from love?
    - a.) Answer: Scriptural proofs.
      - 1.) *[1 John 5:3]- For this is the love of God, that we keep his commandments: and his commandments are not grievous.*
      - 2.) *[1 Chronicles 29:14]- But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*
      - 3.) *[Psalm 119:45]- And I will walk at liberty: for I seek thy precepts.*
- b.) The obedience of faith is full of self-denial.
  - 1.) Faith keeps the creature low; as in what he hath, so he doth.
    - a.) *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:*

*and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

- b.) *[1 Corinthians 15:10]- But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.*
- c.) *[Daniel 2:15-17,26]- he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?*
- d.) *[Daniel 4:30]- The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?*
- e.) *[Luke 19:16-18]- Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds.*
- f.) *'Least doers are greatest boasters.'*

2.) True faith is prayerful.

- a.) Prayer, it is the child of faith; and as the child bears his father's name upon him, so doth prayer the name of faith.
  - 1.) *[James 5:15]- and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*
- b.) Prayer, it is the very natural breath of faith. Supplication and thanksgiving—the two parts of prayer—by these, as the body by the double motion of the lungs, doth the Christian suck in mercy from God, and breathe back again that mercy in praise to God.
  - 1.) *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
  - 2.) *[Psalm 56:12-13]- Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?*
- c.) The new creature, like our infants in their natural birth, comes crying into the world

**1.) [Acts 9:11]- And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,**

d.) The acts which faith discovers itself in this duty of prayer.

1.) Faith puts forth an exciting act, stirring up the Christian to pray.

a.) By discovering to the creature his own beggary and want, as also the fulness that is to be had from God in Christ for his supply.

**1.) [2 Kings 7:3-4]- And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.**

**2.) [Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

3.) Objection. But, may not an unbeliever pray in the sense of his wants, and be inwardly pinched with them, which may make him pray very feelingly?

a.) Answer. We must distinguish of wants. They are either spiritual or carnal.

**1.) [Hosea 7:14]- And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.**

**2.) [Ps. 104:21]- Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.**

b.) Faith excites to prayer from an inward delight it hath in communion with God.

**1.) [Psalm 73:28]- But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.**

2.) Faith hath an assisting act in prayer.

a.) It assists the soul with importunity. Faith is the wrestling grace. It comes up close to God; takes hold of God, and will not easily take a denial.

**1.) [Joshua 7:9]- For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?**

b.) Faith enables the soul to persevere in the work.

**1.) [Job 27:10]- Will he delight himself in the Almighty? Will he always call upon God?**

**2.) [Psalm 39:2]- I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.**

- 3.) *[Psalm 61:2,4]- From the end of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the rock that is higher than I; I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.*
- 4.) *[Psalm 141:2]- Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*

3.) Faith hath a supporting act after prayer.

a.) It supports the soul to expect a gracious answer.

- 1.) *[Psalm 5:3]- My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.*
- 2.) *[1 Samuel 1:18]- And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.*
- 3.) *[Psalm 56:3-4]- What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.*

b.) It disburdens the soul of all its anxious disquieting thoughts.

- 1.) *[Genesis 8:3]- And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.*

3.) True faith is uniform in its acting.

a.) Faith unfeigned hath respect to all the truths of God and believes one promise as well as another.

- 1.) *[James 2:1]- My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.*
- 2.) *[Malachi 2:9]- Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.*
- 3.) *[Psalm 119:160]- Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.*
- 4.) *[Psalm 119:132-133]- Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word: and let not any iniquity have dominion over me.*
- 5.) *[John 5:44]- How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?*
- 6.) *[2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*

d. An exhortation to unbelievers to obtain 'the shield of faith.

1.) Is faith so precious a grace? Let it provoke you, who want it, to get it.

2.) The Word tells of but one way to heaven for all that mean to come there.

- a.) *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*

- 3.) If there is but one bridge over the gulf, judge what is like to become of the civil, righteous man, for all his sweet-scented life, if he miss this one bridge.
- 4.) Remember, proud man, who thou art, and cease thy vain attempt.
  - a.) ***[Romans 3:19-20]- Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.***
  - b.) ***[Psalm 132:4-5]- I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob.***
- 5.) The habitation which pleaseth God most is thy heart; but it must be a believing heart.
  - a.) ***[Ephesians 3:17]- that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,***
- 6.) Directions to Unbelievers for attaining faith.
  - a.) Labour to get thy heart convinced of, and affected with, thy unbelief.
    - 1.) ***[Revelation 22:15]- For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.***
    - 2.) Question: But how can unbelief be so great a sin, when it is not in the sinner's power to believe?
      - a.) Answer: By this reason the unregenerate person might wipe off any other sin and shake off the guilt of it with but saying,
      - b.) ***[Romans 8:8]- So then they that are in the flesh cannot please God.***
      - c.) It is a false inference, that therefore he doth not sin because he can do no other.
        - 1.) Because his inability is not created by God, but contracted by the creature himself.
          - a.) ***[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.***
        - 2.) Man's present impotency to yield obedience to the commands of God, doth afford him no excuse; because it is not a single inability, but complicated with an inward enmity against the command.
          - a.) ***[John 5:40]- And ye will not come to me, that ye might have life.***
          - b.) ***[John 5:5]- And a certain man was there, which had an infirmity thirty and eight years.***
  - b.) Take heed of resisting or opposing his help to the Spirit of God, when he offers his help to the work.
    - 1.) Take heed you oppose not the Spirit by not attending on him in the way and means by which he ordinarily works faith.
      - a.) ***[Galatians 3:2]- This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?***
      - b.) ***[Isaiah 30:20]- And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:***
      - c.) ***[1 Thessalonians 5:19-20]- Quench not the Spirit. Despise not prophesyings.***
    - 2.) Take heed that in thy attendance on the word thou dost not control the Spirit in those several steps he takes in thy soul in order to the production of faith.
      - a.) The Holy Spirit hath his preparatory works whereby he disposeth souls to grace.

- 1.) *[Acts 7:23,25,30]- And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.*
  - 2.) *[Acts 7:25]-for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.*
  - 3.) *[Acts 7:30]-And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.*
- b.) God makes short work with some in his judiciary proceedings.
- 1.) *[Luke 14:24]- For I say unto you, That none of those men which were bidden shall taste of my supper.*
- c.) Beware of opposing the Spirit.
- 1.) *[Job 36:12]- But if they obey not, they shall perish by the sword, and they shall die without knowledge.*
  - 2.) *[2 Kings 8:15]- And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazeel reigned in his stead.*
- d.) Maybe the Spirit of God not only hell-fire into thy conscience, but heaven-fire also into thy affections.
- 1.) *[Hebrews 2:1]- Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*
- c.) Lift up thy cry aloud in prayer to God for faith.
- 1.) Question: But may an unbeliever pray? Some think he ought not.
  - 2.) Answer: Prayer is the means, whereby we give worship to God, and also wait to receive grace from God.
- a.) To say a wicked man ought not to pray is to say he ought not to worship God and acknowledge him to be his Maker.
- 1.) *'Prayer is the soul's motion God-ward,' - Richard Baxter*
  - 2.) *[Isaiah 55:6]- Seek ye the Lord while he may be found, call ye upon him while he is near:*
- b.) It cannot indeed be denied, but that an unbeliever sins when he prays. But it is not his praying is his sin, but his praying unbelievably.
- 1.) *[Acts 8:22]- Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*
- c.) Go, poor soul, to prayer for faith.
- 1.) *[John 10:26-28]- But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*
  - 2.) *[1 John 3:23]- And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*
  - 3.) *[John 6:29]- Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*
- d.) Look up unto Christ, as having a bank of grace lying by him, to give out to poor sinners who see they have nothing of their own to begin with, and in the sense of this their beggary repair to him.

- 1.) Proof texts.
  - a.) *[Psalm 68:18]- Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*
  - b.) *[Ephesians 4:8]- Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*
- 2.) Observations.
  - a.) There is a bank and treasure of gifts in the hand of Christ—‘Thou hast.’
  - b.) Who trusts him with them; and that is his Father—‘Thou hast received gifts;’ that is, Christ of his Father.
  - c.) When, or upon what consideration, doth the Father deposit this treasure into Christ’s hands? ‘Thou hast ascended on high, thou hast led captivity captive: thou hast received,’
  - d.) The persons for whose use Christ received these gifts—‘for men,’ not angels—for ‘rebellious’ men.
  - e.) Observe the nature of these gifts, and the end they are given Christ for; ‘that God may dwell in them or with them.’
- d.) Converse much with the promises, and be frequently pondering them in thy musing thoughts.
  - 1.) *[1 Kings 18:36]- And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.*
  - 2.) *[Song of Solomon 2:3]- As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.*
- e.) Press and urge thy soul home with that strong obligation that lies on thee, a poor humbled sinner, to believe.
  - 1.) Labour to get a right notion of God in thy understanding, and it will not appear strange at all that a great God should do so great things for poor sinners.
    - a.) *[Psalm 46:10]- Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*
  - 2.) Peruse well the securities which this great God gives for the performance of his promise to the believer, and thou shalt find them so many and great.
- e. An exhortation to believers to preserve the ‘shield of faith.’
  - 1.) Seeing faith is such a choice grace, be stirred up to a more than ordinary care to preserve it.
    - a.) Keep that, and it will keep thee and all thy other graces.
      - 1.) *[Romans 12:3]- For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*
  - b.) All other graces are to be tried by our faith; if they be not fruits of faith they are of no true worth.
    - 1.) *[2 Samuel 23:3]- The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*

- 2.) *[2 Kings 9:21]- And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.*
  - 3.) *[Jeremiah 10:16]- The portion of Jacob is not like them : for he is the former of all things; and Israel is the rod of his inheritance : The Lord of hosts is his name.*
  - 4.) *[Isaiah 42:8]- I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images.*
  - 5.) *[1 Samuel 15:29]- And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.*
  - 6.) *[1 Corinthians 1:30]- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
  - 7.) *[Jeremiah 33:16]- In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.*
  - 8.) *[Psalm 31:19]- Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!*
  - 9.) *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
- c.) Question. But what counsel, may the Christian say, can you give for the preserving of my faith?
- 1.) That which was instrumental to beget thy faith will be helpful to preserve it, viz. the word of God.
    - a.) *[Exodus 34:28-29]- And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.*
    - b.) *[Ruth 1:21]- I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me ?*
    - c.) *[Matthew 6:33]- But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*
  - 2.) Would you preserve thy faith, the look to thy conscience?
    - a.) A good conscience is the bottom faith sails in. If the conscience be wrecked, how can it be thought that faith should be safe?
    - b.) If faith be the jewel, a good conscience is the cabinet in which it is kept; and if the cabinet be broken, the jewel must needs be in danger of losing.
    - c.) The sins that waste the conscience
      - 1.) Sins either deliberately committed.
      - 2.) Sins impudently continued in.
  - 3.) Exercise your faith if you mean to preserve it.
    - a.) The more we converse with the promise, the more confidence we shall put in it.
  - 4.) Take special notice of that unbelief which yet remains in thee.
    - a.) *[Psalm 73:22-24]- So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by*

- my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.*
- b.) *[Judges 18:7]- Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.*
- c.) By thy unbelief thou bearest false witness against God!
- 5.) If thou wouldst preserve thy faith, labour to increase it.
- a.) *[1 Samuel 30:6]- And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.*
- b.) *[1 Samuel 21:13]- And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.*
- c.) *[Isaiah 26:3]- Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*
- 6.) Question. But may be you will ask, How may I know whether my faith be strong or weak?
- a.) The more entirely the Christian can rely on God, upon his naked word in the promise, the stronger his faith is.
- 1.) Canst thou bear up thyself on the promise, though the crutch of sense and present feeling be not at hand?
- 2.) Canst thou bear thyself upon the promise, when the other crutch of reason breaks under thee?
- a.) *[Romans 4:19]- And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:*
- b.) *[2 Chronicles 20:3-4]- And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.*
- c.) *[Mark 6:37-39]- He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass.*
- d.) *[Luke 1:18]- And Zechariah said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.*
- b.) The more composed and contented the heart is under the changes which providence brings upon the Christian's state and condition in the world, the stronger his faith is.
- 1.) *[Philippians 4:11]- Not that I speak in respect of want : for I have learned, in whatsoever state I am, therewith to be content.*
- 2.) It shows God hath a throne in thy heart.
- a.) *[Psalm 39:9]- I was dumb, I opened not my mouth; because thou didst it.*

- b.) *[Psalm 46:10]- Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*
- 3.) It shows that hast amiable comfortable thoughts of his mercy and goodness in Christ.
- a.) *[2 Corinthians 4:16-17]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*
- c.) The more able to wait long for answers to our desires and prayers, the stronger faith is.
- 1.) *[Isaiah 28:16]- therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*
- d.) The more the Christian can lose or suffer upon the credit of the promise, the stronger his faith is.
- 1.) *[1 Peter 1:6-8]- Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*
- e.) The more easily that the Christian can repel motions, and resist temptations to sin, the stronger is his faith.
- 1.) *[Acts 4:19-21]- But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.*
- f.) The more ingenuity and love is in thy obediential walking, the stronger thy faith is.
- 1.) *'The strength of a man's arm that draws a bow, is seen by the force the arrow which he shoots flies with. And certainly the strength of our faith may be known by the force our love mounts to God with.'*
- g.) The more able faith is to sweeten the thoughts of death, and make it desirable to the Christian, the stronger his faith.
- 1.) *'Death is one of those things which hath the most ungrateful taste to the creature's palate that can be. O it requires a strong faith to make the serious thoughts of it sweet and desirable!'*
- 2.) If faith be such a choice grace, and thou hast it, deny not what God hath done for thee.
- a.) Grounds of suspicion, which lead to a believer denying his faith.
- 1.) I have not those joys and consolations which others have who believe.
- a.) Thou mayest have inward peace though not joy.
- b.) We have peace with God as soon as we believe, but not always with ourselves.

- 2.) I have so much doubting in myself.
  - a.) *[Matthew 21:21]- Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*
  - b.) *[Luke 17:6]- And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*
  - c.) *[Matthew 14:31]- And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*
  - d.) Four characters of doubtings that accompany true faith.
    - 1.) The doubtings of a true believer are attended with much shame and sorrow of spirit, even for those doubtings.
      - a.) *[Deuteronomy 22:27]- for he found her in the field, and the betrothed damsel cried, and there was none to save her.*
      - b.) *[Psalm 77:10]- And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.*
    - 2.) The doubtings of a sincere believer are accompanied with ardent desires those things which it most calls in question and doubts of.
      - a.) *[Psalm 63:3]- Because thy loving-kindness is better than life, my lips shall praise thee.*
      - b.) *[1 Peter 2:7]- Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*
      - c.) *[Psalm 119:20,140]- My soul breaketh for the longing that it hath unto thy judgments at all times. Thy word is very pure: therefore thy servant loveth it.*
      - d.) *[Acts 12:14]- And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.*
    - 3.) The doubtings of a truly believing soul make him more inquisitive how he may get what he sometimes he fears he hath not.
      - a.) *[Psalm 77:6]- I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.*
    - 4.) In the midst of the true believer's doubtings there is a leaning of his heart on Christ, and a secret purpose still to cleave to him.
      - a.) *[Jonah 2:4,7]- Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.*
      - b.) *[Psalm 56:3]- What time I am afraid, I will trust in thee.*
      - c.) *[James 1:6]- But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.*
- 3.) I fear mine is a presumptuous faith, and if so, to be sure it cannot be right.
  - a.) Three characters of a presumptuous faith.
    - 1.) A presumptuous faith is an easy faith.

- a.) *If thy faith be legitimate Naphtali may be its name; and thou mayest say, 'With great wrestlings have I wrestled with Satan and my own base heart, and at last have prevailed.'*
  - b.) ***[Genesis 25:22-23]- And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.***
  - c.) *If thou canst find the like strife in thy soul, thou mayest comfort thyself that it is from two contrary principles, faith and unbelief, which are lusting one against another; and thy unbelief, which is the elder—however now it strives for the mastery—shall serve the younger.*
- 2.) Presumptuous faith is lame of one hand; it hath a hand to receive pardon and heaven from God, but no hand to give up itself to God.
  - a.) ***[Song of Solomon 2:16]- My beloved is mine, and I am his: he feedeth among the lilies.***
- 3.) The presumptuous faith is a sapless and unsavory faith.
  - a.) He brags of his interest in God, but he care not how little he is in the presence of God in any duty or ordinance.
  - b.) Whereas true faith alters the very creature's palate. No feast so sweet to the believer as Christ is.
- 4. A powerful argument pressing the exhortation—'whereby ye are able to quench the fiery darts of the wicked.'
  - a. The saint's enemy described—*'The wicked.'*
    - 1.) The saint's enemy is here described by their nature—*'wicked.'*
      - a.) First End. They are called 'wicked,' as an odious name whereby God would raise his children's stomachs into a loathing of sin above all things in the world.
      - 1.) Consider this, all ye who live in sin, and blush not to be seen in the practice of it.
        - a.) O that you would behold your faces in this glass, and you would see whom you look like! Truly, no other than the devil himself and in that which makes him most odious, which is his wickedness.
        - b.) ***[1 John 3:12]- Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.***
    - 2.) Consider this, O ye saints, and bestow your first pity on those poor forlorn souls that are under the power of a wicked devil.
      - a.) ***[Ps. 109:6]- Set thou a wicked man over him: and let Satan stand at his right hand.***
      - b.) ***[Proverbs 29:2]- When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.***
  - b.) Second End. They are called 'wicked,' as a name of contempt, for the encouragement of all believers in their combat with them.
    - 1.) Wickedness must needs be weak.
    - 2.) The devils' guilt in their own bosoms tells them their cause is lost before the battle is fought.

- 2.) The saint's enemy is set out by their unity—*'fiery darts of the wicked'*
  - a.) It is as if all were shot out of the same bow, and by the same hand; as if the Christian's fight were a single duel with one single enemy.
  - b.) All the legions of devils, and multitudes of wicked men and women, make but one great enemy.
  
- 3.) The saint's enemy is here described by their warlike furniture and provision with which they take the field against the saints—*'fiery darts.'*
  - a.) Darts.
    - 1.) Darts or arrows are swift.
      - a.) ***[Psalm 18:14]- Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.***
    - 2.) Darts or arrows fly secretly. And so do temptations.
      - a.) ***[Psalm 64:4-5]- that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?***
      - b.) ***[Job 6:4]- For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.***
    - 3.) Darts have a wounding killing nature, especially when well headed and shot out of a strong bow by one that is able to draw it.
      - a.) ***[Matthew 6:13]- And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.***
  - b.) Fiery darts.
    - 1.) Some restrain these fiery darts to some particular kind of temptation, as despair, blasphemy, and those, which fill the heart with terror and horror.
    - 2.) Question: Why are Satan's darts called fiery ones?
      - a.) Answer 1: In regard of that fiery wrath with which Satan shoots them.
        - 1.) ***[Acts 9:1]- And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,***
      - b.) Answer 2: In regard of the end they lead to, and that is hell-fire.
        - 1.) There is a spark of hell in every temptation; and all sparks fly to their element.
        - 2.) So all temptations tend to hell and damnation, according to Satan's intent and purpose.
      - c.) Answer 3: In regard of that malignant quality they have on the spirits of men—to enkindle a fire in the heart and consciences of poor creatures.
        - 1.) ***[Job 6:4]- For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.***
  
- b. The power and puissance of faith over the enemy—*'Ye shall be able to quench all the fiery darts of the wicked.'*
  - 1.) Faith's First Quenching Power. Doctrine: Faith will enable a soul to quench the fire of Satan's most pleasing temptations.
    - a.) Satan's enticing temptations have a fiery quality in them.

- 1.) Temptation doth not fall on us as a ball of fire on ice or snow, but as a spark on tinder, or [as] lightning on a thatched roof, which presently is on a flame.
  - a.) The sin is charged on us.
    - 1.) *[James 1:14]- but every man is tempted, when he is drawn away of his own lust, and enticed.*
  - b.) The heart of a man is marvelous prone to take fire from these darts.
    - 1.) *[Proverbs 26:20]- Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.*
  - c.) A sinner's heart is compared to 'an oven.'
    - 1.) *[Hosea 7:4]- They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.*
  - d.) The heart of man is the oven, the devil the baker, and temptation the fire with which he heats it
    - 1.) *[Psalm 57:4]- My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.*
    - 2.) *[James 3:6]- And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*
- 2.) Use or Application.
  - a.) This should make us afraid of running into a temptation when there is such witchery in it.
    - 1.) *[2 Kings 8:13]- And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria.*
    - 2.) *[Hosea 7:5]- In the day of our king, the princes have made him sick with bottles of wine; he stretched out his hand with scorn.*
  - b.) Take heed of being Satan's instrument in putting fire to the corruption of another.
    - 1.) *[Isaiah 57:4-5]- Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?*
    - 2.) *[Habakkuk 2:15]- Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!*
    - 3.) *[1 Corinthians 8:13]- Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*
    - 4.) *[Matthew 6:25]- Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*
- b.) Faith will enable a soul to quench the pleasing temptations of the wicked one.
  - 1.) Proof texts.

- a.) *[1 John 5:4]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
  - b.) *[1 John 2:15-16]- Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
- 2.) Faith enables the soul to quench those darts, which Satan dips and envenoms with these worldly lusts, called by some the worldlings Trinity.
- a.) First Dart of pleasing temptations. *'The lust of the flesh.'*
    - 1.) Proof texts.
      - a.) *[Romans 1:27]- and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.*
      - b.) *[Isaiah 5:11]- Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!*
      - c.) *[Hebrews 11:34]- quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.*
  - 2.) Question: How does faith quench this fiery dart of sensual delights?
    - a.) Answer 1: As it undeceives and takes off the mist from the Christian's eyes, whereby he is now enabled to see sin in its naked being and callow principles before Satan hath plumed it.
      - 1.) Let the Christian's answer be ready. 'Be not cheated, O my soul,' saith faith, 'with a lying spirit.'
      - 2.) He shows thee a fair Rachel, but he intends thee a blear-eyed Leah; he promises joy, but he will pay thee sorrow.
      - 3.) Faith can call sin and Satan by their own names when they come in a disguise.
    - b.) Answer 2. Faith doth not only enable the soul to see the nature of sin void of all true pleasure, but also how transient its false pleasures are.
      - 1.) *[Hebrews 11:25]- choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*
      - 2.) It is impossible that the pleasure of sin should last long.
        - a.) Because it is not natural.
          - 1.) Whatever is not natural soon decays.
          - 2.) The pleasure of sin is extrinsic to its nature, and therefore will corrupt.
        - b.) Because life cannot be long, and they both end together.
          - 1.) *[Isaiah 50:11]- Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. \*\*\**
          - 2.) *[Psalm 37:2]- For they shall soon be cut down like the grass, and wither as the green herb.*

- c.) Answer 3. Faith outvies Satan's proffers by showing the soul where choicer enjoyments are to be had at a cheaper rate.
- 1.) *[1 Peter 1:8]-whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*
- b.) Second Dart of pleasing temptations. *'The lust of the eyes.'*
- 1.) Proof texts.
- a.) *[Ecclesiastes 5:11]- When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?*
- b.) *[1 Timothy 4:10]- for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*
- 2.) Question: How does faith quench the desire for the accumulation of world's great treasure?
- a.) Faith persuades the soul of God's fatherly care and providence over it.
- 1.) *[Hebrews 13:5]- Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
- b.) Faith teaches the soul that the creature's comfort and content comes not from abundance but God's blessing.
- 1.) *[Proverbs 28:20]- A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.*
- c.) Faith advances the soul to higher projects than to seek the things of this life.
- 1.) *[Psalm 39:6-8]- Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish.*
- 2.) *[Hebrews 11:16]- But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*
- c.) Third Dart of pleasing temptations. *'The pride of life.'*
- 1.) Proof texts.
- a.) *[John 12:43]- for they loved the praise of men more than the praise of God.*
- b.) *[Hebrews 11:24]- By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*
- c.) *[Hebrews 11:33,37]- who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*
- 2.) Question: How does faith quench the desire for the gaudy honors of the world?

- a.) Faith takes away the fuel that feeds this temptation.
    - 1.) *'Withdraw the oil and the lamp goes out.'*
    - 2.) ***[Habakkuk 2:4]- Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.***
  - b.) Faith is Christ's favorite, and so makes the Christian expect all his honor from him.
    - 1.) Remember whose thou art, O my soul. Hast thou not taken God for thy liege-lord, and wilt thou accept preferment from another's hand?
  - c.) Faith shows the danger of such a bargain, should a Christian gain the glory of the world for one sin.
    - 1.) Saith faith, *'Hadst thou the whole world's empire, with all bowing before thee, this would not add to thy stature one cubit in the eye of God.'*
    - 2.) Saith faith, *'The world's pomp and glory cannot satisfy thee.'*
    - 3.) Saith faith, *'When thou hast the world's crown on thy head, how long shalt thou wear it?'*
  - d.) Faith presents the Christian with the exploits of former saints, who have renounced the world's honour and applause, rather than defile their consciences, and prostitute their souls to be deflowered by the least sin.
    - 1.) ***[Hebrews 12:1]- Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.***
    - 2.) ***[2 Kings 2:14]- and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.***
- 3.) Objection. But some may say, if this be all faith enables to, this is no more than some heathens have done.
- a.) Answer. Indeed, many of them have done so much by their moral principles, as may make some, who would willingly pass for believers, ashamed to be outdone by them who shot a weak bow.
    - 1.) Faith quenches the lust of the heart.
      - a.) ***[Acts 15:9]- and put no difference between us and them, purifying their hearts by faith.***
    - 2.) Faith's victory is uniform.
      - a.) ***[Romans 6:6]- knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.***
      - b.) ***[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.***
  - 3.) Faith enables the soul not only to quench these lusts, but, enables him to use the world itself against Satan, and so beat him with his own weapon by striking his own cudgels to his head.

- a.) Faith quenches the fire of Satan's darts, and then shoots them back on him. This it doth by reducing all the enjoyments of the world, which the Christian is possessed of into a serviceableness and subordination for the glory of God.
- b.) Faith can lay all enjoyments at Christ's feet; while God allows them, faith's skill and power is in sanctifying them.

### 3.) Use or Application

- a.) This may be a touchstone for our faith, whether of the right make or no; is thy faith a temptation-quenching faith?
  - 1.) *[Jeremiah 7:9]- Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;*
  - 2.) *[Hebrews 11:29]- By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*
  - 3.) *[Acts 19:19]- Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.*
  - 4.) *[John 7:31]- Howbeit no man spake openly of him for fear of the Jews.*
- b.) This helps to answer that objection by which many poor souls are discouraged from believing and closing with the promise.
  - 1.) *[Isaiah 7:9]- And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.*
  - 2.) *[1 Timothy 4:3]- forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*
- c.) Make use of faith, O ye saints, as for other ends and purposes, so particularly for this, of quenching this kind of fiery darts, viz. enticing temptations.

### 4.) Directions how to use the shield of faith to quench enticing temptations.

- a.) The first is the prayerful act of faith.
  - 1.) *[James 4:2]- Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*
  - 2.) *[Exodus 2:24]- And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*
- 3.) Engage God from his promise when thou prayest against any sin.
  - a.) *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
  - b.) *[Micah 7:19]- He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.*
  - c.) *[Psalm 119:37]- Turn away mine eyes from beholding vanity; and quicken thou me in thy way.*
  - d.) *[Genesis 3:15]- and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

- 4.) Plead with God from relation when thou art against any sin.
  - a.) *[Ps. 119:132]- Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.*
- 5.) Engage God from his Son's bloody death to help thee against thy lusts that were his murderers.
  - a.) *[Titus 2:14]- who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
- b.) Faith's expecting act; when thou hast been with God expect good from God.
  - 1.) *[Psalm 5:3]- My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.*
  - 2.) Question. Shall not I presume to expect when I have prayed against my corruptions that God will bestow on me so great a mercy as this is?
    - a.) Do you know what it is to presume? He presumes that takes a thing before it is granted.
      - 1.) *[Isaiah 33:21-22]- But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us.*
  - b.) You have the saints for your precedents, who, when they have been in combat with their corruptions, yea, been foiled by them, have even then acted their faith on God, and expected the ruin of those enemies which for the present have overrun them.
    - 1.) *[Psalm 65:3-4]- Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*
    - 2.) *[Zechariah 3:2]- And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*
  - c.) You hast encouragement for this expecting act of faith from what God already hath enabled thee to do.
    - 1.) *[Acts 7:25]- for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.*
- c.) Faith's endeavoring act, to set the soul on work in the confidence of that succor it expects from God.
  - 1.) *[2 Chronicles 20:11-12,20-22]- behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye*

*be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.*

- 2.) *[1 Chronicles 22:16]- Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee.*
- 3.) *[Luke 17:14]- And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.*
- 4.) *[Numbers 14:40]- And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.*
- 5.) *[Joshua 7:10]- And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?*

2.) Faith's Second Quenching Power. Doctrine: That faith, and only faith, can quench the fiery darts of Satan's affrighting temptations.

a.) First Dart of affrighting temptations, Atheism.

1.) *[Psalm 36:1]- The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.*

2.) How faith quenches the fiery dart of atheism.

a.) Question 1: But what need of faith? Will not reason serve the turn to stop the devil's mouth in this point?

1.) Answer: This is a piece of natural divinity, and reason is able to demonstrate the being of a God.

a.) *[Micah 4:5]- For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.*

b.) That light which reason affords is duskish and confused, serving for little more than in general to show there is a God; it will never tell who or what this God is.

1.) *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

2.) *[Psalm 50:21]- These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.*

c.) Suppose thou wert able by reason to demonstrate what God is, yet it were dangerous to enter the list and dispute it out by thy naked reason with Satan, who hath, though the worst cause, yet the nimbler head.

1.) *[Luke 4:4,8]- And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

- 2.) *[Genesis 3:3]- but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*
  - 3.) *[1 Corinthians 1:20-21]- Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
- d.) He that assents to this truth, that there is a God, merely upon grounds of reason and not of faith, and rests in that, doth not quench the temptation; for still he is an infidel and a Scripture atheist.
- 1.) Question: But, may some say, is there no use of reason in such principles as this, which are within its sphere?
    - a.) Answer: It is beyond all doubt that there is use of reason, but it must keep its own place, and that is to follow faith, not to be the ground of it, or to give law and measure to it.
- b.) Second Dart of affrighting temptations, Blasphemy.
- 1.) Every sin, in a large sense, is blasphemy; but here we take it more strictly.
    - a.) *[Job 2:9]- Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.*
  - 2.) Satan can shoot this fiery dart into the imagination of a saint, to stir up some unworthy thoughts of God in him.
    - a.) Satan aims, by the stirring up of unholy thoughts, to set the saint a defaming God.
      - 1.) Proof texts.
        - a.) *[Job 1:11]- But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*
        - b.) *[2 Kings 6:33]- And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?*
        - c.) *[Acts 8:23]- For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*
  - 2.) Faith's quenching.
    - a.) Faith sets God before the soul.
      - 1.) *[Psalm 54:3]- For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.*
      - 2.) *[Ecclesiastes 10:20]- Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.*
      - 3.) *[Job 42:5-6]- I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.*
    - b.) Faith credits no report of God but from God's own mouth.
      - 1.) Faith conceives its notions of God by the word, resolves all cases of conscience, and deciphers all providences which God

writes in mysterious figures, by the word; for want of which skill, Satan drives the creature very oft to have hard thoughts of God, because he cannot make presently good sense of his administrations in the world.

- c.) Faith is praiseful.
  - 1.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed: I will sing and give praise.*
  - 2.) Faith espies mercy in the greatest affliction —an eye of white in the saddest mixture of providence; so that when the devil provokes to blasphemy from the evil that the creature receives from God, faith shows more good received than evil.
    - a.) *[Job 2:10]- But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.*
    - b.) *[Ecclesiastes 7:14]- In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.*
    - c.) *[Psalm 77:10-11]- And I said, This is my infirmity: but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old.*
  - 3.) Faith keeps up an expectation in the soul for more mercy; which confidence disposes the soul to praise God for, as if the mercy were then in being.
    - a.) *[Daniel 6:10]- Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*
    - b.) *[Isaiah 8:17,21]- And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.*
- d.) Faith purifies the heart of that enmity against God, which, in man's corrupt nature, is fuel for such a temptation.
  - 1.) *[Romans 1:30]- backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,*
  - 2.) *[1 Corinthians 13:5]- doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*
- b.) Satan aims by these blasphemous temptations to effect the Christian's trouble and vexation.
  - 1.) Faith teaches the Christian to discern and distinguish those fireballs of temptations which are thrown in at his window by Satan, from those sparks of corruption which fly from his own hearth and take fire at his own sinful heart.

- a.) The time when they first stir and are most busy is ordinarily when the work of conversion hath newly passed or is passing on him.
  - 1.) Is it likely that he can, while he is in tears for the sins of his past life, commit a greater than any of them he mourns for?
  - 2.) Is it likely that he can, while he is crying for pardoning mercy with a trembling heart, block up the way to his own prayers, and harden God's heart into a denial of them, by such horrid sins as these are?
  
- b.) The manner how they rise in the Christian's thoughts, will increase the probability that they are injections from Satan without, rather than motions of the Christian's own heart within.
  - 1.) If a holy thought surprises us on a sudden, when we stand as it were with our back on heaven, and there be nothing in the discourse our hearts at present are holding to usher it in, we may take it as a pure motion of the Spirit of Christ.
  - 2.) These blasphemies, which rush upon thee, O Christian, at a time when thy soul is at the farthest distance from such thoughts, yea, sailing to the clean contrary point, in thy praying to and praising of God, are the irruptions of that wicked one,
  
- c.) The effect they have on the Christian's heart may make us think they are Satan's brats rather than the birth of the Christian's own heart;
  - 1.) If these blasphemies were the issue of the heart, familiarity with them might be expected rather than horror at the sight of them; favour to them rather than abhorrence of them.
  
- 2.) Faith relieves the Christian when distressed with the guilt of them, and Satan labors most to aggravate them.
  - a.) Faith can assure the soul upon solid Scripture bottom that these blasphemous thoughts are pardonable.
    - 1.) ***[Matthew 12:31]- Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men.***
  
  - b.) Faith resolves the soul that the boiling over of such thoughts is not inconsistent with the state of grace.
    - 1.) Faith is able to disprove thought of lack of saving grace, and challenges Satan to show one place in the entire Bible that shows such a conclusion. Indeed there is none.
  
  - c.) Faith can clear it to the soul that these blasphemous thoughts, are not so great sins in God's account as some other that pass for less in our account.
    - 1.) Sins are great or small by the share the will hath in the acting of them. And blasphemous thoughts, commonly having less of the Christian's will and affections in them than the other, cannot be a greater sin.

- d.) Faith tells the soul that God may undoubtedly have gracious ends in suffering him to be haunted with such troublesome guests, or else they should not be sent to quarter on him.
  - 1.) Possibly God saw some other sin thou wert in great danger of, and he sends Satan to trouble thee with these temptations, that he may not overcome thee in the other.
  - 2.) Better tremble at the sight of blasphemous thoughts than strut thyself in the pride of thy heart at the sight of thy gifts and privileges.
- e.) Faith will put the Christian on some noble exploits for God, thereby to vindicate himself, and prove the devil's charge a lie, to wipe off that calumny doth undertake some notable enterprise for the honour of his prince.
  - 1.) This indeed is the fullest revenge the Christian can take either of Satan for troubling him with such injections, or [of] his own heart for issuing out such impure streams.
  - 2.) When David preferred Saul's life in the cave above a kingdom, which one hearty blow might have procured him, he proved all his enemies liars that had brought him under a suspicion at court.
  - 3.) Such heroic acts of zeal and self-denial would speak more for thy purgation before God and thy own conscience than these sudden thoughts can do against thee.
- c.) Third Dart of affrighting temptations, Despair.
  - 1.) This is the sin that of all Satan chiefly aims at.
    - a.) Other sins are but as previous dispositions to introduce that, and make the creature more receptive for such a temptation.
    - b.) Other sins are but the shrap, whereby he covers it, and so flatters them into it, which done, he hath them safe to eternity. This, above all sins, puts a man into a kind of actual possession of hell. Other sins bind over to wrath, whereby he covers it, but this gives fire to the threatening, and sets the soul on a light flame with horror.
    - c.) Despair puts a soul beyond all relief; the offer of a pardon comes too late to him that hath turned himself off the ladder.
    - d.) Faith and hope can open a window to let out the smoke that offends the Christian in any condition, be it at present never so sad and sorrowful.
    - e.) The soul must needs be choked, when it is shut up within the despairing thoughts of its own sins, and no crevice left to be an outlet to any of that horror with which they fill him.
  - 2.) Ways which Faith quenches the fiery dart of despair drawn from the Greatness of Sin
    - a.) Faith opposes the greatness of sin by greatness of God.
      - 1.) Faith teaches the soul to set His almightiness against sin's magnitude, and His infinitude against sin's multitude; and so quench temptation.
      - 2.) ***[Psalm 46:10]- Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.***
      - 3.) In order to the right conceiving of God, we must give him the infinitude of all his attributes; that is, not only wise, but infinitely wise; not mighty, but almighty.
      - 4.) This infinitude, which we give to God, we must deny to all besides him.

- a.) *[Psalm 106:7]- Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.*
  - b.) *[Isaiah 55:7]- let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*
  - c.) *[Jeremiah 50:20]- In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*
- 5.) Objection. 'O but, the consideration of God's infinitude, especially in two of His attributes, drives me fastest to despair.
- a.) Answer: Faith will, and none but faith's fingers can, untie this knot, and give the soul a satisfactory answer to this question
  - b.) The Holiness of God.
    - 1.) Though the infinite holiness of God's nature doth make him vehemently hate sin, yet the same doth strongly incline his heart to show mercy to sinners.
      - a.) If wicked then cruel, and the more holy the more merciful.
        - 1.) *[Proverbs 12:10]- A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.*
        - 2.) *[Romans 12:21]- Be not overcome of evil, but overcome evil with good.*
        - 3.) *[Matthew 7:11]- If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*
    - 2.) Faith can tell the soul that the holiness of God is no enemy to pardoning mercy; for it is the holiness of God that obliges him to be faithful in all his promises.
      - a.) *[Isaiah 41:14]- Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*
      - b.) *[Isaiah 55:3]- Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*
  - c.) The Justice of God.
    - 1.) Faith shows, and this on the best evidence, that God may pardon the greatest sinner, if penitent and believing, without the least prejudice to his justice.
      - a.) *[Hosea 2:19]- And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*
      - b.) 'Christ, before he solicits the sinner's cause with God by request, performs first the other (?) of satisfaction by sacrifice. He pays, and then prays for what he hath paid—presenting his petition in the behalf of believing sinners written with his own blood, that so justice might not disdain to read or grant it.'

- c.) ***[Romans 3:24-26]- being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.***
- d.) Observe, Christ is here called a propitiation, alluding to the mercy-seat, where God promised to meet his people that he might converse with them, and no dread from his majesty fall upon them.
- 1.) ***[Exodus 25:10,17]- And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.***
- 2.) The scarlet thread on Rahab's window kept the destroying sword out of her house; and the blood of Christ, pleaded by faith, will keep the soul from receiving any hurt at the hands of divine justice.
- e.) Observe what hand Christ hath his commission from: *'whom God hath set forth to be a propitiation through faith in his blood.'*
- f.) Observe the why God chose this way of issuing out his pardoning mercy; and that is *'to declare his righteousness for the remission of sins.'*
- 1.) ***[Romans 3:26]- to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.***
- g.) Objection: But Satan will not thus leave the soul.
- 1.) Answer 1: Faith teaches the soul to acquiesce in the declaration that God makes of his own mind.
- a.) ***[Isaiah 53:5]- But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.***
- 2.) Answer 2: The believer can clear God as just in receiving the debt as Christ's hand, from that near union that is betwixt Christ and his people.
- a.) Christ was most free in engaging himself in the sinner's cause.
- b.) He knew what a sad plight man's nature was in; and he had an absolute freedom to please himself in his choice, whether he would leave man to perish, or lend his helping hand towards his recovery.

- 2.) Faith shows that God, in pardoning the believing sinner, doth not only save his justice, but advance the honour of it.
- a.) ***[John 10:10]- The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.***
- b.) If we consider the person at whose hand divine justice receives satisfaction. When the sinner is damned for his own sins, it is but a poor sorry creature that is punished; but, when Christ suffereth, the debt is paid by a more honourable hand: God hath it from one who is near to himself, yea, equal with himself.
- 1.) ***[Zechariah 13:7]- Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.***
- c.) If we consider the manner how the debt is paid. When the sinner is damned, it is in a poor beggarly way by retail. But, at Christ's hands God receives all the whole debt in one lump, so that Christ could truly say, '*It is finished,*'
- 1.) ***[John 19:30]- When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.***
- 2.) ***[Isaiah 50:8]- He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.***
- 3.) ***[Hebrews 10:12-14,22]- but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.***
- d.) When God damns the sinner, his justice indeed appears—those condemned miscreants have not one righteous syllable to charge their judge withal—but mercy is not seen to sit so glorious on the throne, in this sentence pronounced on the sinner. But when Christ suffered, justice and mercy met. Indeed justice appears never more orient in God or man than when it is in conjunction with mercy.
- e.) When God damns the sinner, justice is glorified only passively. Now, in the satisfaction that Christ gives, justice is glorified actively, and that both from Christ—who was not dragged to the cross and also from believing souls, who now sing praises to the mercy and justice of God that redeemed them.
- 1.) ***[Ephesians 5:2]- and walk in love, as Christ also hath loved us, and hath given himself for us an***

*offering and a sacrifice to God for a sweetsmelling savor.*

- 3.) Faith shows that God doth not only save and advance his justice in pardoning a believing soul; but, as things stand now, he hath no other way to secure his justice but by pardoning the believing soul his sins.
  - a.) *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*
  - b.) *[Micah 7:20]- Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*
- b.) Faith opposes the greatness of sin by the greatness of the promises.
  - 1.) Faith leads the soul to the springhead of the promises.
    - a.) The covenant itself, which comprehends them all is called ‘mercy,’ because the product of mercy.
      - 1.) *[Luke 1:72]- to perform the mercy promised to our fathers, and to remember his holy covenant;*
      - 2.) *[Romans 1:31]-without understanding, covenant-breakers, without natural affection, implacable, unmerciful:*
      - 3.) *[2 Chronicles 21:18-19]- And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.*
      - 4.) *[1 John 3:17]- But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*
  - 2.) Faith attends to the end of the promises.
    - a.) The exalting and magnifying the riches of free grace, which God would have appear in all its glory—so far.
      - 1.) *[Ephesians 1:6,9,11-12]- to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.*
      - 2.) *[Luke 7:43]- Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.*
      - 3.) *[Romans 5:20]- Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:*
    - b.) The second end of the promise is the believer’s comfort.

- 1.) *[Romans 15:4]- For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*
- 2.) *[Hebrews 6:18]- that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*
- 3.) *[Exodus 34:5]- And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.*
- 4.) *[Jeremiah 3:12-15]- Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*
- 5.) *[Isaiah 1:18]- Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*
- 6.) *[Isaiah 45:7-9,12]- I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.*
- 7.) *[Hebrews 7:25]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
- 8.) *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

3.) Faith presents the Christian with a cloud of witnesses to which the promise hath been fulfilled.

a.) Showing what foul filthy creatures himself and other believers were before they were made partakers of gospel grace.

- 1.) *[Ephesians 2.3]- among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

- b.) Magnifies the rich mercy of God, that rescued and took them out of that damned desperate state.
  - 1.) *[Ephesians 2.4]- But God, who is rich in mercy, for his great love wherewith he loved us,*
- c.) God had a design and plot of mercy in them to more than themselves.
  - 1.) *[Ephesians 2.7]- that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus.*
- d.) Wherever the gospel comes this shall be spoken of, what great sins he had forgiven to them, that unbelief might have her mouth stopped to the end of the world, and this arrow which is so oft on Satan's string made headless and harmless.
  - 1.) *[Joshua 4:6-7]- that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for a memorial unto the children of Israel for ever.*
- e.) Were thy sins as great as all theirs are, the sum would be the same; and God could forgive it if it lay in one heap, as well as now when it is in several.
  - 1.) *[John 1:29]- The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!*
- c.) Faith teaches the soul to oppose the greatness of sin of despair to the greatness of all its other sins.
  - 1.) Despair opposes God in the greatest of all his commands.
    - a.) *[John 6:28-29]- Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*
    - b.) *[Romans 4:5]- But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*
    - c.) *"Unbelief is despair in the bud, despair is unbelief at its full growth."*
  - 2.) Despair hath a way peculiar to itself of dishonoring God above other sins.
    - a.) *[Esther 7:5]- Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?*
    - b.) *"Surely God will neither part with the glory, nor suffer the dishonour, of his name at the hands of his sorry creature; but will engage all his attributes for the avenging himself on the wretch that attempts it."*
  - 3.) Despair strengthens and enrages all other sins in the soul.

- a.) *[Jeremiah 18:11-12]- Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.*
    - b.) *“Desperate souls do not use to reserve any love for God, or care for the pleasing of him.”*
  - 4.) The greatness of this sin of despair appears in this, that the least sin envenomed by it is unpardonable, and without this the greatest is pardonable.
    - a.) Judas was not damned merely for his treason and murder; but from the putrid stuff of despair and final impenitency with which his wretched heart was filled, that he died so miserably of, and now is infinitely more miserably damned for.
      - 1.) *[Matthew 27:3-5]- Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*
- I. Direction Ninth: Fifth Piece—The Christian’s Helmet.
  - 1. Proof text.
    - a. *[Ephesians 6:17]- And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*
  - 2. Observations of the helmet’s similarities with other pieces.
    - a. They are most *defensive* arms.
      - 1.) Sword the only piece for offence.
      - 2.) Managing pieces against enemies.
        - a.) With Satan.
          - 1.) Be not persuaded out of the line of thy place, and calling.
          - 2.) Be not persuaded under the pretence of zeal and hope to get the greater victory.
          - 3.) Let Satan be the assailant, and come if he will to tempt thee; but go not thou in a bravado to tempt him to do it.
          - 4.) *[Luke 22:56-62]- But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.*
        - b.) With Satan’s instruments.
          - 1.) Give not railing for railing, reproach for reproach. The gospel allows thee no liberty to use their weapons, and return them quid pro quo—stroke for stroke.

- a.) *[1 Peter 3:8-9]- Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*
- 2.) Thou hast here a girdle and breastplate to defend thee from their bullets—the comfort of thy own sincerity and holy walking, with which thou mayest wipe off the dirt thrown upon thy own face—but no weapon for self-revenge.
  - 3.) A shield is put into thy hand, which thou mayest lift up to quench their fiery darts, but no darts of bitter words to retort upon them.
  - 4.) Thou art ‘shod with peace,’ that thou mayest walk safely upon the injuries they do thee, without any prick or pain to thy spirit, but not with pride to trample upon the persons that wrong thee.
- b. They are to defend from sin, not to secure the Christian from suffering.
- 1.) They are to defend him in suffering, not privilege him from it.
  - 2.) He must prepare the more for suffering, because he is so well furnished with armour to bear it.
  - 3.) Armour is not given for men to wear by the fireside at home, but in the field.
  - 4.) How shall the maker be praised, if the metal of his arms be not known?
  - 5.) Where shall the armour be put to the proof, but amidst swords and bullets?
- c. The copulative that clasps this to the former piece of armour—the shield of faith.
- 1.) The sanctifying saving graces of God’s Spirit are linked inseparably together; there is a connection of them one to the other, and that in their birth, growth, and decay.
- a.) Sanctifying graces are connected in their birth.
- 1.) *[Genesis 25:6]- But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.*
  - 2.) *[2 Corinthians 5:17]- Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*
  - 3.) Use 1: To relieve the sincere Christian when in doubt of his gracious state when one grace which he inquires for, cannot at present be discerned in his soul by him.
- a.) *[John 14:9]- Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*
- b.) *[2 Samuel 16:9]- Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.*
- c.) *[Luke 2:44]- But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance.*
- 4.) Use 2: To help to uncase and put the hypocrite to shame, who makes great pretensions to some one grace when he hates another at the same time—a certain note of a false heart.
- a.) *[Exodus 10:9,24]- And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.*

- b.) Either all must go or none shall stir. Neither will the Spirit of God come into a soul with half of his sanctifying graces, but with all his train.
  - c.) If thy heart be set against any one grace, it proves thou art a stranger to the rest; and though thou mayest seem a great admirer and lover of one grace, yet the defiance you stand in to others washes off the paint of this fair cover.
  - d.) Love and hatred are of the whole kind; he that loves or hates one saint as such, doth the same by every saint; so he that cordially closes with one grace, will find every grace endeared to him upon the same account; for they are as like one to another, as one beam of the sun is to another beam.
- b.) Sanctifying graces are connected in their growth and decay.
  - 1.) Increase one grace, and you strengthen all; impair one, and you will be a loser in all; and the reason is, because they are reciprocally helpful each to other.
    - a.) When love cools, obedience slacks and drives heavily, because it wants the oil on its wheel that love used to drop.
    - b.) Obedience faltering, faith weakens apace. How can there be great faith when there is little faithfulness?
    - c.) Faith weakening, hope presently wavers; for it is the credit of faith's report, that hope goes on to expect good from God.
    - d.) And hope wavering, patience breaks, and can keep shop windows open no longer, because it trades with the stock hope lends it.
  - 2.) There is indeed a stronger bond of necessity between graces of our souls than there is between the members of our body.
    - a.) It is possible, yea ordinary, for some member to be cut off from the body without the death of the whole, because all the members of the body are not vital parts.
    - b.) But every grace is a vital part in the new creature, and so essential to its very being that its absence cannot be supplied per vicarium—by substitution.
- 2.) Inferences to be drawn from the connection of graces.
  - a.) Whenever thou findest any grace weakened, either through thy negligence not tending it, or Satan's temptations wounding it, speedily to endeavour to recovery of it; because thou dost not only lose the comfort which the exercise of this one grace might bring, but thou weakenest all the others.
    - 1.) ***[James 2:10]- which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.***
  - b.) This may comfort those who trouble themselves with the thoughts of future changes which may befall them, and so alter the scene of their affairs, as to call them to act a part they never much thought upon.
    - 1.) The more humble thou art now with thy abundance, the more patient thou wilt certainly show thyself in thy penury.
    - 2.) So much as thy heart is now above the world's enjoyments, even so much thou wilt then be above the troubles and sorrows of it.
      - a.) Trees, they say, grow proportionably under ground to what they do above ground; and the Christian will find something like this in his graces.
- 3. The Christian's Helmet itself—hope
  - a. Proof text.
    - 1.) ***[1 Thessalonians 5:8]- But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.***

- b. What is the nature of the hope that forms the Christian's helmet?
  - 1.) The author or efficient of hope-God.
    - a.) *[1 Peter 5:10]- But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*
    - b.) *[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*
    - c.) *[John 1:9]- That was the true Light, which lighteth every man that cometh into the world.*
  - 2.) Here is hope's subject—the believer.
    - a.) *[Ephesians 2:12]- that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
    - b.) *[Acts 24:14-15]- But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
    - c.) *[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*
  - 3.) Here is hope's object.
    - a.) In general, it is good.
      - 1.) If a thing is evil, we fear and flee from it; if good, we hope and wait for it.
      - 2.) Here is one note of difference between it and faith. Faith believes evil as well as good; hope is conversant about good.
    - b.) It is the good of the promise.
      - 1.) Hope without a promise is like an anchor without ground to hold by; it bears the promise on its name.
      - 2.) *[Acts 26:6]- And now I stand and am judged for the hope of the promise made of God unto our fathers:*
      - 3.) *[Psalm 119:81]-My soul fainteth for thy salvation: but I hope in thy word.*
      - 4.) *[Psalm 84:11]- For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*
    - c.) All good things of the promise.
      - 1.) *[Jeremiah 17:13]- O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.*
      - 2.) *[Colossians 1:27]- to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*
      - 3.) *[Titus 3:7]- that being justified by his grace, we should be made heirs according to the hope of eternal life.*
      - 4.) *[1 Thessalonians. 5:8]- But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.*
    - d.) The object of hope is the good of the promise, not in hand, but yet to be performed.
      - 1.) *[Romans 8:24]- For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

- 2.) *[Hebrews 11:1]- Now faith is the substance of things hoped for, the evidence of things not seen.*
  - 3.) *[Hebrews 11:13]- These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*
- 4.) Hope's aid-Jesus Christ.
- a.) It waits for all in and through him. He is therefore called 'our hope,'
    - 1.) *[1 Timothy 1:1]- Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;*
  - b.) The authority and strength to hope comes from Christ.
    - 1.) The former by the effusion of his blood for us, the latter by the infusion of his Spirit into us.
- c. Why is the Christian's hope styled a 'hope of salvation?'
- 1.) Because salvation comprehends and takes within its circle the whole object of his hope.
    - a.) Cast up the particular sums of all good things promised in the covenant, and the total which they amount unto is, salvation.
  - 2.) To distinguish it from the worldling's hope,
    - a.) *[Psalm 16:4]- Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.*
- d. Why is hope compared to a helmet?
- 1.) The helmet defends the head, a principal part of the body, from dint of bullet and sword; so this 'hope of salvation' defends the soul, the principal part of man, and the principal faculties of that, whereby no dangerous, to be sure no deadly, impression by Satan or sin be made on it.
    - a.) *[2 Samuel 20:1-2]- And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.*
  - 2.) The helmet defends the soldier's heart also from swooning.
    - a.) *[Isaiah 49:23]- And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.*
    - b.) *[Psalm 27:3,6]- Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.*
    - c.) *[Luke 21:26,28]- men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

- d.) *Two things make the head hang down—fear and shame. Hope easeth the Christian's heart of both these; and so forbids him to give any sign of a desponding mind by a dejected countenance.*
4. The use of this 'helmet,' or the offices of hope in the Christian's warfare.
- a. Doctrine: Hope is a grace of singular use and service to us all along our spiritual warfare and Christian course.
    - 1.) *[1 Peter 1:13]- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*
  - b. Hope's service to the Christian, and the several offices it performeth for him.
    - 1.) Hope puts the Christian upon high and noble exploits.
      - a.) This hope raiseth in the Christian a heroic resolution against those lusts that held him before in bondage.
        - 1.) *[1 John 3:3]- And every man that hath this hope in him purifieth himself, even as he is pure.*
        - 2.) Art thou tempted to any sensual lust? Ask thy hope what thou lookest to be in heaven.
        - 3.) Is it a sin of profit that bewitches thee? Is not a hope of heaven a spell strong enough to charm this devil?
        - 4.) Is it a sin of revenge? Do you not hope for a day when thy dear Saviour will plead thy cause, and what need thou then take his work out of his hand?
      - b.) This hope ennobles and enables the Christian to condemn the present world with all its pomp, treasure, and pleasure, to which the rest of the sons of men are, every man of them, basely enslaved.
        - 1.) *[Hebrews 11:9-10]- By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.*
        - 2.) *[Philippians. 3:20]- For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*
        - 3.) *[Acts 24:26]- He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.*
    - c.) This hope, where it is steadfast, makes the Christian active and zealous for God.
      - 1.) *[1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*
      - 2.) *[Acts 26:6-7]- And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*
      - 3.) *[Hebrews 6:11-12]- And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.*
    - d.) Hope begets in the Christian a holy impatience after further attainments, especially when it grows to some strength.
      - 1.) *[Romans 8:23]- And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

- 2.) Because these foretastes do acquaint the Christian more with the nature of those joys, which are in heaven, and so enlarge his understanding to have more raised conceptions of the felicity those enjoy that are arrived there.
  - 3.) These present attainments of grace or comfort, they do embolden the soul to expect yet more; and so provoke the Christian to press on for he full payment of all.
    - a.) *[Psalm 63:7-8]- Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.*
    - b.) *[Hosea 2:15]- And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*
    - c.) *[1 Corinthians 16:9]- For a great door and effectual is opened unto me, and there are many adversaries.*
- 2.) Hope makes him diligent and faithful in the meanest services.
- a.) Some he sets on the high places of the earth, and others he pitches down on lower ground.
    - 1.) *[Joshua 1:5]- There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*
    - 2.) *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
    - 3.) *[Colossians 3:23-24]- and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*
  - b.) The honour he puts on the poor servants' work.
    - 1.) *[1 Corinthians 10:31]- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*
  - c.) The reward that is laid up for such; and that is as great as he shall receive that hath been faithful in ruling kingdoms.
    - 1.) *[Colossians 3:23-24]- and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*
- 3.) Hope keeps him patient amidst the greatest sufferings.
- a.) *[1 Thessalonians 1:3]- remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
  - b.) The patience of hope is a sober grace, and abides as long as hope lasts.
    - 1.) *[Psalm 69:1-2,5]- Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. O God, thou knowest my foolishness; and my sins are not hid from thee.*
  - c.) The powerful influence hope hath on the Christian in affliction.
    - 1.) The influence hope hath on the Christian in affliction.
      - a.) Hope stills and silences the Christian under affliction.

- 1.) *[Psalm 43:5]- Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.*
  - 2.) *[Psalm 62:1]- Truly my soul waiteth upon God: from him cometh my salvation.*
- b.) Hope fills the afflicted soul with such inward joy and consolation, that it can laugh while tears are in the eye—sigh and sing all in a breath.
- 1.) *[Hebrews 3:6]- but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*
  - 2.) *[Romans 5:2-3,5]- by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
  - 3.) Two graces Christ uses above any other to fill the soul with joy.
    - a.) Faith tells the soul what Christ hath done for it, and so comforts it.
    - b.) Hope revives the soul with news of what Christ will do.
    - c.) Both draw at one tap—Christ and his promise.
  - 4.) *[Philippians 3:3]- For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*
- 2.) Whence and how hope hath its virtue; or what are the ingredients in hope's cordial that thus exhilarates the saint's spirit in affliction.
- a.) Hope brings certain news of a happy issue that shall shortly close up all the wounds made by his present sufferings.
    - 1.) *[Jeremiah 29:11]- For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.*
    - 2.) Providence is never so dark and cloudy but hope can see fair weather a-coming from the promise.
    - 3.) *[Luke 21:28]- And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*
    - 4.) *[1 Corinthians 15:52]- in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*
    - 5.) *[Isaiah 43:2]- When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*
    - 6.) *[Exodus 4:12,14]- Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.*
  - b.) Hope assures the Christian that the sorrow of his present sufferings bears no proportion to the joy of that.

- 1.) *[2 Corinthians 4:16-18]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*
- c.) Hope assures the soul of the necessary subservience that his afflictions have towards his obtaining this salvation.
    - 1.) *[Luke 24:26]- ought not Christ to have suffered these things, and to enter into his glory?*
    - 2.) *[Romans 8:17]- and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.*
    - 3.) *[Zephaniah 3:12]- I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.*
    - 4.) *[Micah 7:7]- Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.*
    - 5.) *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
  - 4.) Hope quiets the spirit, when God stays longest before coming to perform promises.
    - a.) *'Patience hath two shoulders; one to bear the present evil, and another to forbear the future good promised, but not yet paid.'*
    - b.) *[Lamentations 3:18]- And I said, My strength and my hope is perished from the Lord:*
    - c.) *[Ruth 1:12-13]- Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also tonight, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.*
    - d.) *[2 Timothy 4:10]- for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*
    - e.) Observations.
      - 1.) God oft stays long before he pays in the good things of the promise.
        - a.) *'To hope without a promise is to claim a debt that never was owing.'*
        - b.) *[Hebrews 11:13]- These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*
        - c.) *[Luke 2:26]- And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.*
        - d.) *[Psalm 145:19]- He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.*
        - e.) *[Hebrews 10:13]- from henceforth expecting till his enemies be made his footstool.*
      - 2.) When God stays long before he makes payment of the promise, then it is the believer's duty to wait for it.
        - a.) *[Habakkuk 2:3]- For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

- b.) *[2 Thessalonians 3:5]- And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*
- c.) *[2 Thessalonians 2:13-14]- But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*
- d.) *[2 Thessalonians 3:3]- But the Lord is faithful, who shall stablish you, and keep you from evil.*
- e.) *[Exodus 14:14]- The Lord shall fight for you, and ye shall hold your peace.*
- f.) Question: Why doth God, when he hath made a promise, make his people wait so long?
  - 1.) Answer: Why doth God make any promise at all to his creature?
  - 2.) Answer: This hasty spirit is as grievous to God.
    - a.) It proceeds from a selfishness of spirit, whereby we prefer our own content and satisfaction before the glory of God, and this becomes not a gracious soul.
      - 1.) *[Hebrews 10:36]- For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*
      - b.) It proceeds from deep ingratitude; and this is a sin odious to God and man.
        - 1.) *[Psalm 106:12-13]- Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel:*
- 3.) Hope will enable the soul to wait when the promise stays longest.
  - a.) *[Lamentations 3:26]- It is good that a man should both hope and quietly wait for the salvation of the Lord.*
  - b.) *[Jeremiah 25:16]- And they shall drink, and be moved, and be mad, because of the sword that I will send among them.*
  - c.) *[Jeremiah 31:16-17,26]- Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. Upon this I awaked, and beheld; and my sleep was sweet unto me.*
  - d.) When promises seem to stay long, hope pacifies the Christian with a threefold assurance.
    - 1.) Hope assures the soul that though God stays a while before he performs the promise, yet he doth not delay.
      - a.) He will not tarry beyond the appointed time.
        - 1.) *[Habakkuk 2:3]- For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*
        - 2.) *[Acts 7:17]- But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,*
      - b.) He delays who passeth the time appointed, but he only stays that waits for the appointed time, and then comes.

- 1.) *[2 Thessalonians 2:2-3]- that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;*
- c.) Thou art, may be, bleeding under a wounded spirit, a poor broken-hearted creature that liest steeping in thy tears for sin.
- 1.) *[Isaiah 57:15]- For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*
- d.) It requires great faith to rest satisfied with the promise when the time of payment is hid.
- 1.) *[Hebrews 11:8]- By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*
- e.) Three causes why men break their times of payment, and come not at their day.
- 1.) Forgetfulness- many remember not what they promise.
    - a.) *[Isaiah 49:16]- Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.*
    - b.) *[Jeremiah 29:11]- For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.*
  - 2.) Unfaithfulness- a promise with some is a collar on their neck.
    - a.) His name is truth and faithfulness.
      - 1.) *[John 14:2-3]- In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
    - b.) He is wisdom as well as truth.
      - 1.) *[Hosea 2:19]- And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*
  - 3.) Impotency- men's promises depend upon many contingencies.
    - a.) *[Matthew 18:26]- The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*
    - b.) *[1 Samuel 15:29]- And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.*

- c.) *[Isaiah 26:4]- Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.*
  - d.) *[Habakkuk 3:17-19]- Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.*
  - e.) *[Psalm 31:19]- Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!*
- 2.) Hope assures the Christian, that though God stays long, yet, when he does come, he will abundantly recompense his longest stay.
- a.) *[Romans 2:7]- to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:*
  - b.) *[Proverbs 13:12]- Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*
  - c.) *[James 5:7]- Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*
  - d.) The double fullness, which the Christian may hope to find in those enjoyments that he hath with long patience waited for.
    - 1.) A fullness of duration.
      - a.) Enjoyments snatched out of God's hand, and not given by it, are but guests come, not to stay long.
      - b.) Progeny.
        - 1.) *[2 Samuel 12:15,18]- And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?*
    - c.) Riches.
      - 1.) *[Proverbs 28:20]- A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.*
      - 2.) *[Proverbs 13:11]- Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.*
      - 3.) *[Proverbs 21:6]- The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.*

- 4.) *[Job 27:19]- The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.*
- 5.) *[Ecclesiastes 2:26]- For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.*
- 6.) *[Mark 4:18-19]- And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. \*\*\**

d.) Comfort and inward joy.

- 1.) *[Proverbs 13:9]- The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.*
- 2.) *[Mark 4:16-17]- And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.*

e.) Deliverance.

- 1.) *[Isaiah 30:15]- For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.*
- 2.) *[Deut. 1.35-36]- Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.*

2.) A fullness of benediction.

- a.) He has that enjoyment sweetened to him with God's love and favor for his comfort.
  - 1.) There is guilt ever to be found in the company of impatience and distrust.
  - 2.) There is a stab it is to the heart of an oppressor.
  - 3.) There is a wound to the joy of a hypocrite.
  - 4.) Whereas the Christian who receives any comfort, inward or outward, from God's hand, as a return for his patient waiting, hath none of these sad thoughts to scare him and break his drought when the cup is in his mouth.
- b.) He has it sanctified to him in the happy fruit it bears for his good.
  - 1.) Hasty spirits grow worse by enjoyments gathered out of season.

- 2.) *[Psalm 106:13-16]- They soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord.*
  - 3.) *[Numbers 11:31]- And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.*
  - 4.) *[Isaiah 30:18-19,22]- And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.*
- 3.) Hope assures the soul, that while God stays the performance of one promise, he shall have the absence thereof supplied with the presence of another.
- a.) *[Rev. 22:2]- In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*
  - b.) *[John 14:2-3]- In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
  - c.) *[John 14:16]- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*
  - d.) *[Jeremiah 17:7-8]- Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*
  - e.) *[I Corinthians 10:13]- There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*
  - f.) *[Malachi 3:1]- Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the*

*covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.*

*g.) [Micah 7:18]- Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.*

5. Several applications of the doctrine of the helmet of salvation.

a. A trial of what metal our helmet of hope is made.

- 1.) [Job 6:20]- They were confounded because they had hoped; they came thither, and were ashamed.*
- 2.) [Dan. 12:2]- And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- 3.) [Judges 3:25]- And they tarried till they were ashamed: and, behold, he opened not the doors of the parlor; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.*
- 4.) [Zechariah 13:4-5]- And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: but he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth.*
- 5.) [1 Peter 3:15]- but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:*
- 6.) [John 18:38]- Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.*
- 7.) [2 Corinthians 4:3]- But if our gospel be hid, it is hid to them that are lost:*
- 8.) [1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

b. An exhortation to those who, upon trial, find it genuine, in which two duties are pressed on them.

1.) Be thankful for this unspeakable gift.

- a.) [1 Peter 1:3-4]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*
- b.) [Colossians 1:5]- for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;*
- c.) [Ephesians 1:3]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

2.) Live up to your hopes.

- a.) [Romans 16:2]- that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.*
- b.) [Ephesians 5:3-4]- But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*
- c.) [Philippians 1:27]- Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

- d.) *[1 Timothy 2:10]- but (which becometh women professing godliness) with good works.*
- e.) Question: How is the Christian to live up to his hopes?
- 1.) Answer: He is to be careful to do nothing in which he may not freely act his hope, and from the promise expect that God will, for Christ's sake, both approve the action, and reward his person for it.
- f.) Instances wherein the Christian should live up to his hopes
- 1.) In your company.
- a.) *[Titus 3:14]- And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.*
- b.) *[Acts 4:23]- And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.*
- c.) *[Hebrews 11:9]- By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*
- d.) *[Gen. 14:13]- And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*
- 2.) In your conversation.
- a.) *[2 Peter 3:11-12]- Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*
- b.) *[Psalm 45:14]- She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.*
- c.) *[Revelation 19:7]- Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready.*
- d.) *[1 Samuel 13:20]- but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.*
- 3.) In your affections.
- a.) *[1 Peter 1:13]- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*
- 4.) In your fear of death.
- a.) All inordinate fears of death betray great unbelief and little hope.
- b.) Understand what message death brings to you, and the fear of it will be over.
- 1.) It snatches thee from this world's enjoyments, but leads thee to the felicities of another incomparably better.
- 5.) In your life.
- a.) *[Hebrews 3:6,8]- but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. harden not your hearts, as in the provocation, in the day of temptation in the wilderness:*
- 6.) In your awful fear of God.

- a.) *[Psalm 147:11]- The Lord taketh pleasure in them that fear him, in those that hope in his mercy.*
  - b.) *[Exodus 34:6]- And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,*
- c. Arguments why we should strengthen our hope, with directions how we may do so.
  - 1.) Consider it is thy duty so to do.
    - a.) *[Hebrews 6:11-12]- And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.*
    - b.) The thing he exhorts to endeavor for, 'to the full assurance of hope.'
    - c.) Observe whom He presses this duty upon; not some few choice Christians, but every person that will prove himself a Christian, 'every one of you do show the same diligence'
    - d.) Observe what he imputes the weakness of the saints' grace to; not an impossibility of attaining to more, but their sloth and laziness.
  - 2.) Labor to strengthen thy hope of salvation, or you will show how little you esteem Christ and his salvation.
    - a.) *[1 Kings 22:16]- And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?*
  - 3.) Consider that you don't know what stress your hope may be put to before you die.
    - a.) *[Hebrews 10:36]- For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*
    - b.) *[Hebrews 3:6]- but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*
    - c.) *[Lamentations 3:26]- It is good that a man should both hope and quietly wait for the salvation of the Lord.*
    - d.) *[Psalm 116:11]- I said in my haste, All men are liars.*
    - e.) *[Psalm 65:1]- Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.*
  - 4.) Six directions how we may strengthen our hope.
    - a.) Study the word of God diligently.
      - 1.) *[Romans 15:4]- For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*
    - 2.) Labor to clear up thy understanding from the word, what are the conditions (covenant) required by God of every soul that hath his grant and warrant to hope assuredly for life and salvation in the other world.
      - a.) There is a covenant of nature, or law covenant, which God made with innocent Adam; and the condition of this was perfect obedience of the person that claimed happiness by it.
        - 1.) *[Galatians 5:4]- Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*
      - b.) A covenant of grace of reconciliation to make God and man friends, as that was a covenant to preserve those friends who had never fallen out.
        - 1.) The condition of this covenant is, repentance and faith.
        - 2.) *[Luke 24:47]- and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

- 3.) *[John 3:36]- He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
- 4.) *[Acts 2:38]- Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
- 5.) *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
- 6.) *[Acts 20:21]- testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
- 7.) *[Galatians 5:5]- For we through the Spirit wait for the hope of righteousness by faith.*
- 8.) *[Isaiah 53:4]- Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*
- 9.) *[1 Timothy 1:15]- This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
- 10.) *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*
- 11.) *[Hebrews 6:17]- Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*

3.) Rest not satisfied till thou find this condition to be wrought in thy own soul (assurance), and art able to say thou art this repenting and believing sinner.

a.) An assurance of understanding.

1.) *[Colossians 2:2]- that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;*

b.) An assurance of faith.

1.) *[Hebrews 10:22]- let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

c.) An assurance of hope.

1.) *[Hebrews 6:11]- And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:*

d.) *'That these three make up one practical syllogism; wherein knowledge forms the proposition, faith makes the assumption, and hope draws the conclusion'*

b.) Keep thy conscience pure.

1.) *[Titus 2:12-13]- teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

2.) *[Psalm 77:3]- For I was envious at the foolish, when I saw the prosperity of the wicked.*

- 3.) *'Faith and a good conscience are hope's two wings. If, therefore, thou hast wounded thy conscience by any sin, renew thy repentance, that so thou mayest act faith for the pardon of it, and, acting faith, mayest redeem thy hope.'*
  - 4.) *[Exodus 22:27]- for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.*
  - 5.) *[Psalm 16:9]- Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.*
- c.) Resort to God daily, and beg a stronger hope of him.
- 1.) *[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*
  - 2.) *[Psalm 104:21]- Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.*
- d.) Labor to increase your love.
- 1.) *[1 John 4:18]- There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*
  - 2.) *[1 Corinthians 13:5]- doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*
  - 3.) *[2 Thessalonians 3:5]- And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*
  - 4.) *[Jude 21]- keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*
- e.) Be much in the exercise of your hope.
- 1.) *[Matthew 25:27]- thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*
  - 2.) *[Psalm 130:3-5,7-8]- If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.*
  - 3.) *[Genesis 17:1]- And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
  - 4.) *[Isaiah 55:7]- let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*
  - 5.) *[Deuteronomy 32:3]- because I will publish the name of the Lord: ascribe ye greatness unto our God.*
- f.) File up your experiences of past mercies, and hope will grow stronger for the future.
- 1.) *[Romans 5:3-4]- And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope:*
  - 2.) *[Lamentations 3:21]- This I recall to my mind, therefore have I hope.*
  - 3.) *[Psalm 77:10]- And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.*
  - 4.) *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*

- 5.) *[Psalm 17:15]- As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*
  - 6.) *[Psalm 73:23-24]- Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.*
  - 7.) *[1 Samuel 17:37]- David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.*
  - 8.) *[Psalm 22:21]- Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.*
  - 9.) *[Psalm 74:14]- Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.*
  - 10.) *[Hosea 2:15]- And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*
- g.) An Objection Answered with some practical reflections.
- 1.) How can a saint's past experience be so helpful to his hope for the future, when God, we see, often crosses the saint's experiences?
  - 2.) Answer 1: There is the same power still in God that was then.
  - 3.) Answer 2: The saint, from his former experiences, even of temporal salvations, may not only believe that God can, but also that he will, save him in all future straits and dangers of this nature.
  - 4.) Reflection 1: Look back Christian and inquire whether thou canst not find that thy God hath done greater matters for thee than this, which thou now hast so many disquieting fears and despairing thoughts about.
    - a.) *[Psalm 56:13]- For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?*
    - b.) *[Luke 19:9]- And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.*
    - c.) *[Lamentations 3:24]- The Lord is my portion, saith my soul; therefore will I hope in him.*
  - 5.) Reflection 2: Remember how oft God hath confuted thy fears and proved thy unbelief a false prophet.
    - a.) *[Isaiah 38:10-11]- I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.*
    - b.) *[Luke 24:21]- But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.*
    - c.) *[Psalm 126:1,3-6]- When the Lord turned again the captivity of Zion, we were like them that dream. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*
  - 6.) Reflection 3: Remember what sinful distempers have broke out in thy afflictions and temptations, and how God hath, notwithstanding these, carried on a work of deliverance for thee.

- a.) *[Psalm 116:11-12]- I said in my haste, All men are liars. What shall I render unto the Lord for all his benefits toward me?*
    - b.) *[Psalm 31:22,24]- For I said in my haste, I am cut off from before thine eyes: Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.*
  - d. An exhortation to those who want this helmet of hope.
    - 1.) How deplored a thing it is to be in a hopeless state.
      - a.) *[Ephesians 2:12]- that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
    - 2.) It is possible that thou who art now without hope, mayest by a timely and vigorous use of the means obtain a hope of salvation.
      - a.) *[Psalm 69:32]- The humble shall see this, and be glad: and your heart shall live that seek God.*
      - b.) *[John 17:20]- Neither pray I for these alone, but for them also which shall believe on me through their word;*
      - c.) *[Psalm 81:11]- But my people would not hearken to my voice; and Israel would none of me.*
    - 3.) Consider the horrid cruelty of this act—to pull down eternal destruction on thy own head.
      - a.) O what is it then for a sinner to starve his soul by rejecting Christ ‘the bread of life,’ and to let out his soul’s blood at this wide sluice!
        - 1.) *[John 6:35]- And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.*
      - b.) Those that discover abundance of wisdom and discretion in ordering their worldly affairs, you would wonder how rational they are, what an account they will give why they do this, and why that; when it comes to the business of heaven and the salvation of their souls, they are not like the same men.
        - 1.) *[1 Corinthians 1:20]- Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world ?*
- J. Direction Tenth: Sixth Piece-The Christian’s Sword.
  - 1. Proof text.
    - a. *[Ephesians 6:17]- And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*
    - b. *[Jeremiah 25:29]- For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.*
    - c. *[Revelation 12:11]- And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*
  - 2. Two observables from the term ‘sword’.
    - a. Mark the kind or sort of arms here appointed for the Christian’s use.
      - 1.) For defense.
        - a.) *[Psalm 119:92]- Unless thy law had been my delights, I should then have perished in mine affliction.*
        - b.) *[Psalm 17:4]- Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.*

- 2.) For offence.
  - a.) *[2 Peter 2:20, 22]- For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again ; and the sow that was washed to her wallowing in the mire.*
  - b.) *[Jeremiah 17:15]- Behold, they say unto me, Where is the word of the Lord ? let it come now.*
- b. Observe the order and place wherein this piece of armor stands.
  - 1.) The Christian, when advanced to the highest attainments of grace possible in this life, is not above the use of the word; nay, cannot be safe without it.
  - 2.) When girded with sincerity—his plate of righteousness on his breast, the shield of faith in his hand, and the helmet of hope covering his head, that his salvation is out of doubt to him at present; yet even then he must take the sword of the Spirit, which is the word of God.
  - 3.) *[2 Timothy 3:15-17]- and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*
3. The weapon itself; that is, ‘the Word of God.’
  - a. A substantial or subsisting word, and that is the eternal Son of God.
    - 1.) *[John 1:1]- In the beginning was the Word, and the Word was with God, and the Word was God.*
    - 2.) *[Revelation 19:13,15]- And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*
  - b. There is a declarative word of God, differing according to the sundry times and diverse manners in which he hath been pleased to reveal his will to man.
    - 1.) God delivered his mind by dreams and visions, with such like immediate revelations unto faithful witnesses,
    - 2.) God then intending at their deliverance thence, to form them into a polity and commonwealth, thought it fit, for the preventing of corruption in his worship, and degeneracy in their lives, that they should have a written law to be as a public standard to direct them in both.
      - a.) *[Exodus 34:27]- And the Lord said unto Moses, Write thou these words : for after the tenor of these words I have made a covenant with thee and with Israel.*
  - 3.) He still continued to signify his will by extraordinary revelations to his church, and also to enlarge this first edition of his written word, according to the necessity of the times.
    - a.) *[Hebrews 1:1]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*
  - 4.) He reserved the canon of the sacred writ to be finished by Christ the great doctor [teacher] of the church, who completed the same, and by the apostles, his public notaries, consigned it to the use of his church to the end of the world.
    - a.) *[Hebrews 1:2]- hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; \*\*\**

- b.) *[Revelation 22:18-19]- For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*
- c.) *[Revelation 14:6]- And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*
- 5.) Doctrine: That the Holy Scriptures are the undoubted word of God.
- a.) Proof texts.
- 1.) *[Ephesians 2:20]- and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*
  - 2.) *[2 Timothy 3:16]- All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*
  - 3.) *[1 Corinthians 2:13]- Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*
  - 4.) *[2 Peter 1:20-21]- knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.*
  - 5.) *'The power that makes the law, that must expound it.'*
- b.) Question. Do you bring Scripture to bear witness for itself?
- 1.) Answer: If it were the word of some sorry creature that stood upon the trial; but a greater than man is here. The word of God is a sufficient witness to itself.
  - 2.) *[John 5:34,39]- But I receive not testimony from man: but these things I say, that ye might be saved. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*
  - 3.) *[1 Timothy 3:15]- but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
  - 4.) *[Revelation 1:12]- And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;*
  - 5.) *[John 5:46-47]- For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*
- c.) The matter of the Scriptures. Proof of the divinity of the Scriptures from Their subject matter.
- 1.) The historical part of Scripture.
    - a.) The antiquity of the matter related.
      - 1.) There are some pieces that could not possibly drop from a creature's pen.
      - 2.) *[Titus 1:2]- in hope of eternal life, which God, that cannot lie, promised before the world began;*
    - b.) The simplicity and sincerity of the penmen relating what concerns themselves and those that were near and dear to them.
      - 1.) In the history of the Scripture, the penmen whereof are as free to expose their own shame and nakedness to the world's view as any others.

- 2.) The same spirit is found to breathe in the evangelists' history of the gospel-they being as little dainty of their own names.
- 2.) The prophetic part of the Scriptures; which contains some wonderful predictions of things to come, as could drop from no pen but one guided by a divine hand
  - a.) *[Deuteronomy 29:29]- The secret things belong unto the Lord our God : but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*
  - b.) *[Isaiah 41:23]- Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.*
  - c.) He spelled out by nature's alphabet the secrets of natural causes.
  - d.) He gathers his inferences from moral and political causes.
  - e.) God may, and doth, sometimes reveal future events to Satan.
  - f.) How admirable are the prophecies of Christ the Messiah, in which his person, birth, life, and death.
    - 1.) *[Zechariah 9:9]- Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*
    - 2.) *[Zechariah 11:12-13]- And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*
    - 3.) *[Acts 4:27]- For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*
- 3.) The doctrinal part of the Scriptures.
  - a.) Only those grounds and principles of faith that are laid down in Scripture, and proposed to be believed and embraced of all that desire eternal life.
  - b.) God himself, who is the prime object of our faith.
    - 1.) *[1 Corinthians 1:21]- For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
  - c.) The Trinity of persons in the Godhead, this is such a height as the heart of man never could take aim at
  - d.) Jesus Christ, God-man, justification by faith in his blood, and the whole method of grace and salvation through him.
- 4.) The preceptive, with its appendices of promises and threatenings to enforce the same.
  - a.) The vast extent of Scripture commands.
    - 1.) The Scripture takes all mankind to task.
    - 2.) The Scripture lays its bonds on all, high and low, rich and poor.
    - 3.) The Scripture binds the whole man.
    - 4.) The heart is the principle subject, whose loyalty is most provided for in the precepts of Scripture.
    - 5.) Those commands that contain our duty to God require that all be done with the heart and soul.

- a.) *[John 4:23]- But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*
  - b.) *[Leviticus 19:17]- Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.*
  - c.) *[Ecclesiastes 10:20]- Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.*
  - d.) *[Matthew 5:8]- Blessed are the pure in heart: for they shall see God.*
  - e.) *[Malachi 1:14]- But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.*
  - f.) *[Psalm 22:26]- The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.*
  - g.) *[Isaiah 66:13-14]- As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.*
  - h.) *[Lamentations 3:65]- Give them sorrow of heart, thy curse unto them.*
- b.) Their spotless purity of Scripture commands do no less evince their divine extraction.
- 1.) *[Isaiah 43:3]- For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*
  - 2.) *[Job 15:15]- Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.*
  - 3.) *[Job 4:18]- Behold, he put no trust in his servants; and his angels he charged with folly:*
  - 4.) *[Psalm 19:9]- The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.*
  - 5.) *[John 17:17]- Sanctify them through thy truth: thy word is truth.*
  - 6.) *[Romans 8:6]- For to be carnally minded is death; but to be spiritually minded is life and peace.*
  - 7.) *[Romans 2:9-10]- tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:*
  - 8.) If any creature made it, he was either a wicked creature or one that was holy.
    - a.) No wicked creature could do it, neither angel nor man.
    - b.) No holy creature be the author of it, be he angel or man.
- d.) The supernatural effects produced by them. The prophetic Scriptures bear the impress of Deity.
- 1.) It ransacks and rifles the consciences of men.
    - a.) *[2 Kings 6:12]- And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.*

- b.) *[John 20:19]- Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*
- c.) *[2 Kings 5:25-26]- But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?*
- d.) There are two secrets that the word discloses.
  - 1.) What a man's own heart knows, and no creature besides.
    - a.) *[John 4:16-18]- Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*
  - 2.) Those things, which a man's own heart is not privy to.
    - a.) *[1 John 3:20]- For if our heart condemn us, God is greater than our heart, and knoweth all things.*
    - b.) *[Romans 7:7]- What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*
    - c.) *[1 Corinthians 14:25]- and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*
- 2.) It exercises a power on the conscience to convince and terrify it.
  - a.) *[1 John 3:20]- For if our heart condemn us, God is greater than our heart, and knoweth all things.*
  - b.) *[Job 42:1-6]- Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes. \*\*\**
  - c.) *[Acts 9:3-6]- And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. \*\*\**
  - d.) *[Acts 24:25]- And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*
  - e.) *[Acts 2:37]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

- f.) Question: If there be such a conscience-shaking power in the word, how comes it to pass, that many notorious sinners sit so peaceably and sleep so soundly under it?
- 1.) Answer 1: Many sinners, who seem so jocund in your eyes, have not such merry lives as you think for.
  - 2.) Answer 2: It is enough, that the word doth leave such an impression upon the conscience of any 'though not of all' to prove its divinity.
  - 3.) Answer 3: The senseless stupidity of some under the stroke of the word is not to be imputed to its impotency, but to the just judgment of God.
- 3.) It has power to comfort and raise a dejected spirit.
- a.) *[Proverbs 18:14]- The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?*
  - b.) *[1 Samuel 28:16]- Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?*
  - c.) *[Psalm 94:19]- In the multitude of my thoughts within me thy comforts delight my soul.*
  - d.) *[Psalm 107:17-20]- Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions.*
  - e.) *[John 9:30]- The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.*
- 4.) It hath the power of conversion, which none but God can effect.
- a.) *[Matthew 11:4-5]- Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*
  - b.) *[Titus 3:3-4]- For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared,*
  - c.) Preaching circumstances.
    - 1.) The meanness of the persons employed to preach this doctrine.
      - a.) *[Acts 4:13]- Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*
    - 2.) The nature of the doctrine they held forth and commended to the world, which was not only strange and new.
      - a.) *[Acts 17:20]- For thou bringest certain strange things to our ears: we would know therefore what these things mean. \*\*\**
      - b.) *[Hosea 8:12]- I have written to him the great things of my law, but they were counted as a strange thing. \*\*\**
    - 3.) Consider how little worldly encouragement this word they preached gave to its disciples.

a.) *[Luke 9:23]- And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

4. The metaphor in which it is sheathed-why it is called the ‘Sword of the Spirit.’
  - a. Two inquiries.
    - 1.) Why the word of God is compared to a ‘sword.’
      - a.) The sword is both of general and constant use among soldiers,
      - b.) The sword is also that weapon with which they not only defend themselves, but do the greatest execution upon their enemies
      - c.) It most fitly sets forth the necessity and excellent use of the word of God, by which the Christian both defends himself, and offends, yea cuts down before him all his enemies.
        - 1.) *[Romans 13:3-4]- For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. \*\*\**
        - 2.) *[Luke 2:34]- (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. \*\*\**
    - 2.) Why this sword is attributed to the Spirit, and bears his name, ‘the sword of the Spirit.’
      - a.) *[2 Corinthians 10:4]- (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;)*
      - b.) The Spirit is the Author of it.
        - 1.) *[2 Peter 1:21]- knowing this first, that no prophecy of the Scripture is of any private interpretation.*
      - c.) The Spirit is the only true interpreter of the word.
        - 1.) *[2 Peter 1:20-21]- knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost*
      - d.) The Spirit of God gives the word its efficacy and power in the soul.
        - 1.) *[John 16:31]- Jesus answered them, Do ye now believe?*
      - e.) Doctrine: That the written word, or if you will, the Scripture, is the sword by which the Spirit of God enables his saints to overcome all their enemies.
        - 1.) *[Psalm 45:3-4]- Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*
        - 2.) *[Revelation 1:6]- and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
        - 3.) *[Judges 9:5]- And he went unto his father’s house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.*
        - 4.) The enemies the Spirit enables the saints to overcome.
          - a.) The bloody persecutor who breathes slaughter and pursues the saints is overcome by the Word of God
            - 1.) *[Hebrews 4:12]- For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing*

- asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
- 2.) The sword of the Spirit hath application to the elect, who, for a time, through ignorance and prejudice, are joined with the saints' enemies.
    - a.) *[Romans 15:16]- that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*
    - b.) *[Acts 2:36,41]- Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*
    - c.) *[Romans 7:9]- For I was alive without the law once: but when the commandment came, sin revived, and I died.*
    - d.) *[Acts 9:3-6]- And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*
  - 3.) The sword of the Spirit hath application to the saints' persecuting enemies, when ruined and destroyed.
    - a.) *[2 Peter 2:12]- But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;*
    - b.) *[Revelation 11:5]- And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.*
    - c.) *[Zephaniah. 2:5]- Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is against you ; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.*
    - d.) *[Jeremiah 1:10]- See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.*
    - e.) *[Psalm 149:9]- to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord.*
  - b.) The seducer and heretic are overcome by the Word of God.
    - 1.) *[1 Timothy 3:7]- Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*
    - 2.) *[2 Timothy 4:3,6-8]- For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which*

*the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

- 3.) *[Revelation 9:4,10]- And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*
- 4.) *[Acts 18:24,28]- And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.*
- 5.) *[2 Corinthians 10:4-5]- (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*
- 6.) *[Proverbs 12:15]- The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.*
- 7.) *[1 Timothy 6:20-21]- O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen.*
- 8.) *[2 Timothy 1:13]- Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*
- 9.) Objection: We see heretics quote Scripture for their most prodigious errors, how then is it such a powerful instrument and engine against error?
  - a.) Answer: What will not men dare to do for the carrying on their wicked party, when once they have espoused an error or any sinful way?
    - 1.) *[Numbers 16:3]- and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?*
    - 2.) *[1 Kings 22:11]- And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.*
    - 3.) *[2 Thessalonians 2:10-11]- and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie:*
    - 4.) *[Psalm 111:10]- The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*
    - 5.) *[Matthew 26:52]- Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*

c.) Our own corruptions and lusts are overcome by the Word of God.

- 1.) *[Matthew 8:31]- So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.*
- 2.) *[Psalm 119:9]- Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.*
- 3.) *[Psalm 110:2]- The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*
- 4.) *[Romans 13:13-14]- Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*
- 5.) *[Psalm 17:4]- Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.*
- 6.) *[Isaiah 27:1]- In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.*

d.) An army of afflictions, both outward and inward are overcome by the Word of God.

- 1.) *[2 Corinthians 7:5]- For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.*
- 2.) *[Psalm 39:11]- When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.*
- 3.) *[Psalm 119:50,92]- This is my comfort in my affliction: for thy word hath quickened me. Unless thy law had been my delights, I should then have perished in mine affliction.*
- 4.) *[Genesis 3:15,21]- and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.*
- 5.) *[Matthew 11:28]- And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
- 6.) *[2 Peter 1:4]- whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

5. An exhortation to make use of this weapon.

- a. Use 1: Is the word the sword of the Spirit whereby the Christian vanquishes his enemies? Then we may justly charge the Church of Rome of cruelty to the souls of people, in disarming them of that weapon with which they alone can defend themselves against their enemies that seek their eternal ruin.

1.) *[2 Peter 3:16,18]- as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

- 2.) How shall they be assured that what they preach is true, except they have the Scripture, to which, as unto the true touch-stone, they may bring their doctrine to be tried?

- a.) *[Acts 17:11]- These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*
- 3.) Suppose they preach the truth, can they warrant that their words shall not be perverted and mistaken by their hearers?
- a.) *'That, if God himself may not speak in a vulgar tongue, I see far less reason that a friar should, and so the people should know nothing at all of Christ' - Mede*
- 1.) *[Jeremiah 10:11]- Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.*
- b.) *[2 Kings 6:18-19]- And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.*
- c.) *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
- d.) *[2 Corinthians 1:1]- Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*
- e.) *[Colossians 4:16]- And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.*
- b. Use 2: A reproof of the Church of Rome for the insufficiency it imputes to the Scriptures.
- 1.) What a horrid blasphemy is this, and reproach to the great God, that he should send his people into the field and put such a wooden sword into their hand.
- 2.) Would any gracious prince, that loves the lives of his subjects, give them arms that are not fit to oppose such an enemy as comes out against them.
- 3.) Would he give them such weak and insufficient weapons for their defense, and then charge them to use no other?
- a.) *[2 Timothy 3:15,17]- and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. that the man of God may be perfect, thoroughly furnished unto all good works.*
- b.) *[Isaiah 8:19-20]- And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*
- c.) *[Matthew 15:6]- and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*
- c. Use 3: A condemnation of the wickedness of those who uplift the sword of the Spirit in defense of any sin.
- 1.) *[Ecclesiastes 8:15]- Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labor the days of his life, which God giveth him under the sun.*
- 2.) *[Deuteronomy 28:47]- Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;*
- 3.) *[Matthew 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.*

- d. Use 4: Let us be exhorted to thankfulness to God for the word, and incited also to the study of it.
  - 1.) Let us be exhorted to thankfulness to God for the word.
    - a.) For the translation of the Scriptures.
      - 1.) *[Revelation 5:4]- And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*
    - b.) For the ministry of the word.
      - 1.) *[1 Corinthians 4:8]- Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.*
      - 2.) *[1 Thessalonians 5:19-20]- Quench not the Spirit. Despise not prophesyings.*
      - 3.) *[Psalm 63:1]- O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;*
      - 4.) *[Amos 8:11]- Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:*
      - 5.) *[1 Samuel 3:1]- And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.*
    - c.) For the efficacy of the word and its ministry hath had upon thy heart.
      - 1.) *[Proverbs 27:6]- Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*
  - 2.) Let this provoke you to the study of the word, that you may thereby have a familiar acquaintance with it.
    - a.) *[Acts 17:11]- These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*
    - b.) The necessity of command.
      - 1.) *[John 5:39]- Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*
      - 2.) *[John 3:19]- And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*
      - 3.) *[2 Thessalonians 1:8]- in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*
      - 4.) *[Jude 3]- Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*
    - c.) The necessity of means.
      - 1.) *[Acts 18:26]- And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*
      - 2.) *[1 Corinthians 1:21]- For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
      - 3.) *[2 Thessalonians 1:8]- in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*
    - d.) Carnal objections to the study of the word removed.

- 1.) Objection 1: If we had so much time to spare as others, we would not be so unacquainted with the Scriptures.
  - a.) Answer: Is this the plea that you intend to use when you come to the bar, and are called to give thy answer to Christ thy judge upon this matter?
    - 1.) ***[Joshua 1:8]- This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.***
  
- 2.) Objection 2: But I cannot read; how can I search the Scriptures?
  - a.) Answer: It is sad that parents should throw them into the devil's mouth, by sending them out into a sinful world without the knowledge of God and his word, to become a prey to every lust that meets them?
    - 1.) ***[Proverbs 1:8-10]- My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not. \*\*\****
  
- 3.) Objection 3: O but I am of so weak an understanding that I fear I shall make no work with such deep mysteries as are there contained.
  - a.) Answer: Take heed this objection comes not from thy sluggish heart.
    - 1.) ***[Proverbs 13:4]- The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. \*\*\****
    - 2.) ***[Proverbs 20:4]- The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. \*\*\****
  
- 4.) A twofold encouragement.
  - a.) God is able to interpret his own word unto thee.
    - 1.) ***[1 Corinthians 2:8]- which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.***
    - 2.) ***[Psalm 119:130]- The entrance of thy words giveth light; it giveth understanding unto the simple.***
    - 3.) ***[Isaiah 35:3-5,8]- Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.***
  - b.) The deeper sense thou hast of thy own weakness, the more fit thou art for the Spirit's teaching.
    - 1.) A proud scholar and a humble master will never agree; Christ is 'meek, and lowly,' and so 'resisteth the proud,' but 'giveth grace unto the humble.'
    - 2.) ***[John 16:29]- His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.***
  
6. Directions how to use 'the sword,'
  - a. How we use the spiritual sword against the persecutor.

- 1.) Get clear Scripture ground for those principles and practices of thine, which stir up the persecutor's rage against thee.
  - a.) *[1 Thessalonians 1:5-6]- For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:*
- 2.) Improve those Scriptures, which teach us to dread God more, and fear man less.
  - a.) *[Psalm 119:161]- Princes have persecuted me without a cause: but my heart standeth in awe of thy word.*
  - b.) *[Isaiah 2:22]- Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?*
  - c.) *[Matthew 10:28]- And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
  - d.) *[Psalm 109:28]- Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.*
- 3.) Be sure you give up lusts to the sword of the Spirit, before thy life is in any danger from the sword of the persecutor.
  - a.) *[Hebrews 11:24-27]- By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*
  - b.) *[1 Peter 2:20-21,23]- For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*
  - c.) *[1 Samuel 24:17]- And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.*
  - d.) *[Luke 23:47-48]- Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.*
- 4.) Fortify thy faith on those promises, which have an especial respect to persecution.
  - a.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed: I will sing and give praise.*
  - b.) Provision in promises for two sorrows that distress gracious souls most in their sufferings for Christ.
    - 1.) When they are prone to be troubled for their own persons and private affairs.
      - a.) *[1 Corinthians 10:13]- There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*
      - b.) *[Exodus 13:17]- And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:*

- c.) *[Matthew 10:19-20]- But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.*
- 2.) For the cause of Christ which they bear testimony unto, lest that should miscarry.
  - a.) *[Revelation 14:6]- And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*
  - b.) *[Matthew 5:18]- For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*
  - c.) *[1 Peter 1:25]- but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*
  - d.) *[Matthew 16:18]- And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
- b. How we use the spiritual sword against the heretic.
  - 1.) *[Revelation 2:7]- He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*
  - 2.) Take heed thou comest not to the Scriptures with an unholy heart.
    - a.) *[Daniel 12:10]- Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*
    - b.) *[1 Corinthians 2:16]- For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*
    - c.) *[Romans 12:2]- And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*
    - d.) *[2 Timothy 3:6-7]- For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.*
    - e.) *[Psalm 119:33-34]- Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.*
  - 3.) Make not thy own reason the rule by which you measure Scripture truths.
    - a.) *[1 Corinthians 2:9]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*
    - b.) *[Matthew 22:29]- Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.*
  - 4.) Take heed thou comest not with a judgment pre-engaged to any party or opinion.
    - a.) *[Ezekiel 14:4-5]- Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh, according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.*
  - 5.) Go to God by prayer for a key to unlock the mysteries of his word.

- a.) *[Revelation 5:5]- And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*
- b.) *[Daniel 2:22]- he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.*
- c.) *[Daniel 10:12,14,21]- Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.*
- d.) *[John 16:13]- Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.*
- e.) Means to quicken us to pray with more fervor for the leading of the Holy Spirit.
  - 1.) Let the dread of those scriptures, which set forth the danger of errors and false doctrines fall upon thee.
    - a.) *[Galatians 5:19,21]- Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*
    - b.) *[1 Timothy 4:1]- Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;*
    - c.) *[2 John 9]- Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*
    - d.) *[2 Peter 2:1]- But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*
  - 2.) Strengthen then thy faith from those comfortable scriptures that assure thee that no sincere saint shall be left to fall finally into any soul-damning error.
    - a.) *[Proverbs 22:14]- The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.*
    - b.) *[2 Thessalonians 2:10-12]- and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.*
    - c.) *[Revelation 11:2,13]- But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*
    - d.) *[Matthew 24:24]- For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

- e.) *[John 7:12]- And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.*
  - f.) *[John 10:5,29]- And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*
  - g.) *[1 Corinthians 11:19]- For there must be also heresies among you, that they which are approved may be made manifest among you.*
  - h.) *[Philippians 3:15]- Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*
  - i.) *[John 2:19-20]- Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?*
- 6.) Compare scripture with scripture.
- a.) False doctrines, like false witnesses, agree not among themselves.
  - b.) *[Mark 5:9]- And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.*
  - c.) *[Luke 1:70]- as he spake by the mouth of his holy prophets, which have been since the world began:*
  - d.) *[Nehemiah 8:8]- So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*
  - e.) *[1 John 5:18]- We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*
  - f.) *[1 Kings 8:38]- what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:*
  - g.) *[Proverbs 20:9]- Who can say, I have made my heart clean, I am pure from my sin?*
  - h.) *[Ecclesiastes 7:20]- For there is not a just man upon earth, that doeth good, and sinneth not.*
  - i.) *[Job 9:20]- If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.*
  - j.) *[Philippians 3:12]- Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*
  - k.) *[1 John 1:8-10]- If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*
- 7.) Consult with thy faithful guides that God hath set over thee in his church.
- a.) *[Malachi 2:7]- For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.*
  - b.) *[Song of Solomon 1:8]- If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.*
- c. How we use the spiritual sword against the army of lusts within us.
- 1.) It is a noble war, because it is just.
  - 2.) It is a noble war, because it is hard and difficult.

- a.) *[Proverbs 16:32]- He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*
- 3.) It is a noble war, of your enemies' strength and number.
- a.) *[Job 40:19]- He is the chief of the ways of God: he that made him can make his sword to approach unto him.*
- 4.) The use of this one weapon, the Word of God, in order to repelling motions to sin from within, or temptations to it from Satan without.
- a.) Collect out of the Word several lineaments with which the Spirit of God paints out the deformity of sin.
- 1.) See the ugly shape of this monster sin by observing from the word of God.
- a.) The birth and extraction of sin.
- 1.) *[James 1:17]- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
- 2.) *[Genesis 1:31]- And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*
- 3.) *[Deuteronomy 7:25-26]- The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.*
- 4.) *[Proverbs 6:16]- These six things doth the Lord hate; yea, seven are an abomination unto him:*
- 5.) *[Revelation 2:6,15]- But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*
- 6.) *[Psalm 5:5]- The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*
- 7.) *[John 8:44]- Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*
- b.) The names and titles given to sin.
- 1.) If a thing is sweet, God will not say it is bitter; if good, he will not call it evil.
- a.) *[Isaiah 5:20]- Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*
- 2.) *[2 Peter 2:22]- But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*
- 3.) *[Luke 3:7]- Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*
- 4.) *[Romans 3:13]- Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*

- 5.) *[2 Timothy 2:17]- And their word will eat as doth a canker: of whom is Hymeneus and Philetus;*
  - 6.) *[1 Kings 8:38]- what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:*
  - 7.) *[James 3:6]- And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*
  - 8.) *[Romans 7:13]- Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*
- c.) The nature of sin.
- 1.) *[1 John 3:4]- Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*
  - 2.) Considerations to press sin itself to death in the heart of a saint.
    - a.) Whose law it is by sinning we break.
      - 1.) The great God, whose glorious name is in every attribute assaulted and reproached by the sinner.
    - b.) What law it is; not cruel, written with the blood of his creatures.
      - 1.) This law is equal and good; in keeping of which is life.
      - 2.) *[Jeremiah 2:5]- thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?*
  - c.) Whose notion the poor creature transgresseth the good law of God.
    - 1.) The devil, no less our enemy than God's enemy.
    - 2.) *[Esther 7:8]- Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.*
- d.) The properties of sin.
- 1.) A defiling property.
    - a.) *[2 Corinthians 7:1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
    - b.) *[1 John 5:19]- We love him, because he first loved us.*
    - c.) *[Ezekiel 4:14]- Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.*
  - 2.) A disturbing property.
    - a.) *[Genesis 4:7]- If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.*
    - b.) *[Isaiah 57:21]- There is no peace, saith my God, to the wicked.*

- c.) The warrant sentencing the sinner to the rack of a self-torturing conscience.
  - 1.) You hear roaring and crying out.
    - a.) *[Psalm 38:3]- There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*
    - b.) *[Psalm 88:15]- I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.*
    - c.) *[Genesis 4:13]- And Cain said unto the Lord, My punishment is greater than I can bear.*
  - 2.) Unable to stand under the clamor of his guilt.
    - a.) *[Matthew 27:5]- And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*
    - d.) *[James 4:1]- From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?*
- 3.) A damning property.
  - a.) *[Matthew 25:41]- Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*
  - b.) *[Isaiah 30:33]- And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.*
- b.) Provide yourself with Scripture answers to Satan's false reasonings.
  - 1.) Satan tempts to sin by making one sin of no account.
    - a.) The word will tell thee that no sin is single.
      - 1.) He that yields to one sin casts contempt upon the authority that made the whole law, and upon this account, breaks it all.
        - a.) *[James 2:10]- For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*
        - b.) *[Exodus 20:1-2]- And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*
  - 2.) By allowing one sin we disarm and deprive ourselves of having a conscientious argument to defend ourselves against any other sin.
    - a.) *[Genesis 39:9]- there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*
    - b.) *[Ephesians 4:27]- neither give place to the devil.*
  - 3.) Allow one sin and God will give you over to other sins.
    - a.) *[Rom. 1:22,24]- Professing themselves to be wise, they became fools, Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves:*

- b.) Suppose thou couldst take only one sin into thy bosom, yet the Word will tell thee that thou art a servant to that one sin, and that thou canst not be so and a servant to God at the same time.
  - 1.) That thou wouldst be a servant to that one sin.
    - a.) *[Romans 6:16]- Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*
    - b.) *[1 Kings 21:20]- And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.*
  - 2.) Thou mayest learn from the word that thou canst not be a servant to any one sin and to God at the same time.
    - a.) *[Matthew 6:24]- No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*
- 2.) Satan tempts to sin by opportunity given for committing it in secret.
  - a.) *[Proverbs 7:19]- For the goodman is not at home, he is gone a long journey:*
  - b.) The word will tell thee that God is privy to thy most secret sins.
    - 1.) *[Psalm 90:8]- Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*
    - 2.) *[Proverbs 15:3]- The eyes of the Lord are in every place, beholding the evil and the good.*
    - 3.) *[Proverbs 20:8]- A king that sitteth in the throne of judgment scattereth away all evil with his eyes.*
    - 4.) *[Genesis 4:10]- And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*
  - c.) The word will inform thee of an informer—thy conscience.
    - 1.) *[Romans 2:15]- which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*
    - 2.) *[Proverbs 18:14]- The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?*
  - d.) The word will show God usually hath put them to shame in this world, that have promised themselves most secrecy in their sinning.
    - 1.) *[Daniel 2:47]- The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.*
    - 2.) *[1 Corinthians 4:5]- Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*
    - 3.) *[Acts 5:11,13]- And great fear came upon all the church, and upon as many as heard these things. And of the rest durst no man join himself to them : but the people magnified them.*
    - 4.) *[2 Kings 5:27]- The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.*
    - 5.) *[2 Samuel 12:12]- For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

- 6.) *[Ps. 51:12-14]- Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.*
- 3.) Satan tempts to sin, by the example of others.
- a.) The word commands that we bring the examples of men—be they who they will—to the test of the word.
- 1.) *[Isaiah 8:20]- To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*
- 2.) *[Exodus 23:2]- Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:*
- b.) The word will tell thee that the best of saints do not always foot it right; but too oft are found to tread awry.
- 1.) *[1 Corinthians 11:1]- Be ye followers of me, even as I also am of Christ.*
- 2.) *[Proverbs 16:17]- The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.*
- 3.) *[1 Corinthians 11:19]- For there must be also heresies among you, that they which are approved may be made manifest among you.*
- 4.) *[Deuteronomy 13:1]- If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,*
- c.) Hide the word in thy heart.
- 1.) *[Psalm 119:11]- Thy word have I hid in mine heart, that I might not sin against thee.*
- 2.) Heart in Scripture, is often put for the conscience.
- a.) *[1 John 3:20]- For if our heart condemn us, God is greater than our heart, and knoweth all things.*
- b.) Look upon the word as stamped with divine authority.
- 1.) *[Psalm 119:161]- Princes have persecuted me without a cause : but my heart standeth in awe of thy word.*
- c.) Look upon the word of God as that law by which thou art to be judged at the great day.
- 1.) *[Romans 2:16]- in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*
- 3.) Heart, in Scripture, is most frequently taken for the will and affections.
- a.) *[Proverbs 23:26]- My son, give me thine heart, and let thine eyes observe my ways.*
- b.) *[Deuteronomy 10:12]- And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,*
- c.) *[Psalm 119:119-120]- Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments.*
- d.) It is thy most faithful monitor.
- 1.) *[Psalm 19:11]- Moreover by them is thy servant warned: and in keeping of them there is great reward.*

- e.) The word is thy sweetest comforter.  
 1.) *[Psalm 119:93]- I will never forget thy precepts: for with them thou hast quickened me.*
- d.) Plead the promise against sin at the throne of grace.  
 1.) *[Zechariah 12:10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*  
 2.) *[Romans 8:26]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*  
 3.) *[Proverbs 23:26]- My son, give me thine heart, and let thine eyes observe my ways.*  
 4.) *[Ezekiel 36:26]- A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*  
 5.) *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*  
 6.) *[Psalm 119:133]- Order my steps in thy word: and let not any iniquity have dominion over me.*  
 7.) *[2 Chronicles 20:12]- O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.*
- d. How we use the spiritual sword against the bands of afflictions invading from around us and distressing from within.  
 1.) Let it be thy first and chief care to get thy interest in and right to the promises cleared up.  
 a.) *[Isaiah 26:20]- Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*  
 b.) *[Job 27:5]- God forbid that I should justify you: till I die I will not remove mine integrity from me.*  
 c.) *[Job 10:7]- Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.*  
 d.) How shall I know whether I have a right to the promises?  
 1.) Answer First. Inquire whether thou art united to Christ by faith or no.  
 a.) *[Galatians 3:29]- And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*  
 b.) *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*  
 c.) The articles upon which he is most willing to proceed to marriage.  
 1.) That you send away all other lovers that had any pretensions to thee.  
 a.) *[Hosea 2:17-18]- For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.*  
 2.) That thou like his law as well as his love.

- a.) *[Psalm 119:74]- I have longed for thy salvation, O Lord; and thy law is my delight. \*\*\**
- 3.) That thou take him for better and for worse, with his cross as well as with his crown—to suffer for him as well as to reign with him.
- a.) *[Psalm 40:8]- I delight to do thy will, O my God: yea, thy law is within my heart. \*\*\**
- 2.) Answer Second. Inquire what effect the promises have on thy soul.
- a.) *[Genesis 3:4]- And the serpent said unto the woman, Ye shall not surely die:*
- b.) *[2 Peter 1:4]- whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
- c.) *[John 15:3]- Now ye are clean through the word which I have spoken unto you.*
- 3.) Answer Third. Inquire in what posture thy heart stands to the word of command.
- a.) *[Psalm 50:15-17]- and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.*
- b.) *[Psalm 119:113-114]- I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word.*
- 4.) Answer Fourth. If you question thy right to one promise, inquire whether thou canst not discern thy interest in a second, which, if thou canst, thou mayest conclude thou hast a right to that other thou didst doubt of, yea and to all the rest.
- a.) *[Matthew 5:6,8]- Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the pure in heart : for they shall see God.*
- b.) *[Hebrews 6:17]- Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*
- c.) *[1 John 3:14]- We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*
- 2.) Take some pains to sort the promises and reduce them to their proper heads.
- a.) *[Psalm 34:19]- to deliver their soul from death, and to keep them alive in famine.*
- b.) *[Proverbs 22:3]- A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.*
- 3.) Observe the latitude of the promises.
- a.) *[Romans 8:17]- and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.*
- b.) *[2 Corinthians 1:20]- For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*
- c.) *[Romans 8:1]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

- d.) *[John 3:36]- He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
- 4.) Be much in meditation on the promises.
- a.) *[Psalm 94:19]- In the multitude of my thoughts within me thy comforts delight my soul.*
- b.) *[Psalm 37:7]- Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.*
- c.) *[Psalm 116:7]- Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.*
- d.) *[Genesis 18:2-5]- and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*
- e.) *'To them that have their mind fettered to the body as a thief's foot is to a pair of stocks, it is hard to die. But if any be able to separate his soul from his body, then by the help of God's Spirit, it is no more mastery for such a one than to drink this cup.'* - Julius Palmer
- 1.) If the creature be able to elevate his mind and thoughts above his sufferings by heavenly meditation on the 'great and precious promises,' then it were nothing to suffer.
- f.) *[Psalm 61:2]- From the end of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the rock that is higher than I;*
- g.) *[Psalm 108:10-11]- Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God, who hast cast us off? And wilt not thou, O God, go forth with our hosts?*
- h.) *[Psalm 39:3]- My heart was hot within me; while I was musing the fire burned: then spake I with my tongue,*
- 5.) Plead the promises at the throne of grace.
- a.) *[Psalm 69:32]- The humble shall see this, and be glad: and your heart shall live that seek God.*
- b.) *[Psalm 34:5]- He loveth righteousness and judgment: the earth is full of the goodness of the Lord.*
- c.) *[Psalm 119:49]- Remember the word unto thy servant, upon which thou hast caused me to hope.*
- 6.) After suing the promise, act thy faith on the power and truth of God for the performance of it.
- a.) *[Matthew 8:26]- And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.*
- b.) *[Romans 4:19]- And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:*
- c.) *[Acts 27:25]- Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.*

- d.) Say not, poor Christian, *'It is impossible to bear this affliction, or pass that temptation.'* Let faith follow the promise, and God will loose these knots that sense and reason tie.
- e.) **[2 Corinthians 12:9]-** *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
- f.) **[Romans 8:38-39]-** *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

7. Uses or applications.

- a. Exhortation to Ministers, to whom this sword is specially committed; unto you the ministry of it is committed.

- 1.) **[2 Corinthians 5:19]-** *to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.*
- 2.) **[1 Timothy 6:20]-** *O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:*
- 3.) First Duty: In your study acquaint yourselves with the word of God.
  - a.) **[1 Timothy 4:13-15]-** *Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.*
- 4.) Second Duty: In the pulpit use no other sword but this, and handle it faithfully.
  - a.) Use the sword of the word purely.
    - 1.) Pure from error.
      - a.) **[Jeremiah 23:28]-** *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.*
    - 2.) Pure from passion.
      - a.) Beware of this strange fire.
      - b.) **[Psalm 45:4]-** *And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*
    - 3.) Pure from levity and vanity.
      - a.) **[Ecclesiastes 12:9-10]-** *And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.*
  - b.) Use the sword of the word freely.
    - 1.) **[1 Corinthians 4:2-3]-** *Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.*
    - 2.) **[1 Kings 22:26]-** *And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;*
    - 3.) **[2 Timothy 2:9]-** *wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound.*

- 4.) *[1 Timothy 6:13]- I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;*
- 5.) *[Jeremiah 6:27]- I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.*

K. Direction Eleventh: The Necessary Duty of the Christian, as clothed in the while armour of God: or how spiritual panoply may alone be kept furbished.

1. The duty commanded, ‘prayer;’ with the end for which it is appointed, viz. as a help to all his graces and means to carry on his war against sin and Satan: ‘praying.’
  - a. Doctrine: That prayer is a necessary duty to be performed by the Christian, and used with all other means in his spiritual warfare.
    - 1.) *[Numbers 10:9]- And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.*
    - 2.) *[Psalm 68:1]- Let God arise, let his enemies be scattered: let them also that hate him flee before him.*
    - 3.) *[Genesis 12:7-8]- And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.*
    - 4.) *[Genesis 13:3-4]- And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.*
    - 5.) *[2 Chronicles 20:12]- O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.*
    - 6.) *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
    - 7.) *[Luke 22:32]- but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
    - 8.) *[Luke 3:21-22]- Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*
    - 9.) *[Matthew 9:38]- pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*
    - 10.) *[Luke 6:12]- And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.*
    - 11.) *[Hebrews 5:7]- Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*
  - b. Why prayer is so necessary a means, with our other armour, for our defense.
    - 1.) Because of the co-ordination of this duty with all other means for the Christian’s defense, and that by divine appointment.
      - a.) He that bids us take the girdle of truth, breastplate of righteousness, &c., commands also not to neglect this duty.
    - 2.) Because of the influence that prayer hath upon all our graces.
      - a.) The duty of prayer, frequently and spiritually performed, will be a means to evidence the truth of our graces.

- 1.) God doth commonly take this season, when his people are pouring out their souls to him, to open his heart to them, and to give his testimony both to their persons and graces.
  - a.) *[Daniel 9:23]- At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.*
  - b.) *[Matthew 15:28]- Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*
  - c.) *[Luke 3:21-22]- Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*
  
- 2.) The duty of prayer affords a demonstrative argument for the truth of that soul's grace that spiritually performs it.
  - a.) *[Romans 8:16]- The Spirit itself beareth witness with our spirit, that we are the children of God:*
  - b.) *[Psalm 32:1,5]- Blessed is he whose transgression is forgiven, whose sin is covered. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.*
  - c.) *[Zechariah 12:10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*
  - d.) *[Acts 9:11]- And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,*
  
- b.) The duty of prayer is a means to increase grace.
  - 1.) As it draws the habits of grace into act, and exercises them.
    - a.) Exercise doth help to digest or breathe forth those humors that clog the spirits.
      - 1.) *[Psalm 13:1,5]- How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? But I have trusted in thy mercy; my heart shall rejoice in thy salvation.*
    - b.) Exercise whets the appetite to that food which must be taken before strength can be got.
      - 1.) *[Acts 10:33]- Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.*
  - 2.) As it sets the soul nigh to God.
    - a.) *[James 4:8]- Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.*
    - b.) *[Psalm 95:2]- Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.*
    - c.) *[Ephesians 2:18]- For through him we both have access by one Spirit unto the Father.*

- d.) By this near access to God, the soul is put the more into a holy awe and fear of that pure and piercing eye of God which he sees looking on him.
  - 1.) Never hath the soul such apprehensions of his presence as when it is set before God in prayer.
  - 2.) Now the natural issue of this holy fear, what can it be but a care to approve itself to God?
- e.) By the soul's near access to God in prayer, it receives sweet influences of grace from him.
  - 1.) *[Psalm 1:3]- And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*
  - 2.) *[Ps. 92:13-14]- Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing;*
- 3.) Because of the great prevalency prayer hath with God.
  - a.) The promise is an assuring office to secure him his adventure.
    - 1.) *[1 John 3:22]- And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*
  - b.) Taking heaven 'by force,' if ever this may be said to be done it is in prayer.
    - 1.) *[Matthew 11:12]- And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.*
  - c.) This holy violence we offer to God in prayer is very pleasing to him.
    - 1.) *[Hosea 12:3]- He took his brother by the heel in the womb, and by his strength he had power with God:*
    - 2.) *[Genesis 32:28]- And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*
    - 3.) *[James 5:14-18]- Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. \*\*\**
    - 4.) *[Isaiah 37:6-7]- And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.*
    - 5.) *[Daniel 2:18]- that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.*
    - 6.) *[2 Samuel 15:31]- And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.*
    - 7.) *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also*

*and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*

- 8.) *[Acts 12:5]- Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.*
- 9.) *[John 11:41]- Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*
- 10.) *[Jonah 2:2]- and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.*
- 11.) *[Joshua 10:12,14]- Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.*
- 12.) *[2 Kings 20:10]- And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.*
- 13.) *[Psalm 106:23]- Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.*
- 14.) *[Ezekiel 22:30]- And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.*

d.) At the knock of prayer:

- 1.) Prison doors have opened,
- 2.) The grave hath delivered up its dead.
- 3.) The sea's leviathan, not able to digest his prey, hath been made to vomit it up again.
- 4.) It hath stopped the sun's chariot in the heavens, yea made it go back.
- 5.) That which surpasseth all, it hath taken hold of the Almighty, when on his full march against persons and people, and hath put him into a merciful retreat.

e.) He that hath a key to God's heart cannot be shut out, or stopped at the creature's door.

- 1.) Now prayer moves God and overcomes him, not by causing any change in the divine will, and making God to take up new thoughts of doing that for his people which he did not before intend.
- 2.) Prayer is said to more than overcome God; because he then gives, what from eternity he purposed to give upon their praying to him.
- 3.) When God decreed what he would do for his saints, he also purposed that they should pray for the same.
- 4.) *[Ezekiel 36:37]- Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.*
- 5.) *[Isaiah 37:3-4]- And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.*
- 6.) *[Daniel 9:3]- And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:*

- f.) Question: But why doth God impose this upon the saints, that they should pray for what he hath purposed and promised to give?
- 1.) Answer First: That they may be conformable to Christ.
    - a.) *[Psalm 2:8]- Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*
    - b.) *[Isaiah 42:1]- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.*
  - 2.) Answer Second: That he may give the good things of the promise with safety to his honour.
    - a.) *[Proverbs 16:4]- The Lord hath made all things for himself: yea, even the wicked for the day of evil.*
    - b.) *[Psalm 76:10]- Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain.*
    - c.) The saint, in the very duty of prayer—when he performs it in a qualified manner—doth highly glorify God.
      - 1.) *[Matthew 6:13]- And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*
      - 2.) It is high treason against the crown and dignity of God; when we wither attempt to possess ourselves of any enjoyments without praying to him; or when we pray religiously to any other besides him.
        - a.) By the first we usurp his sovereignty ourselves.
          - 1.) *[Jeremiah 2:31]- O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?*
        - b.) By the second we give away his kingdom and sovereignty to another.
          - 1.) *[Matthew 4:9]- and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*
    - 3.) Men demand a debt, but beg alms. When we pray we renounce merit.
      - a.) *[Job 9:15]- whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.*
    - d.) By it the Christian is deeply engaged, and also sweetly disposed, to praise God for, and glorify him with, the mercies he obtains by prayer.
      - 1.) Prayer engageth to praise God because of his mercies.
        - a.) *[Psalm 61:5]- For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.*
        - b.) *[Psalm 50:15]- and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*
        - c.) *[Isaiah 63:8]- For he said, Surely they are my people, children that will not lie: so he was their Saviour.*
      - 2.) Prayer is a means to dispose the heart to praise.
        - a.) If God hath been thy ‘strength,’ surely thou wilt make him thy ‘song.’
  - 3.) Answer Third. To show the great delight he takes in his saints’ prayers.

- a.) *[James 4:2]-Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*
- 4.) Uses or applications.
- a.) Reproof to prayerless souls.
- 1.) He bids thee pray, and he will pay.
- a.) *[Psalm 69:32]- The humble shall see this, and be glad: and your heart shall live that seek God.*
- 2.) O, what salt and vinegar will this pour into thy wounds, when in hell thy conscience shall fly in thy face, and tell thee you had not been there if thou wouldst in time have humbled thy soul before God, and sought his flavor in that way which cost Christ his blood to procure.
- a.) *[John 19:10]- Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?*
- 3.) Proxy prayers in this case will not prevail.
- a.) *[1 Samuel 12:24]- only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.*
- 4.) Fear oft denotes the worship of God.
- a.) *[Genesis 31:53]- The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.*
- b.) *[Jeremiah 10:7]- Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.*
- c.) *[Hebrews 5:7]- Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*
- d.) *[Psalm 14:1-2]- The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.*
- 5.) Question. But, it may be, some will ask me whether I think that any do, where the gospel is preached, neglect prayer on this account of atheism?
- a.) Answer: Truly I do; and which is more, I think there are worse atheists to be found under the meridian light of the gospel, than in the darkest nook in America, where yet this day never broke.
- b.) Exhortation to saints to abound in prayer.
- 1.) *[Psalm 46:4]- There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.*
- 2.) *[Proverbs 31:14]- She is like the merchants' ships; she bringeth her food from afar.*
- 3.) *[2 Samuel 15:31]- And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.*
- c. Satan's designs against prayer.
- 1.) He will keep thee from prayer.
- a.) By charging the Christian with hypocrisy.

- 1.) You are afraid you should play the hypocrite, if [you] pray; but thou wilt certainly prove thyself an atheist if thou dost not.
  - 2.) You are in less danger of playing the hypocrite, because of thy fear.
  - 3.) If you find more cause to fear thy playing the hypocrite than I who am a stranger to thy heart have reason to do—who indeed can know so well how thy own heart beats as thyself?
- b.) By undervaluing the Christian's gift for prayer.
- 1.) ***[2 Corinthians 9:14-15]- and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.***
- c.) Through present indisposition to it.
- 1.) Answer: Beware, Christian, thy foot is near a snare if you take the devil's counsel, and wait for his convenient season.
  - 2.) Two pleas Satan hath to cheat the Christians of their seasons of prayer.
    - a.) Plea 1: The Christian's present indisposition to prayer.
      - 1.) Indisposition of body.
        - a.) Some distemper lies on at present on that, and Scripture, say these, and tells thee God loves mercy rather than sacrifice.
          - 1.) Answer. But, to help thee out of this snare, tell me plainly, how great is this distemper of thy body?
          - 2.) Art thou well enough to go into thy shop, and not to pray in thy closet?
          - 3.) Canst thou waddle so far as to the market, and not pray at home?
          - 4.) Canst thou overcome thy distemper so far as to traffic with the world, and not to trade with heaven?
      - 2.) Indisposition of heart.
        - a.) The deadness of thy heart, and indisposition of thy soul, that keeps thee from duty.
        - b.) Answer 1: What have you found in the observation of thy own heart to be the fruit that hath grown from such put-offs and excuses; hath neglect of duty at one time fitted thee for it at another?
          - 1.) Sloth is not cured with sleep, nor laziness with idleness.
      - c.) Answer 2: Examine from whence this present indisposition comes, and probably thou wilt charge it either upon some sinful miscarriage in thy Christian course, or on thy neglect of those preparatory means through which thou art to pass into the performance of this duty.
        - 1.) See whether thou hast not been tampering with some sin knowingly.
          - a.) It is an ill time when the fountain is stopped or muddied, to go to draw water thence.
          - b.) If the workman's tools be blunt or gapped, no work can be well done till a new edge be set on them.
        - c.) ***[2 Timothy 2:21]- If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.***

- d.) Neglect of duty is not the way to help thee out of the pit thou art in, nor keep thee from falling into another.
  - e.) Take heed thou run not thyself further into temptation.
  - f.) The best thou canst look for is a storm from God to bring back thee, his runaway servant; to thy work again and the sooner it comes, the more merciful he is to thee.
- 2.) If you find not thy heart reproach thee to have indisposed thyself for duty by any known sin in the course of thy life, and yet thy heart continues lumpish and unfit for prayer, then probably thou wilt take thyself tardy in thy actual preparation to the duty.
- a.) *[Psalm 103:1-2]- Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits:*
  - b.) *[Psalm 42:11]- Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*
- d.) Answer 3: Consider that God may sometimes conceal his enlivening presence, till the soul is engaged in the work.
- 1.) Turn not therefore back but on with courage. He may be nearer than you think.
    - a.) *[Matthew 10:19]- But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.*
    - b.) *[Psalm 138:3]- In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.*
    - c.) *[Psalm 119:55-56]- I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, because I kept thy precepts.*
  - 2.) The greater deadness and barrenness thy heart, to thy own sense, lay under, and the less hope you had to get out of the indisposition, the more joyful will the quickening presence of God be to thee.
    - a.) The assistance that thus surprises thee beyond thy expectation will be a true Isaac —a child of joy and laughter.
    - b.) *[1 Samuel 15:22]- And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*
- b.) Plea 2: Some worldly business that then stays to be dispatched.
- 1.) Five directions to preserve against interference with seasons of prayer.
    - a.) Take heed of overcharging thyself with worldly business, which then is done when thou grasp more thereof than will consist with thy heavenly trade and Christian calling.
    - b.) Labor to time thy seasons for prayer with discretion in the things of the world.
    - c.) Be sure thou keep a right notion of prayer in thy thoughts.

- 1.) *[Proverbs 3:5-6]- Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*
- d.) The more straits and difficulties thou conquer to keep up thy communion with God, the more kindly it is taken of God.
- 1.) *[1 Samuel 6:13]- And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.*
- e.) Be faithful and impartial in considering the importance and necessity of that business which is propounded as an apology for not performing this duty at thy usual season.
- 1.) About that which is lawful in itself.
  - 2.) Of importance.
  - 3.) Necessarily then to be dispatched.
  - 4.) If it surprises us, and we do not bring it upon ourselves by our own fault, then the duty of prayer may without sin be adjourned for a fitter time.
- d.) Satan discourages from prayer because of the greatness of the requests.
- 1.) Answers to Satan's discouragement to prayer from the greatness of the request.
    - a.) Oppose the greatness of that God thou art going to make thy address unto, against the greatness of thy request.
      - 1.) *[Deuteronomy 32:3]- because I will publish the name of the Lord: ascribe ye greatness unto our God.*
      - 2.) *[2 Kings 6:26-27]- And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?*
      - 3.) *[Romans 8:33-34]- Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
      - 4.) *[Exodus 14:24]- And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,*
    - b.) Oppose the promise to thy fears.
      - 1.) *[Isaiah 37:3]- And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.*
      - 2.) *[2 Corinthians 1:20]- For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*
      - 3.) *[Isaiah 53:10-12]- Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he*

*was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors. \*\*\**

- c.) The valuable consideration on which they are made.
  - 1.) He has purchased a liberty to pray.
    - a.) *[Hebrews 10:17]- and their sins and iniquities will I remember no more.*
  - 2.) He has purchased an ability to pray as he purchased the Spirit for us; called therefore 'the Spirit of promise.'
    - a.) *[Ephesians 1:13-14]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
  - 3.) He has purchased the safe return of our prayers.
    - a.) *[John 16:23]- And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*
- d.) The greatness of the request cannot hinder, because they are most welcome that ask most.
  - 1.) *[Hosea 7:14]- And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.*
  - 2.) *[Matthew 23:23]- Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*
- e.) God exceeds his people's asking.
  - 1.) *[Genesis 28:20]- And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,*
  - 2.) *[2 Chronicles 1:10]- Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?*
  - 3.) *[Matthew 15:28]- Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*
- 2.) He will strive to interrupt thee in prayer.
  - a.) *[Job 1:6]- Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.*
  - b.) In interrupting prayer Satan hath a plot against God.
    - 1.) If our present thoughts in prayer be not of God, or not suitable to God and these his glorious excellencies, we pollute his name, and not honour it.
    - 2.) *[Song of Solomon 1:12]- While the King sitteth at his table, my spikenard sendeth forth the smell thereof.*
- c.) In interrupting prayer Satan hath a plot against thee, Christian.

- 1.) If he can get thee to yield to them without making any vigorous resistance, that prayer, he knows, will neither do him hurt nor thyself good.
  - 2.) He disturbs thee in praying, that he may make thee weary of praying.
  - 3.) You provoke the Spirit of God—that alone can carry you through the work—to withdraw his assistance.
    - a.) *[2 Samuel 19:7]- Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.*
    - b.) *[Matthew 24:15]- When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)*
- d.) Question: But, it may be, now you will ask, ‘What counsel can you give to arm us against both these incursions of Satan and bubblings of our own vain hearts in prayer?
- 1.) Answer: Impossible, indeed, it may be wholly to prevent them, they come so suddenly and secretly—even as lightning in at the window.
  - 2.) The causes of and the directions against wanderings in prayer.
    - a.) The natural vanity and levity of our minds.
      - 1.) Innure thyself to holy thoughts in thy ordinary course.
      - 2.) Possess thy heart with a reverential awe of God’s majesty and holiness.
        - a.) *[1 Samuel 21:15]- Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?*
    - 3.) Go not in thy own strength to this duty, but commit thyself by faith to the conduct of the Spirit of God.
      - a.) *[Psalm 51:12]- Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.*
  - b.) A dead and inactive heart in him that prayeth.
    - 1.) *[Exodus 5:17-18]- But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.*
    - 2.) To preserve thy affections in prayer warm and lively, let it be thy care to chase and stir up the natural heat that is undoubtedly in thee by the serious consideration of thy sins, wants, and mercies.
  - c.) Encumbrance of worldly cares.
    - 1.) Labor to keep thy distance to the world, and that sovereignty which God hath given thee over in its profits and pleasures, or whatever else may prove a snare to thee.
      - a.) *[Psalm 8:5-8]- For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*
    - b.) Christian, use the world as a servant—which it was made for—and you may go to prayer, as Abraham up the mount, leaving his servants below.

- 2.) Strengthen thy faith on the providence of God for the things of this life.
  - a.) *[Philippians 4:6]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*
  - b.) *[Exodus 34:24]- For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.*
- d.) Non-observance of the heart in the act of prayer.
  - 1.) *[1 Chronicles 29:14]- But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*
  - 2.) *[Song of Solomon 1:6]- Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.*
- e.) Question: I have used this means, and yet, to the grief of my heart, I am still pestered with them.
  - 1.) The affliction of thy spirit for them speaks more comfort to thee, than the presence of them discomfort.
    - a.) *[Psalm 86:11]- Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.*
    - b.) *[Romans 7:21]- I find then a law, that, when I would do good, evil is present with me.*
  - c.) The moan thou makest for being yoked to such company is a sign they are rather sent in by Satan, than called in by thee.
    - 1.) *[Isaiah 58:13]- If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:*
  - d.) If they prove the offspring of thine own mind, yet thy afflicted soul shows that the Spirit and grace of God is the indweller.
- 2.) Know these be the necessary infirmities of thy imperfect state; and, so long as thou art faithful to resist and mourn for them, they rather move God's pity to thee than wrath against thee.
  - a.) *[Malachi 3:17]- And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*
  - b.) *[Zechariah 3:2]- And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*
  - c.) *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
- 3.) Believers' prayers pass a refining before they come into God's hands.
  - a.) *[Exodus 28:38]- And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the*

*children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.*

- 4.) Though the presence of these be a great affliction to thee, yet God will make them of singular use to thee.
  - a.) To humble thee, and take all glorying from thee.
  - b.) To keep thee wakeful and circumspect in thy Christian course.
  - c.) To make thee more merciful to, and less censorious of, thy brethren of greater failings.
- 5.) In thy faithful conflict with them thou mayest promise thyself, at last, victory over them.
  - a.) *[Genesis 9:2]- And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.*
  - b.) *[James 3:7]- For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:*
- 3.) If that plot takes not, Satan will labor to hinder the success and return of thy prayer.
  - a.) Satan endeavors to hinder the welcome their prayers with God, that they may be cast as a petition out of court which God will not look on.
    - 1.) Miscarriages in a saint that hinder their audience at the throne of grace.
      - a.) When the thing prayed for is not according to the will of God.
        - 1.) *[Luke 11:2]- And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*
        - 2.) *[1 John 5:14]- And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*
        - 3.) *[Luke 9:54-55]- And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.*
        - 4.) *[Daniel 9:2-3]- in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:*
      - b.) When the end the saint aims at is not leveled right.
        - 1.) *[James 4:3]- Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*
        - 2.) *[Psalm 66:18]- If I regard iniquity in my heart, the Lord will not hear me:*
        - 3.) Question: When shall I know that I aim at God or self in prayer?
          - a.) Answer: This will commonly appear by the posture of our heart when God delays or denies the thing we pray for.
            - 1.) *[Isaiah 58:3]- Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors.*

2.) *[John 12:28]- Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*

c.) When with his prayer he joins not a diligent use of the means.

- 1.) God hath appointed prayer as a help to our diligence, not as a cloak for our sloth.
- 2.) *[2 Thessalonians 3:10]- For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*
- 3.) *[Lamentations 3:41]- Let us lift up our heart with our hands unto God in the heavens.*
- 4.) *[Joshua 7:10-13]- And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*
- 5.) *[Exodus 32:25,31]- And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame among their enemies,) And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.*

d.) When some secret grudge is lodged in his heart against his brother.

- 1.) *[1 John 3:14]- We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*
- 2.) *[1 Corinthians 11:18,20]- For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. When ye come together therefore into one place, this is not to eat the Lord's Supper.*
- 3.) *[2 Samuel 13:29]- And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.*
- 4.) *[1 Timothy 2:8]- I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*
- 5.) *God is so curious in this point, is because He is so gracious; and being 'love,' can bid none welcome that are not 'in love.'*
- 6.) *[Matthew 5:23]- And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

e.) When there is a want of faith.

- 1.) *[Hebrews 3:19]- So we see that they could not enter in because of unbelief.*
- 2.) First Requisite: The person must be a believer.
- 3.) Second Requisite: There must be an act of faith exerted in the prayer, as well as the habit of faith dwelling in the person.

- a.) ***[Mark 11:24]- Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.***
- b.) Question: But what is it to pray in faith?
  - 1.) Negatively. It is not to believe that the very thing in specie—or in its proper kind, that we pray for, shall be always given.
    - a.) ***[Hebrews 5:7]- Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;***
    - b.) ***“As water receives its figure... from the vessel it is poured into; so our faith is to be shaped by the promise.”***
  - 2.) Positively. To pray in faith is to ask of God, in the name of Christ, what he hath promised, relying on his power and truth for performance, without binding him up to time, manner, or means.
    - a.) We must ask what God hath promised.
    - b.) To pray in faith is required that we pray in Christ’s name.
      - 1.) ***[Titus 1:2]- in hope of eternal life, which God, that cannot lie, promised before the world began;***
      - 2.) ***[Daniel 9:17]- Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.***
  - c.) To this praying in faith is required a relying on God, through Christ, for a gracious answer.
    - 1.) This act of relying is the taking hold on God in prayer
      - a.) ***[Isaiah 64:5,8]- Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.***
    - 2.) When a Christian speeds well in prayer, his happy success is attributed, not to naked prayer, but as clothed and empowered with this act of recumbence upon God.
      - a.) ***[2 Chronicles 13:14,18]- And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.***
    - 3.) A twofold way whereby it fastens on God like the anchor’s double hook.
      - a.) It takes hold on the power of God.

- 1.) *[Hebrews 5:7]- Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*
- 2.) *[Job 5:8-9]- I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvelous things without number:*
- 3.) *[Romans 1:20]- For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

b.) It takes hold on the faithfulness of God to perform the promise.

- 1.) *[1 Peter 4:19]- Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*
- 2.) *[Psalm 65:1]- Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.*
- 3.) *[Psalm 140:12-13]- I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.*

c.) Question. But how may I know when I thus act faith in prayer?

- 1.) We may know if we have acted faith by the serenity and composure of our spirits after prayer.
  - a.) *[Isaiah 30:15]- For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.*
  - b.) *[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*
  - c.) *[Psalm 42:5,11]- Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*
  - d.) *[Matthew 26:46]- Rise, let us be going: behold, he is at hand that doth betray me.*
  - e.) *[Philippians 4:6]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

2.) Dost thou continue praying even when God continues to deny?

- a.) Faith will throw in the net of prayer again and again, as long as God commands and the promise encourageth.
- 3.) Dost thou stint God, or canst thou trust him to answer thy prayer in his own way without thy prescription?
  - a.) *[Nehemiah 13:22]- And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*
  - b.) *[2 Samuel 23:5]- Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.*
  - c.) *[Psalm 145:19]- He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.*
- 4.) By the soul's comporting itself towards the means used for obtaining the mercy prayed for.
  - a.) If you prayed in faith, it will set thee to use other means besides prayer.
    - 1.) *[Romans 12:11-12]- not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer;*
    - 2.) *'As faith useth her wings of prayer to fly to heaven; so she useth her feet of duty and obedience, with which she walks and bestirs herself on earth.'*
  - b.) Faith will make thee to choose of the means you uses for the obtaining what thou ask of God in prayer.
    - 1.) *[Ezra 8:22]- For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.*
  - c.) Thy faith will make but curious and careful in using the means that God chooses for thee.
    - 1.) While faith's hand is on the plow, her eye is to heaven.
    - 2.) Mercy is handed over to us by the blessing of God in the use of means, yet think not the means do it, but the blessing of God mingled with it and infused into it.
  - d.) If thou actest faith in prayer, thou wilt not suspend thy faith when God denies them.
    - 1.) Faith knows, though God useth means, yet he needs none.
    - 2.) *[Genesis 1:11]- And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree*

*yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

- 3.) *'Ploughing and sowing are the ordinary means whereby man is provided with bread; but he fed Israel with bread without their pains and husbandry.'*
- 4.) *'Ships [are] the means to waft us over the seas; but God carried Israel through the Red Sea without ship or boat.'*
- 5.) *[Psalm 37:3]- Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*
- 6.) *'True faith will either expel these dejections of heart, or at least protest against them.'*

b.) Satan plays an after-game, that though the prayers have a welcome with God, and find gracious reception in heaven, yet that this be not believed by the saint on earth, but that he gives them up for lost and looks no more after them.

1.) Proof texts.

- a.) *[Malachi 1:10]- Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.*
- b.) *[Psalm 116:1-2]- I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.*
- c.) *[Psalm 109:4]- For my love they are my adversaries: but I give myself unto prayer.*
- d.) *[Job 30:20]- I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.*
- e.) *[Job 27:5]- God forbid that I should justify you: till I die I will not remove mine integrity from me.*

2.) Satan's arguments to make the believer doubt whether his prayer is heard.

a.) Taken from those sinful infirmities that cleave to his person and prayer.

1.) Infirmities of Elijah.

- a.) *[James 5:17]- Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.*

2.) Infirmities of David.

- a.) *[Psalm 34:4]- I sought the Lord, and he heard me, and delivered me from all my fears.*

3.) Infirmities of the disciples.

- a.) *[Mark 4:38,40]- And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he said unto them, Why are ye so fearful? how is it that ye have no faith?*

b.) Taken from the deportment of God to him in and after prayer.

1.) His silence, which he would have the Christian interpret to be God's slighting or disregarding of him and his prayer.

- a.) Learn to distinguish betwixt God's hearing and his answering the saint's prayer.

- 1.) *[Malachi 3:16]- Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*
  - 2.) *[Genesis 17:20]- And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*
- b.) Consider, when you find the deepest silence in God's providence concerning the thing prayed for, then thou hast a loud answer in the promise.
- 1.) *[James 5:16]- Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*
  - 2.) *[Psalm 56:4]- In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.*
- 2.) His frowns, from which he would have him, conclude neither he nor his duty are accepted.
- a.) *[Job 9:17]- For he breaketh me with a tempest, and multiplieth my wounds without cause.*
  - b.) Inquire whether this tempest comes to find any Jonah in thy ship; whether it takes thee sinning, or soaking in any past sin unrepented; or whether thy conscience, diligently listened to, doth witness that thou art sincere in thy course, though compassed with many failings.
    - 1.) *[Job 16:12,17,19-20]- I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. not for any injustice in mine hands: also my prayer is pure. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me: but mine eye poureth out tears unto God.*
    - 2.) *[1 John 3:21]- Beloved, if our heart condemn us not, then have we confidence toward God.*
  - c.) Inquire whether under these frowns from God there be yet a spirit of prayer working in thee.
    - 1.) That the cloud of anger, which seems to sit on God's brow is not in his heart.
      - a.) *[Psalm 51:10-11]- Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.*
    - 2.) It may assure thee that his ear is open to thy cry when his face is hid from thine eye.
      - a.) *[Isaiah 45:19]- I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.*
- 3.) His not giving the mercy in kind; and this he tells the Christian amounts to a denial.

- a.) *[Psalm 111:10]- The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*
- b.) *[Psalm 105:4]- Seek the Lord, and his strength: seek his face evermore.*
- c.) Consider how ill God may take this at thy hand; and that in a double respect.
  - 1.) That thou dost suspect his love on so slight and trivial a matter as the temporal enjoyments of this life are.
    - a.) *[Matthew 6:33]- But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*
  - 2.) He may take it ill that thou hast aspersed his wisdom. Is there no way but this for the wise God to show his love and answer thy prayer
- d.) Consider how thou prayed when thou didst meet with this denial.
  - 1.) *[Judges 14:3]- Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.*
  - 2.) *[Psalm 22:2-3]- O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.*
- e.) Observe whether thou canst not gather something from the manner of God's denying the thing prayed for, which may sweeten it to thee.
  - 1.) *[Daniel 9:21]- yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*
  - 2.) *[2 Corinthians 12:9]- And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
- c.) Taken from the common providence of God, that dispenses the same things to the wicked without praying, which the saints receive praying.
  - 1.) In the ordinary way of giving mercies in answer to prayer, these two things are to be inquired for.
    - a.) Inquire whether thou who didst put up the prayer beest in a covenant state.
      - 1.) *[Psalm 105:8,34]- He hath remembered his covenant for ever, the word which he commanded to a thousand generations. He spake, and the locusts came, and caterpillars, and that without number,*
      - 2.) *[Psalm 111:5]- He hath given meat unto them that fear him : he will ever be mindful of his covenant.*
      - 3.) *[Psalm 34:15]- Depart from evil, and do good; seek peace, and pursue it.*



- 2.) *[Psalm 107:30-31]- Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*
- b.) By prayer the soul is led into the acquaintance of higher delights than are to be found in all his temporal enjoyments.
- c.) Prayer is God's ordinance to sanctify our creature comforts.
- 1.) *[1 Timothy 4:4-5]- For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. \*\*\**
- d.) Pray in prosperity, to show thy dependence on God for what thou enjoy.
- 1.) *[Psalm 30:7]- Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.*
- 2.) *[Proverbs 23:5]- Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven.*
- e.) Pray now, that thou mayest outlive the loss of thy prosperity.
- 1.) *[Job 1:5,21]- And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.*
- 3.) To pray 'always' is to pray daily.
- a.) *[Psalm 145:2]- Every day will I bless thee ; and I will praise thy name for ever and ever.*
- b.) *[Exodus 29:38]- Now this is that which thou shalt offer upon the altar ; two lambs of the first year day by day continually.*
- c.) *[Matthew 6:11]- Give us this day our daily bread.*
- d.) *[Lamentations 3:23]- They are new every morning: great is thy faithfulness.*
- e.) *[Psalm 92:1-2]- It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night,*
- 4.) Uses and applications.
- a.) Caution: Beware that thy constant daily performance of this duty doth not degenerate into a lifeless formality.
- b.) Exhortation: Set thyself, Christian, with all thy might, to keep up the life and vigor of thy spirit in thy daily approaches to God.
- 1.) *[1 Peter 1:17]- And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*
- b. The kinds and sorts of prayer—'with all prayer and supplication.'
- 1.) There is all manner of prayer.
- a.) Prayer is sudden and ejaculatory, or composed and fixed.
- 1.) Examples
- a.) *[Exodus 14:15-16]- And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and*

*divide it: and the children of Israel shall go on dry ground through the midst of the sea.*

- b.) *[Nehemiah 2:4]- Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.*
  - c.) *[Genesis 43:14]- and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.*
  - d.) *[2 Samuel 15:31]- And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.*
  - e.) *[Psalm 119:164]- Seven times a day do I praise thee, because of thy righteous judgments.*
- 2.) Reasons the Christian should use ejaculatory prayers.
- a.) God lets his door stand always wide open, that whenever we have but a heart, and will be so kind as to step in to visit him with a prayer at what hour of the day or night soever it be, we shall be welcome.
    - 1.) *[1 Thessalonians 5:17]- Pray without ceasing.*
    - 2.) *[Colossians 3:17]- And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*
  - b.) The excellent use of ejaculatory prayers in the Christian's whole course of life.
    - 1.) They are of excellent use to be set against those sudden injections of Satan.
      - a.) *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
    - 2.) They are a sovereign means to allay the Christian's affections to the world.
  - c.) They keep the Christian's heart in a holy disposition for the more solemn performance of his duty.
  - d.) They are of excellent use to alleviate any great affliction that lies heavy upon soul or body.
    - 1.) *[Job 1:21]- and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*
    - 2.) *[Hebrews 5:7]- Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*
- 3.) Uses or Applications.
- a.) A reproof to those that use not this kind of prayer, or do it in a profane manner; or that use this, but neglect other kinds of prayer.
    - 1.) For reproof of those that are wholly unacquainted with ejaculatory prayer—not such a dart to be found in their entire quiver.
      - a.) *[Proverbs 10:20]- The tongue of the just is as choice silver: the heart of the wicked is little worth.*
    - 2.) It reproves those who do indeed shoot now and then to heaven some of these darts of ejaculatory prayers, but in so profane a way as makes both God and gracious men to nauseate them.

- a.) *[Proverbs 26:7]- The legs of the lame are not equal: so is a parable in the mouth of fools.*
  - b.) *[Luke 18:11-12]- The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.*
- b.) An exhortation to believers to be excited to the frequent exercise of this duty of ejaculatory prayer.
  - 1.) Some helps to ejaculatory prayer.
    - a.) Keep thy heart with all diligence.
      - 1.) *[Genesis 5:3]- And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*
      - 2.) Thy Love.
        - a.) *[Psalm 16:8]- I have set the Lord always before me: because he is at my right hand, I shall not be moved.*
        - b.) *[Isaiah 26:8-9]- Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*
        - c.) *[Psalm 39:3-4]- My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.*
    - 3.) Thy Fear.
      - a.) *[Malachi 3:16]- Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*
      - b.) *[Psalm 56:3]- What time I am afraid, I will trust in thee.*
      - c.) *[Psalm 36:1]- The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.*
    - 4.) Thy Joy and Delight in God
      - a.) *[Psalm 63:3-4]- Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name.*
  - b.) Possess thy heart with strong apprehensions of God's overruling providence in all thy enterprises.
  - c.) Look you comply with the motions of the Holy Spirit.
- b.) Prayer is composed, is either solitary, or social.
  - 1.) Secret Prayer.
    - a.) Proof that this to be a duty incumbent upon us.
      - 1.) *[Genesis 21:33]- And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.*

- 2.) *[Genesis 25:22]- And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord.*
  - 3.) *[Psalm 109:4]- For my love they are my adversaries: but I give myself unto prayer.*
  - 4.) *[Psalm 119:48]- My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.*
  - 5.) *[Mark 1:35]- And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.*
  - 6.) *[Matthew 14:23]- And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.*
  - 7.) *[Luke 22:39]- And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.*
  - 8.) *[Luke 21:37]- And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.*
  - 9.) *[Matthew 6:6]- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*
- b.) The reasons why.
- 1.) In regard of God.
    - a.) He hath an eye to see our secret tears, and an ear to hear our secret groans therefore we ought to pour them out to him in secret.
    - b.) *[1 Timothy 2:8]- I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*
    - c.) *[Psalm 38:9]- Lord, all my desire is before thee; and my groaning is not hid from thee.*
    - d.) *[Psalm 34:6]- This poor man cried, and the Lord heard him, and saved him out of all his troubles.*
    - e.) *[Malachi 3:16]- Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*
  - 2.) In regard of ourselves.
    - a.) *[Matthew 6:5-6]- And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*
  - 3.) In regard of the duty itself, and the influence which the holy management of it would have upon the Christian's life.
    - a.) *[Proverbs 20:4]- The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.*
- c.) Uses or Application.

- 1.) Let us here admire the condescending love of God, in stooping to hold any communion with his poor creatures, while they are clad with rags of mortality, and those besmeared also with many sinful pollutions.
  - a.) *[Nehemiah 1:11]- O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.*
  - b.) *[Nehemiah 2:4]- Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.*
  - c.) *[Philippians 4:6-7]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*
  - d.) *[Psalm 37:5]- Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.*
  
- 2.) This blots their names from among the number of saints that were never acquainted with this duty.
  - a.) Hypocrites and profane ones will crowd into public ordinances, but a gracious soul cannot live without more retired converse with him.
  
- 3.) Be exhorted, O ye saints, to hold up your secret acquaintance with God.
  - a.) *[Acts 26:26]- For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.*
  - b.) *[1 John 5:13]- These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
  
- d.) Directions for secret prayer.
  - 1.) Let it be your constant trade.
    - a.) Frequency begets familiarity, and familiarity confidence.
    - b.) We go boldly into his house that we often visit.
  
  - 2.) Let it be true secret prayer, and not have its name for naught.
    - a.) *[Matthew 6:6]- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*
  
  - 3.) Be free and open.
    - a.) *[John 15:15]- Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*
    - b.) *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*
  
  - 4.) It must be seasonable.

- a.) Take heed that it doth not justle with public worship.
    - 1.) *[Proverbs 28:9]- He that turneth away his ear from hearing the law, even his prayer shall be abomination.*
  - b.) Look that it interferes not with thy duty in thy particular calling.
    - 1.) He that is not diligent in the duty he owes God concerning both is conscientious in neither.
- 2.) Social Prayer.
- c.) Social and joint prayer is either private in the family or public in the church.
    - 1.) Social or joint prayer may be private in the family.
      - a.) *[Exodus 12:21]- Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.*
      - b.) Question. But the question will be, how can it be proved that family prayer is a duty?
        - 1.) Answer 1: That general command for prayer will bring this of family prayer within the compass of our duty.
          - a.) *[1 Timothy 2:8]- I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*
          - b.) *[Romans 16:5]- Likewise greet the church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.*
        - c.) The title of Psalm 30, 'A Psalm and Song at the dedication of David's house.'
          - 1.) To express their thankfulness to God, who had given them a habitation.
            - a.) *[Hebrews 11:38]- of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.*
            - b.) *[Matthew 8:20]- And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*
      - 2.) By this they were admonished to acknowledge themselves tenants to God.
    - 2.) Answer 2: The trust which governors of families are charged with will evince it is their duty to set up prayer in their families.
      - a.) He is a prophet, to teach and instruct his family.
        - 1.) *[1 Corinthians 14:34-35]- Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*
        - 2.) *[Deuteronomy 11:19]- And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.*
        - 3.) *[Ephesians 6:4]- And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

- 4.) *[Colossians 3:16]- Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*
- b.) He is a king in his house, to rule his family in the fear of God.
- 1.) *[Joshua 24:15]- And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.*
- c.) He is a priest in his own house, and where there is a priest there must be a sacrifice; and what sacrifice among Christians but the spiritual sacrifices of prayer and thanksgiving?
- 1.) *[2 Samuel 6:20]- Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!*
- 3.) Answer 3: The practice of saints in all ages hath been to have a religious care of their families.
- a.) *[2 Kings 4:33]- He went in therefore, and shut the door upon them twain, and prayed unto the Lord.*
- b.) *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
- c.) *[Acts 10:2]- a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.*
- d.) *[Genesis 31:53]- The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.*
- e.) *[2 Kings 17:36-37]- but the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.*
- c.) Three objections to family prayer answered.
- 1.) But what necessity is there that a family must meet jointly to worship God together? Will it not serve if every one prays for himself in his closet?
- a.) A family is a collective body; as such it owes worship to God.
- 1.) *[Psalm 68:6]- God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.*
- 2.) *[Jeremiah 10:25]- Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy*

***name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.***

- 2.) O, but I have not abilities and gifts for such a work, and better left undone than spoiled in the doing.
  - a.) No more hadst thou skill and ability for thy trade when thou wentest first to be an apprentice.
    - 1.) ***[Exodus 4:11-12]- And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.***
- 3.) Others there are who object not their own weakness as the reason of their not praying in their families, but the wickedness of others in their family. They are confident enough of their own gifts, but question others' grace, and whether they may pray with such.
  - a.) By this principle the worship of God should not only be laid aside in most private houses but in all our public congregations also.
- d.) Uses or Applications.
  - 1.) A reproof to those Christians who needlessly, and upon choice, throw themselves upon such families where the worship of God is not set up.
    - a.) Mourn under it as thy great affliction.
      - 1.) ***[Psalm 120:5]- Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!***
    - b.) Be the more in thy secret communion with God.
      - 1.) Keep thy spiritual life and vigor.
      - 2.) Be antidoted against the infection of that profane air you breathe in.
      - 3.) Have a vent to ease thy incumbered spirit of those griefs, reproaches, and trials thou canst not but meet with from such relations.
    - c.) Adorn thy piety to God by faithful performance of thy duty to thy relations, though they be not so good as you desire.
      - 1.) ***[Exodus 5:17]- But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.***
      - 2.) ***[1 Timothy 6:1]- Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.***
  - 2.) A word of counsel to you whom God hath planted in religious families.
    - a.) Bless God for casting thy lot in so pleasant a seat and fruitful a soil for thy soul.
      - 1.) ***[1 Kings 10:8]- Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.***
    - b.) Look you make improvement of this spiritual advantage, or else it will go worse with you than others.

- 1.) *[Ezekiel 2:5]- And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.*
- 3.) Unto you that are heads of families, but yet have not had a heart to set up the worship of God in them.
    - a.) Did you never hear any, to the praise of God, acknowledge that the first turn towards heaven they ever had was by living in such a godly family, where, with the worship of God, a savour and secret sense of the things of God did secretly steal into their hearts?
  - 4.) To you that have set up this duty in your families, a few words of counsel for the more holy management thereof.
    - a.) Think it not enough to prove thee a saint that you pray in thy family; you may set up the worship of God in your house and not enthrone God in your hearts.
      - 1.) Prayer is a solemn work as any thou canst go about in thy whole lifetime.
      - 2.) A by-end in this may hazard thy soul as much as a wry look thy body in the other.
      - 3.) We need do no more to lose our souls than to seek ourselves.
    - b.) Take heed you don't blot your holy duties with an unholy life.
      - 1.) *[Matthew 7:29]- for he taught them as one having authority, and not as the scribes.*
      - 2.) *[Matthew 23:3]- all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*
    - c.) Preserve peace and unity in thy family.
      - 1.) *[1 Peter 3:7]- Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*
      - 2.) Contentions hinder the spirit of prayer.
        - a.) *[Ephesians 4:30]- And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*
      - 3.) Contentions hinder the answer to our prayers.
        - a.) *[James 1:20]- for the wrath of man worketh not the righteousness of God.*
        - b.) *[Ephesians 2:18]- For through him we both have access by one Spirit unto the Father.*
    - d.) Be very choice whom thou makest a member of thy family.
      - 1.) *[Proverbs 15:27]- He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.*
      - 2.) *[Psalm 101:6-7]- Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.*

- e.) Keep a diary of thy family sins and mercies, that so neither the one may escape thy confession and humiliation, nor the other thy grateful recognition.
    - 1.) *'The brokenness of thy heart who prayest, will conduce much towards the same disposition in those that join with thee.'*
    - 2.) *'Nothing melts metal sooner than to pour that on it which is melted.'*
    - 3.) *'Take heed, therefore, of formality; this is the canker which eats out the very heart of religious duties.'*
  - f.) Observe the fittest seasons for duty in thy family, when with most freedom and the least disturbance it may be performed.
    - 1.) *[Exodus 16:21]- And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.*
- 2.) Social or joint prayer may be public in the church.
- a.) That God requires a public worship of his people.
    - 1.) *[Deuteronomy 6:13-14]- Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you;*
    - 2.) *[Psalm 89:5,7]- And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*
    - 3.) *[Genesis 4:26]- And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.*
    - 4.) *[Jeremiah 2:2]- Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.*
  - b.) That prayer is a part of this public worship he commands.
    - 1.) *[Zechariah 8:21-22]- and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.*
    - 2.) *[Mark 11:17]- And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.*
    - 3.) *[Acts 2:42]- And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
    - 4.) *[Hebrews 13:16]- But to do good and to communicate forget not: for with such sacrifices God is well pleased.*
    - 5.) *[1 Tim. 2:1-2]- I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
  - c.) Why God requires a public worship, and in particular, public prayer.
    - 1.) As a free and open acknowledgment of their dependence on and allegiance to God.

- a.) *[Deuteronomy 26:17-18]- This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:*
  - b.) *[Micah 4:1-2,5]- But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.*
  - c.) *[Isaiah 65:11]- But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.*
  - d.) *[Psalm 63:1-2]- O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.*
- 2.) To preserve love and unity in the church. God is one, and dearly loves oneness and unity among his people.
- a.) *[Exodus 36:13-18]- And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches of brass to couple the tent together, that it might be one.*
  - b.) *[Hebrews 10:24-25]- and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*
  - c.) *[Zechariah 11:10]- I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.*
  - d.) *[Acts 2:44-46]- And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*
- 3.) For the saints' safety and defense against their enemies.

- a.) *[Colossians 2:5]- For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.*
  - b.) *[Acts 1:4,8,12]- and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.*
  - c.) *[Song of Solomon 1:7]- Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?*
- 4.) Because of the great delight he takes in the joint prayers and praises of his people.
- a.) *[Psalm 87:2]- The Lord loveth the gates of Zion more than all the dwellings of Jacob.*
  - b.) *[Matthew 18:20]- For where two or three are gathered together in my name, there am I in the midst of them.*
- d.) Resolution to questions concerning public prayer.
- 1.) Is it lawful that the public prayers of the church be performed in a language not understood by the people?
    - a.) Answer. All the offices of the church, and duties performed in its worship, are to be done unto edification.
      - 1.) *[1 Corinthians 14:14,16]- For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*
      - 2.) *[Proverbs 16:23]- The heart of the wise teacheth his mouth, and addeth learning to his lips.*
  - 2.) Is a set form of prayer lawful to be used in the church?
    - a.) If it is unlawful, it is because, by the use of a set form in prayer, some command of God is transgressed; for where there is no law there is no transgression.
      - 1.) Pray to God and none other
        - a.) *[Psalm 44:20]- If we have forgotten the name of our God, or stretched out our hands to a strange god;*
    - 2.) In Whose name we are to pray.
      - a.) *[1 Timothy 2:5]- For there is one God, and one mediator between God and men, the man Christ Jesus;*
      - b.) *[Ephesians 5:20]- giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*
  - 3.) What we are to ask for in our prayer.

- a.) *[1 John 5:14]- And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*
- 4.) The manner we are to pray-with understanding.
    - a.) *[John 4:22]- Ye worship ye know not what: we know what we worship; for salvation is of the Jews.*
    - b.) *[1 Corinthians 14:16]- Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*
    - c.) *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
  - 5.) The manner we are to pray- in faith.
    - a.) *[James 1:6]- But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.*
    - b.) *[Hebrews 11:4]- By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*
  - 6.) The manner we are to pray- with sincere fervency.
    - a.) *[Jeremiah 29:12-13]- Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.*
  - 7.) The manner we are to pray- in the Spirit.
    - a.) *[Ephesians 6:18]- praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
    - b.) *[Jude 20]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*
- b.) Those set forms of blessing, prayers, and thanksgiving that are upon scripture record.
    - 1.) Levitical Priests.
      - a.) *[Numbers 6:22-27]- And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.*
    - 2.) Moses.
      - a.) *[Numbers 10:36]- And when it rested, he said, Return, O Lord, unto the many thousands of Israel.*

- 3.) David and Asaph.
    - a.) *[1 Chronicles 16:7]- Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.*
  - 4.) Psalmists
    - a.) *[Psalm 68:1]- Let God arise, let his enemies be scattered: let them also that hate him flee before him.*
    - b.) *[Psalm 136:1-26]- for his mercy endureth for ever.*
  - 5.) Solomon.
    - c.) *[2 Chronicles 7:6]- And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.*
  - 6.) Hezekiah.
    - a.) *[2 Chronicles 29:30]- Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.*
    - b.) *[2 Kings 19:14]- And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.*
  - 7.) Lord Jesus.
    - a.) *[Matthew 26:44]- And he left them, and went away again, and prayed the third time, saying the same words.*
- e.) Applicatory improvements concerning public prayer.
- 1.) This shows what reason the people of God, wherever they live, have to pray for good magistrates, especially kings and princes.
    - a.) *[1 Timothy 2:1-2]- I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
  - 2.) It reproves those that turn their backs off the public worship.
    - a.) The irreligious atheist—such who, out of a profane spirit, turn their back off the public worship of God.
      - 1.) *'The Jewish Talmud propounds this question, Why God made man on the evening before the Sabbath? God made man on the evening just before the Sabbath, that he might forthwith enter upon the observation of the command to sanctify the Sabbath, and begin his life as it were with the worship of God, which is the chief end why it was given him.'*
      - 2.) *[Genesis 4:16]- And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.*

- b.) The scrupulous separatist—such who from scruples whether they may lawfully be present at the prayers there put up, because there are some misadministration in the performance of it, or at least which they think to be such.
  - 1.) Question: Is it lawful to be present at that service, or those prayers in the congregation, that have something faulty in them?
    - a.) You must distinguish of faults; all are not of a size.
      - 1.) There are faults in a matter, and faults in the form and method, of a prayer.
      - 2.) Faults in the matter may be either fundamental or of a less nature.
    - b.) You must distinguish between approving of the faults, defects, and corruptions that are in a prayer, and being present at the service of God where some things are done faultily.
      - 1.) *[Matthew 23:3]- all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*
- 3.) Of exhortation.
  - a.) Make conscience of joining with the church in her public worship.
    - 1.) Do not think thou art left to thy liberty whether thou wilt or not, but bind it upon thy conscience as a duty, for so indeed it is.
    - 2.) You think it is the minister's duty to dispense ordinances. Surely then it is your duty to attend on them.
  - b.) Take heed how you come to, and behave yourself, as in other parts of public worship, so especially in prayer.
    - 1.) Take heed you come not in your filthiness, or in iniquity in thy heart.
      - a.) *[Psalm 26:6]- I will wash mine hands in innocency: so will I compass thine altar, O Lord:*
      - b.) *[Exodus 40:7]- and tarry with him a few days, until thy brother's fury turn away;*
    - 2.) Be sure it is with a holy reverence.
      - a.) An inward reverence.
        - 1.) *[Psalm 2:11]- Serve the Lord with fear, and rejoice with trembling.*
        - 2.) *[Psalm 89:6-7]- For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.*
      - b.) An outward reverence.
        - 1.) *[Psalm 95:6]- O come, let us worship and bow down: let us kneel before the Lord our maker.*
        - 2.) *[Acts 20:36]- And when he had thus spoken, he kneeled down, and prayed with them all.*

- 3.) *[Acts 21:5]- And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.*
  - 4.) *[2 Samuel 7:18]- Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?*
- c.) We are to exercise attention and intention of mind.
- 1.) *[1 Chronicles 16:36]- Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.*
  - 2.) *[Nehemiah 8:6]- and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.*
  - 3.) *[1 Corinthians 14:16]- Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?*
- d.) Solitary and social, private or public prayer, are either ordinary or extraordinary.
- 1.) What extraordinary prayer is.
    - a.) In regard of the time set apart for the performance of it.
      - 1.) *[Genesis 32:24-26]- And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.*
      - 2.) *[Judges 20:26]- Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord.*
      - 3.) *[Daniel 10:12]- Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.*
    - b.) In regard of its adjunct; when fasting is joined to the duty of prayer.
      - 1.) A forbearing of food, whether meat or drink.
        - a.) *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
        - b.) *[Jonah 3:7]- And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:*

- 2.) A forbearing of apparel and ornaments of the body.
  - a.) *[Exodus 33:4-5]- And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.*
  - b.) *[Daniel 6:18]- Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.*
  - c.) *[Daniel 10:2-3]- In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.*
  
- 3.) Fasting and its reference to spiritual ends.
  - a.) By this abstinence we acknowledge our unworthiness to enjoy such comforts, and that God may justly take from us what for a time we voluntarily deny ourselves of.
  - b.) We express by our outward abstinence and fasting, the strength and vehemence of those inward affections that are to be exerted in extraordinary prayer.
    - 1.) *[Psalm 102:4]- My heart is smitten, and withered like grass; so that I forget to eat my bread.*
    - 2.) *[Acts 27:33]- And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.*
    - 3.) *[1 Kings 21:4]- And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.*
    - 4.) *[1 Samuel 14:24]- And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.*
    - 5.) *[Isaiah 44:12]- The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.*
  - c.) By this abstinence, especially from food, we tame and subdue our wanton flesh, and so come to have a greater advantage for mortifying those sensual lusts that receive the fuel that feeds and inflames them from the flesh.
  - d.) This abstinence from food is required to sharpen our spirits, and enliven the powers of the soul in this duty, which are pressed down and thickened.
  
- 2.) By whom it is to be performed. Who are they that are called to the practice of this duty of extraordinary prayer?

- a.) All those by age are enabled to understand the nature of this duty when any extraordinary occasion occurs.
- 1.) *[Joel 2:15]- Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*
  - 2.) *[Nehemiah 9:1]- Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.*
  - 3.) *[Leviticus 23:29]- For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.*
  - 4.) *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
  - 5.) *[Matthew 6:17-18]- Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face;*
  - 6.) *[Zechariah 12:12]- And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;*
- b.) Objection. But is not this extraordinary prayer and fasting too austere and rigid a duty for gospel times?
- 1.) *[Romans 12:15]- Rejoice with them that do rejoice, and weep with them that weep.*
  - 2.) *[Matthew 11:8]- But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.*
  - 3.) *[Matthew 9:15]- And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.*
- 3.) What are the special seasons wherein we are to take it up.
- a.) When the Christian is to set upon any more than ordinary enterprise, wherein he may meet with great difficulty or danger, and the issue whereof will be a great mercy or affliction.
- 1.) *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
  - 2.) *[Ezra 8:21,31]- Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.*

- 3.) *[Luke 6:12-13]- And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;*
- b.) When the Christian is in the dark concerning any truth, and cannot satisfy his judgment by humble and diligent inquiry he hath made after it.
- 1.) *[Daniel 9:20-23]- And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.*
- 2.) *[Daniel 10:12]- Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.*
- 3.) *[Acts 10:2-6]- a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.*
- 4.) *[Luke 22:24-26]- And there was also a strife among them, which of them should be accounted the greatest.*
- 5.) *[Acts 2:1-2]- And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*
- c.) When the Christian is under any great affliction.
- 1.) *[James 5:13]- Is any among you afflicted? let him pray. Is any merry? let him sing psalms.*
- 2.) *[Genesis 32:28]- And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*
- 3.) *[Exodus 32:32]- Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written.*
- 4.) *[Matthew 26:44]- And he left them, and went away again, and prayed the third time, saying the same words.*
- d.) When the Christian is buffeted with any temptation, or overpowered with a corruption, and cannot, with the use of ordinary means, quench the one or master and mortify the other.

- 1.) *[Matthew 17:21]- Howbeit this kind goeth not out but by prayer and fasting.*
- e.) When sin doth abound more than ordinary in the times and places we live in.
- 1.) *[Ezra 9:4-6]- Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.*
  - 2.) *[Jeremiah 13:17]- But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.*
  - 3.) *[Psalm 11:3-4]- If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.*
- f.) In times of expectation of great mercies approaching.
- 1.) *[Isaiah 37:3-4]- And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.*
  - 2.) *[Daniel 9:1]- In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;*
- 4.) Why extraordinary prayer is superadded to ordinary.
- a.) In obedience to the command of God.
    - 1.) *[Matthew 26:8-9]- But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.*
    - 2.) *[Malachi 3:14]- Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?*
  - b.) To comport with the providence of God, by a suitable return of duty to his actings and dispensations towards us.
    - 1.) *[Amos 4:12]- Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.*
    - 2.) *[Isaiah 26:20-21]- Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*
    - 3.) *[Isaiah 22:12,14]- And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with*

*sackcloth: And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.*

- 4.) *[Psalm 28:5]- Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*
  - 5.) *[Daniel 5:22]- And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;*
- c.) For the great influence that this extraordinary duty solemnly performed would have upon our whole life and course of godliness.
- 1.) *'Ordinary prayer is the saint's food... But extraordinary is his physic, to clear and discharge his soul of those distempers which it contracts...'*
- 5.) What counsel or direction may be given for the acceptable and successful performance of this duty.
- a.) Some preparatory direction before the duty.
    - 1.) There is a remote and habitual preparation, of great use to the performance of this solemn duty of extraordinary prayer.
      - a.) Thy neglect in the ordinary duty will exceedingly indispose thee for the extraordinary.
      - b.) As it will indispose thee for this solemn duty, so it is a bad symptom concerning thy spiritual state itself, which is worse than the former.
    - 2.) There is closer and immediate, actual preparation required.
      - a.) Examine thy soul, what end thou propoundest to thyself in the intended service of extraordinary prayer.
        - 1.) Consider the duty cannot be good, because thy heart is not sincere in it.
          - a.) *[Zechariah 7:5]- Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?*
        - 2.) Consider that your endeavor in the duty will bear proportion, and be commensurate, to the end you propound therein.
          - a.) *[1 Chronicles 29:1-3]- Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,*
          - b.) Question. But when is an evil end propounded in this duty?

- 1.) The ends are intrinsically evil.
  - a.) When a person or a people shall fast and pray to cover a wicked enterprise.
    - 1.) *[Genesis 34:23]- Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.*
    - 2.) Absalom begs leave to pay his vow at Hebron.
    - 3.) Jezebel humbled herself even before God in a fast.
    - 4.) The Pharisee, who bragged so much of his fasting, our Saviour was bold to tell him it was to 'devour the widows' houses.'
  - b.) When a person thinks by fasting and prayer to satisfy God for his sin, or merit any favor at the hands of God.
    - 1.) *[Proverbs 18:23]- The poor useth entreaties; but the rich answereth roughly.*
    - 2.) *[Job 9:15]- whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.*
    - 3.) *[Isaiah 58:3]- Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors.*
    - 4.) *[Luke 18:11-14]- The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*
    - 5.) *[Job 9:30-32]- If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment.*
- 2.) The end may be evil from some irregularity in misplacing it; as when we make that our ultimate end, which should only be our subordinate end in the duty.
  - a.) *[1 Corinthians 10:31]- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

- b.) *[1 Peter 2:5]- ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
- c.) Question. But how may I find whether the glory of God, or the particular good thing I pray for, be that which I make my chief end in duty?
  - 1.) By thy carriage in prayer.
    - a.) God cannot pardon the sin of an impenitent wretch that holds still the love and liking of his lust without infinite wrong to his glorious name.
    - b.) If his glory were so high in thy eye as thou sayest, thou wilt cry as earnestly for his sanctifying grace as for pardoning mercy, and not merely because thou canst not have pardon without it.
  - 2.) By thy carriage after prayer.
    - a.) When the mercy prayed for is obtained.
      - 1.) *[1 Samuel 1:11,28]- And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.*
      - 2.) *[Psalm 116:9,16]- Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. I will delight myself in thy statutes: I will not forget thy word.*
    - b.) When the mercy prayed for is denied.
      - 1.) *[John 12:27-28]- Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*

- b.) Make a private search into thy heart and life, whereby thou mayest be enabled more fully and feelingly to lay open thy condition before the Lord.
  - 1.) For the sins thou hast committed.

- a.) *[Lamentations 3:40]- Let us search and try our ways, and turn again to the Lord.*
  - b.) Labour in thy meditations to give every sin its due accent, and suffer thy thoughts to dwell on them till thou findest the fire of thy indignation kindle in thy heart against them, yea, flame forth into such a holy zeal against them as makes thee put thyself under an oath to endeavour their utter ruin and destruction.
- 2.) For the mercies thou hast received.
- a.) As the most effectual means to melt his heart for sin.
    - 1.) *[Deuteronomy 32:6]- Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?*
    - 2.) *[2 Samuel 12:11-13]- Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die.*
    - 3.) *[Ezekiel 20:43]- And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.*
    - 4.) *A pardon from the prince hath made some weep whom the sight of the block and axe could not move. Sight of wrath inflames the conscience, but sense of mercy kindly melts the heart and overcomes the will.*
  - b.) As a necessary ingredient in all our prayers.
    - 1.) *[Philippians 4:6]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*
- 3.) For the wants thou liest under.
- a.) *[James 5:13-16]- Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. \*\*\**
  - c.) Furnish thyself with arguments from the promises to enforce thy prayers and make them prevalent with God.

- 1.) The promises are the ground of faith, and faith when strengthened will make thee fervent, and such and such fervency ever speeds and returns with victory out of the field of prayer.
  - a.) ***[James 5:16]- Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.***
  - b.) ***[Daniel 9:16]- O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.***
- b.) That necessary to be observed in the performance of the duty.
  - 1.) Beware you do not rest in the confidence of thy preparation.
    - a.) Prepare before thou comest to fast and pray, as if thou wert to meet with no further assistance in the duty; but when thou comest to the performance of the duty, cast thyself wholly upon divine assistance as if thou hadst not at all prepared.
  - 2.) Pray often rather than very long at a time.
    - a.) ***[Genesis 33:14]- Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.***
  - 3.) Be very careful to be faithful in the soul-humbling work of the day.
    - a.) Let thy confessions be free and full.
    - b.) As thou art in thy confession of sin, so thou wilt be in thy acknowledgments of mercy.
  - 4.) Improve the intervals of prayer with seasonable meditations.
    - a.) Meditation is prayer's handmaid to wait on it both before and after the performance. It is as the plough before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed when it is sown.
    - b.) It is necessary after duty to make reflection on how you did pray.
      - 1.) ***[1 Corinthians 11:31]- For if we would judge ourselves, we should not be judged.***
      - 2.) ***[Exodus 32:26,30-31]- then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.***
    - c.) Take heed that no secret pride robs thee of thy new got treasure; be humble and thankful, remembering they were not thy own wings on which thou wert carried.

**1.) [Genesis 18:27]- And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:**

c.) That necessary after the dispatch of it.

**1.) [Genesis 27:41]- And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand ; then will I slay my brother Jacob.**

**2.) Look therefore after such a day to thy faith.**

**a.) [2 Chronicles 20:20]- And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And**

**b.) [Matthew 6:19-21,33-34]- Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**

**c.) [Luke 18:8]- And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?**

**3.) Look after a day of extraordinary prayer to thy obedient walking.**

**a.) [Ecclesiastes 5:1]- Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.**

**b.) [Isaiah 59:1-2]- Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.**

**2.) There is all matter of prayer.**

**a.) [Philippians 4:6]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.**

**b.) [1 Thessalonians 5:17-18]- Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.**

**c.) Request or petitionary prayer.**

**1.) Precatory wherein the Christian desires of God, in the name of Christ, some good thing of the promise to be given unto him.**

**a.) The good things promised are either spiritual or temporal.**

**1.) [1 Timothy 4:8]- For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.**

**2.) [Psalm 84:11]- For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.**

**b.) The fourfold similitude to be used in precatory prayer.**

- 1.) Whether you pray for temporal or spiritual blessings, you must pray in the sense of your own unworthiness, for you deserve neither.
  - a.) *[Genesis 32:10]- I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands.*
- 2.) You must pray in faith, for both spiritual and temporal blessings are promised, and therefore you art to believe that God will be as faithful and punctual.
  - a.) *[Matthew 6:11]- Give us this day our daily bread.*
- 3.) We must join our endeavor in the use of all means with our prayers, whether they be put up for spiritual or temporal blessings.
  - a.) *[2 Thessalonians 3:10]- For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*
  - b.) *[Proverbs 10:4]- He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.*
  - c.) *[Daniel 9:2]- in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*
  - d.) *[Daniel 12:4]- But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*
- 4.) Our requests for both must be spiced with thanksgiving.
  - a.) *[Philippians. 4:6]- Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*
  - b.) *[1 Thessalonians 5:18]- In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*
- c.) The threefold dissimilitude to be used in precatory prayer.
  - 1.) Temporal mercies are chiefly to be desired for the sake of spiritual blessings, and not their own.
    - a.) *[Psalm 39:13]- O spare me, that I may recover strength, before I go hence, and be no more.*
    - b.) *[Psalm 42:11]- Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*
    - c.) *[James 4:3]- Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*
    - d.) *[Psalm 107:28,31]- Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*
  - 2.) Those spiritual blessings which are intrinsical to our happiness and indispensably necessary to our salvation, these we are to pray for with an undeniable importunity.
    - a.) *[Psalm 105:4]- Seek the Lord, and his strength: seek his face evermore.*

- b.) *[Revelation 22:17]- And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*
    - c.) *[Numbers 11:18]- And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt : therefore the Lord will give you flesh, and ye shall eat.*
    - d.) *[Psalm 78:31]- the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*
  - 3.) Those spiritual blessings which are intrinsical to the saints' happiness are to be prayed for with boundless desires
    - a.) *[Philippians 3:13-14]- Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus.*
    - b.) *[Proverbs 30:8]- remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:*
- 2.) Deprecatory wherein we desire of God, in the name of Christ, the removal of some evil felt or feared, inflicted or threatened.
  - a.) Sin.
    - 1.) Guilt-the proper effect and consequent of every sin.
      - a.) *[Acts 8:23]- For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*
      - b.) *[Genesis 4:12,15]- When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.*
    - c.) Five particulars to be observed in praying against guilt.
      - 1.) Pray with a deep sense and sorrow for thy sins.
        - a.) *[Proverbs 31:6]- Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.*
        - b.) *[Isaiah 57:15]- For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*
        - c.) *[2 Corinthians 2:6-7]- Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.*
      - 2.) Justify and clear God in all the expressions of his displeasure for thy sins.
        - a.) *[Ezra 9:13]- And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;*

b.) *[Leviticus 26:41-42]- and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

c.) *[Psalm 51:3-4]- For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*

3.) Take heed thou prayest not with a reservation.

a.) Never got a hypocrite pardon in the disguise of a saint. He will call thee by thy own name, though thou comest to him in the semblance of a penitent.

1.) *[1 Kings 14:2]- And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.*

b.) *[Psalm 32:2]- Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.*

4.) Make Christ thy plea for the pardon of sin is a favour not known in the first covenant.

a.) *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

b.) *[Romans 3:25-26]- whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

c.) *[Hebrews 9:22]- And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

5.) Take no denial in this thy request, but, pray for it with unwearied importunity.

a.) *[1 John 1:9]- If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

b.) *[Hosea 13:1]- When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.*

2.) Filth—the defiling power of sin.

- a.) *[Psalm 51:9-10]- Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.*
- b.) Five particulars to be observed in praying against the defilement of sin.
  - 1.) Be sure thou comest with a deep abhorrence of thyself for that sin-filth which cleaves to thee.
    - a.) *[1 Kings 8:38]- what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:*
    - b.) *[Leviticus 13:45]- And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.*
    - c.) *[Psalm 73:22]- So foolish was I, and ignorant: I was as a beast before thee.*
    - d.) *[Job 42:6]- wherefore I abhor myself, and repent in dust and ashes.*
  - 2.) In praying against thy lusts, look thy heart goes with thy tongue.
    - a.) *[Ezekiel 14:3]- Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?*
    - b.) *[Hebrews 13:18]- Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*
    - c.) Question: But how may we come to know that our hearts are sincere or hypocritical in praying against the defiling power of sin?
      - 1.) Answer 1: Observe whether thy prayer be uniform—laid against all sin, one lust as well as another.
        - a.) *[Psalm 119:104,133]- Through thy precepts I get understanding: therefore I hate every false way. Order my steps in thy word: and let not any iniquity have dominion over me.*
        - b.) *[Psalm 19:12]- Who can understand his errors? Cleanse thou me from secret faults.*
      - 2.) Answer 2: Observe whether thy heart stand firmly resolved to renounce that sin thou pray God to subdue.
        - a.) *[Psalm 61:5]- For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.*
        - b.) *[Psalm 119:29-30]- Remove from me the way of lying: and grant me thy law graciously. I have chosen the way of truth: thy judgments have I laid before me.*
      - 3.) Answer 3: Observe whether thou are vigorous in the use of all appointed means to mortify the lust thou prayest against.

- a.) *[Proverbs 5:8]- Remove thy way far from her, and come not nigh the door of her house:*
  - b.) *[Genesis 39:7-12]- And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.*
  - c.) *[Proverbs 23:20,31]- Be not among winebibbers; among riotous eaters of flesh: Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.*
- 3.) God commands thee to take the sword of his word, by meditating on it, and applying it close to thy heart and conscience.
- a.) *[Hebrews 13:5]- Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
  - b.) *[Exodus 9:14]- For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.*
  - c.) *[Deuteronomy 2:30]- But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.*
  - d.) *[2 Thessalonians 2:11]- And for this cause God shall send them strong delusion, that they should believe a lie:*
- 4.) Pray against the power of thy lusts as a branch of the gospel covenant.
- a.) *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
  - b.) *[Ezekiel 20:37,41]- And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.*

c.) *[Psalm 119:132]- Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.*

5.) Pray not only against the power of sin, but for the power of holiness also.

a.) *[Matthew 12:44-45]- Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*

b.) Suffering.

1.) Temporal sufferings—how the Christian is to deprecate and pray against them.

a.) Negatively—The Christian is not to pray for immunity from all temporal sufferings.

1.) *[Revelation 1:9]- I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

2.) *[Hosea 4:14]- I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.*

b.) Affirmatively—The Christian may and should pray against sufferings; and in these particulars following.

1.) Deprecate the vindictive justice and wrath of God in all temporal sufferings.

a.) *[Jeremiah 10:24]- O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.*

b.) *[Jeremiah 17:17]- Be not a terror unto me: thou art my hope in the day of evil.*

c.) *[Psalm 39:11]- When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.*

d.) *[1 Kings 17:18]- And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?*

2.) Deprecate the snare and temptation that suffering may expose thee to.

a.) Satan commonly finds it easy to make some sinful impression upon the saint when he is heated, and his ‘heart made soft,’ as Job phrases it, ‘in the furnace of affliction.’

b.) He is a rare Christian in whom the stream of his grace runs clear upon such roiling.

- c.) *[Job 1:8]- And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?*
  - d.) *[Matthew 6:13]- And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*
  - e.) *[Proverbs 30:8-9]- remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*
- 3.) Deprecate the excess of suffering—that you not be overladen, thy burden too heavy for thy back.
- a.) *[Jeremiah 46:28]- Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.*
  - b.) *God, who knows our frame exactly, deals with his people, and is highly pleased to see them satisfied with what he orders them out:*
  - c.) *[Job 1:22]- In all this Job sinned not, nor charged God foolishly.*
- 4.) Deprecate these evils in thy affections, but also pray believingly for a happy issue out of them all.
- a.) *[James 5:11]- Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*
  - b.) *[Jeremiah 29:11]- For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.*
- 2.) Eternal suffering.
- a.) Conceive of hell as a state of sin as well as of suffering, yea, in its utmost height.
    - 1.) *[Psalm 120:5]- Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!*
    - 2.) *[Psalm 26:4-9]- I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evildoers; and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Gather not my soul with sinners, nor my life with bloody men:*
  - b.) Hell is a state of separation from the blissful presence of God.
    - 1.) *[1 Thessalonians 4:17]- then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

2.) *[Psalm 51:11]- Cast me not away from thy presence; and take not thy Holy Spirit from me.*

- c.) Hell is a state wherein the damned can never actually satisfy God's justice; for their debt being infinite, and they, because creatures, but finite, will ever be paying.
  - 1.) Christ, the saints' pay-master, discharged their whole debt at once, and took in the bond, which he nailed to his cross, leaving no back-reckoning unpaid, to bring the believer afterward into any danger from the hands of divine justice.
- 3.) Imprecatory wherein the Christian imprecates the vengeance of God upon the enemies of God and his people.
  - a.) *[Revelation 8:4-5]- And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightings, and an earthquake.*
  - b.) Take heed thou dost not make thy private particular enemies the object of thy imprecation.
    - 1.) *[Job 31:29-30]- If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him; (neither have I suffered my mouth to sin by wishing a curse to his soul.)*
    - 2.) *[Matthew 5:44]- But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*
    - 3.) *[Psalm 109:17-18]- As he loved cursing, so let it come unto him : as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.*
    - 4.) *[Numbers 12:13-14]- And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.*
    - 5.) *[Isaiah 53:12]- Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.*
  - c.) When thou prayest against the enemies of God and his church, direct thy prayers rather against their plots than person.
    - 1.) *[Acts 4:29]- And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*
    - 2.) *[2 Samuel 15:31]- And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.*
    - 3.) *[Isaiah 64:3]- When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.*
  - d.) When praying against the persons of those that are open enemies to God and his church, it is safest to pray indefinitely and in general.

- 1.) *[Psalm 129:5]- Let them all be confounded and turned back that hate Zion.*
  - 2.) *[Numbers 16:15]- And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.*
  - 3.) *[Luke 9:55]- But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.*
- e.) In praying against the implacable enemies of God and his church, the glory of God should be principally aimed at, and vengeance on them in order to that.
- 1.) *[Psalm 68:1]- Let God arise, let his enemies be scattered: let them also that hate him flee before him.*
  - 2.) *[Psalm 58:11]- So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.*
  - 3.) *[Psalm 83:17-18]- Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth.*
  - 4.) Matter of comfort to the saints against those direful imprecations which the wicked world belcheth out against them.
    - a.) *[Psalm 62:4]- They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.*
    - b.) *[Psalm 129:8]- Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.*
    - c.) *[Jeremiah 15:10]- Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.*
    - d.) *[Psalm 109:28]- Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.*
    - e.) *[Deuteronomy 23:5]- Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.*
    - f.) *[Numbers 22:12]- And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.*
  - 5.) A word to the wicked.
    - a.) *[Luke 18:7-8]- And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?*
- d.) Thanksgiving.
- 1.) What we are to return praises and thanks to God for.
    - a.) Proof texts.
      - 1.) *[Proverbs 16:4]- The Lord hath made all things for himself: yea, even the wicked for the day of evil.*
      - 2.) *[Psalm 119:6]- Then shall I not be ashamed, when I have respect unto all thy commandments.*
      - 3.) *[Psalm 116:12]- What shall I render unto the Lord for all his benefits toward me?*

- b.) Mercies are either ordinary or extraordinary —our everyday commons or exceeding, with which God now and then feasts us.
  - 1.) *[Luke 1:65]- And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judea.*
  - 2.) We are unworthy of the least mercy.
    - a.) *[Gen. 32:10]- I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.*
  - 3.) These common ordinary mercies are many.
    - a.) *[Psalm 139:17-18]- How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee.*
  - 4.) The sincerity of the heart is seen more in thankfulness for ordinary mercies than extraordinary.
    - a.) That is the upright heart, which gentle physic prevails with, little chastisements humble, and ordinary mercies raise to thankfulness.
- c.) Mercies are complete or imperfect—begun mercies, or finished.
  - 1.) *[Daniel 9:23]- At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.*
  - 2.) *[Psalm 32:5]- I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.*
  - 3.) *[2 Samuel 6:13]- And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.*
  - 4.) *[1 Chronicles 15:26]- And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.*
  - 5.) *[Psalm 126:2]- Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.*
- d.) Mercies are such as are received in this life or reserved for the next—mercies in the hand or mercies in hope.
  - 1.) *'The more our hearts are enlarged in thankfulness for these mercies present, which we now have only in hope, the more honour we put upon his faithful promise.'*
  - 2.) *'By the joy thou takest up, and the thankfulness thou layest out for what the bare promise tells thee thou shalt at death receive, thou glorifiest the truth of God that is the promiser.'*
- e.) Mercies that are either bitter or sweet mercies —some mercies God gives in wine, some in wormwood.
  - 1.) *[Job 1:20-21]- Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return*

***thither : the Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.***

- 2.) Is it an affliction that lies on thee? If thou canst find it comes from love, and ends in grace and holiness, it is a mercy though it be bitter to thy taste.
  - 3.) Is it an enjoyment? If love doth not send it, and grace ends it—which appears when you grow worse by it—it is a curse, though sweet to thy sense.
  - 4.) There are sweet poisons as well as bitter cordials.
- f.) Mercies are either personal, or such as we receive in partnership with others—and these must be recognized as well as the other.
- 1.) He that prays for his friend, and joins not with him in thankfulness when the mercy is given, is like one that is a means to bring his friend into debt, but takes no care to help him out.
  - 2.) Thy friend, Christian, needs thy aid much more to pay the thanks, than to borrow the mercy, because this is the harder work of the two.
- 2.) Ten directions how we are to frame our thanksgiving we return.
- a.) Be sure the thing thou prayest God for be found among the good things of the promise.
    - 1.) ***[Deuteronomy 23:18]- Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God.***
  - b.) Let all your praises be offered up in Christ.
    - 1.) ***[Hebrews 13:15]- By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.***
    - 2.) ***[1 Peter 2:5]- ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.***
  - c.) Stay not in generals, but descend to the particular instances of God's mercy towards thee in thy thanksgivings.
    - 1.) ***[Psalm 107:43]- Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.***
  - d.) Excite thy praising graces.
    - 1.) ***[Psalm 103:1]- Bless the Lord, O my soul: and all that is within me, bless his holy name.***
    - 2.) Humility.
      - a.) ***[Psalm 115:1]- Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.***
      - b.) ***[Luke 18:11-14]- The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.***

- 3.) Love and joy.
  - a.) Excite thy love.
    - 1.) *[Psalm 116:1]- I love the Lord, because he hath heard my voice and my supplications.*
    - 2.) *[Psalm 116:12]- What shall I render unto the Lord for all his benefits toward me?*
    - 3.) *[Song of Solomon 5:10]- My beloved is white and ruddy, the chiefest among ten thousand.*
  - b.) Excite thy joy.
    - 1.) *[Psalm 63:5]- My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:*
    - 2.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed: I will sing and give praise.*
- e.) Content not thyself with a bare narrative, but give every mercy its proper accent according to the enhancing circumstances thereof.
  - 1.) *[Isaiah 62:5]- For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.*
  - 2.) *[Psalm 116:11-12]- I said in my haste, All men are liars. What shall I render unto the Lord for all his benefits toward me?*
  - 3.) *[Psalm 34:6,8]- This poor man cried, and the Lord heard him, and saved him out of all his troubles. O taste and see that the Lord is good : blessed is the man that trusteth in him.*
  - 4.) *[Lamentations 3:23]- They are new every morning: great is thy faithfulness.*
  - 5.) *[Psalm 129:2]- Many a time have they afflicted me from my youth: yet they have not prevailed against me.*
  - 6.) *[1 Samuel 7:12]- Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.*
  - 7.) *[Jeremiah 23:10]- For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.*
  - 8.) *[Psalm 147:20]- He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.*
  - 9.) *[John 14:22]- Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*
  - 10.) *[Psalm 150:2]- Praise him for his mighty acts: praise him according to his excellent greatness.*
- f.) Distinguish between mercy and mercy; let the choicest mercies have thy highest praises.
  - 1.) *[Ephesians 1:3]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*
  - 2.) *[Psalm 42:11]- Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*
  - 3.) *[1 Chronicles 29:14]- But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*

- g.) Let not thy praises be transient—a fit of music, and then the instrument hung by the wall, till another gaudy day of some remarkable providence makes thee take it down.
- 1.) *[Psalm 22:3]- But thou art holy, O thou that inhabitest the praises of Israel.*
  - 2.) *[Proverbs 12:19]- The lip of truth shall be established for ever: but a lying tongue is but for a moment.*
- h.) Thou must not only continue, but also grow in thy praises.
- 1.) *[Lamentations 3:23]- They are new every morning: great is thy faithfulness.*
  - 2.) *[Genesis 32:10]- I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.*
- i.) Let thy praises be real.
- 1.) *[Exodus 15:2]- The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.*
  - 2.) *[Psalm 137:4,9]- How shall we sing the Lord's song in a strange land? Happy shall he be, that taketh and dasheth thy little ones against the stones.*
  - 3.) *[Haggai 2:18]- Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it.*
  - 4.) What is meant by real praises?
    - a.) Our praises are real when they are cordial; when his mercies beget amiable thoughts of God in our hearts.
      - 1.) *[Psalm 103:1]- Bless the Lord, O my soul: and all that is within me, bless his holy name.*
    - b.) Our praises are real when they are obediential.
      - 1.) *[Psalm 106:21]- They forgot God their saviour, which had done great things in Egypt;*
      - 2.) *[Joshua 8:32]- And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.*
      - 3.) *[1 Samuel 15:22]- And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*
      - 4.) *[Isaiah 1:19]- If ye be willing and obedient, ye shall eat the good of the land:*
      - 5.) *[Isaiah 64:5]- Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.*
      - 6.) *[Deut. 28:47]- Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;*
    - c.) Then they are real praises when they end in acts of mercy.

- 1.) *[Hebrews 13:15]- By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*
  - 2.) *[Psalm 16:2-3]- O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.*
  - 3.) *[Matthew 25:34-36]- Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*
  - 4.) *[Deuteronomy 23:7]- Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.*
  - 5.) *[Psalm 112:4]- Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*
- d.) Our praises are real when they produce a stronger confidence on God for the future.
- 1.) *[Psalm 78:20]- Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people?*
  - 2.) *[Psalm 106:13]- They soon forgot his works; they waited not for his counsel:*
  - 3.) *[Matthew 7:26-27]- And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*
- j.) Thou must not only praise God thyself while on the stage of this earth, but endeavor to transmit the memorial of his goodness to posterity.
- 1.) *[Psalm 78:4]- We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.*
  - 2.) *[Psalm 44:1-4,8]- We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. Thou art my King, O God: command deliverances for Jacob. In God we boast all the day long, and praise thy name for ever. Selah.*
- 3.) Uses or Application.
- a.) For reproof to the ungrateful world.
    - 1.) *[Daniel 4:30]- The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?*

- 2.) Consider that God keeps an exact account of all his mercies you receive.
  - a.) *[2 Kings 5:20,25-26]- But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?*
  
- 3.) Consider how severely he hath dealt with those that never had so much mercy from him as thyself.
  - a.) *[Romans 1:21]- because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*
  
- 4.) Question. But may be, poor wretch, thou mayest now ask, what thou shouldst do to give God the praise of his mercies?
  - a.) God hath given thee life and being.
  - b.) God that hath exercised unspeakable patience towards thee
  - c.) God hath been at a vast expense in his daily providence upon thee, to preserve, feed, clothe, and maintain thee.
  - d.) God hath yet offer a greater mercy than all these, even the Lord Jesus, whom, if thou wilt, with shame and sorrow for thy past sins, but come unto, and accept to be thy Lord and Saviour,
  - e.) Will you be in a posture, and not till then, to give God the praise of his other mercies.
  - f.) He that rejects this, that is the greatest of all mercies, can never be thankful for any.
  
- b.) For exhortation to the saints.
  - 1.) Consider it is a duty that becomes you well.
    - a.) *[Psalm 33:1]- Rejoice in the Lord, O ye righteous: for praise is comely for the upright.*
  
  - 2.) Consider it is that which God both expects and promiseth himself at your hands; he made you for this end.
    - a.) *[Isaiah 63:8]- For he said, Surely they are my people, children that will not lie: so he was their Saviour.*
    - b.) *[Psalm 36:8]- They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.*
  
  - 3.) God hath a book of remembrance for your services; he takes kind notice of the little good that is in you, and done by you.
    - a.) *[1 Kings 14:13]- And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.*

- b.) *[2 Chronicles 15:17]- But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.*
    - c.) *[Psalm 112:6]- Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.*
  - 4.) Consider what an ornament a thankful frame of heart is to religion.
    - a.) *[Daniel 6:10]- Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*
  - 5.) Consider the honour that is put upon you in this duty.
    - a.) Though we serve God all the day long, yet in acts of worship we have the honour immediately to attend on him, and minister to him.
    - b.) Praise is the highest act of worship, and therefore to be continued in heaven's blissful state.
  - 6.) Consider that thy praises will render thy prayers more grateful and successful.
    - a.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed : I will sing and give praise.*
    - b.) *[Daniel 6:10]- Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*
    - c.) *[Matthew 26:30]- And when they had sung a hymn, they went out into the mount of Olives.*
    - d.) *[Ps. 149:6]- Let the high praises of God be in their mouth, and a two-edged sword in their hand;*
- c. The inward principle of prayer from which it must flow—'in the Spirit.'
  - 1.) Question: What is it to pray 'in the Spirit?'
    - a.) Answer: Both the spirit of the person praying, and the Spirit of God, by which our spirits are fitted for and acted in prayer.
    - b.) A prayer in the spirit, which, by the help of the Holy Spirit, is performed with our soul and spirit.
  - 2.) Propositions.
    - a.) He, who will pray acceptably, must pray in his heart and spirit.
      - 1.) *[Hosea 14:2]- Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.*
      - 2.) *[1 Corinthians 14:14-15]- For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*
      - 3.) *[Romans 1:9]- For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

- 4.) *[Malachi 1:8]- And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil ? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.*
- 5.) When we pray with knowledge and understanding.
  - a.) *[Malachi 1:8]- And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil ? offer it now unto thy governor; will he be pleased with thee, or accept thy person ? saith the Lord of hosts.*
  - b.) *[John 4:22]- Ye worship ye know not what: we know what we worship; for salvation is of the Jews.*
  - c.) *[Romans 10:2]- For I bear them record that they have a zeal of God, but not according to knowledge.*
  - d.) Question 1: Why is knowledge so requisite to acceptable praying?
    - 1.) Answer First. Because without this it is not a 'reasonable service;' for we know not what we do.
      - a.) *[Romans 12:1]- I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
      - b.) *[Isaiah 46:8]- Remember this, and show yourselves men: bring it again to mind, O ye transgressors.*
    - 2.) Answer Second. Because the understanding is the leading faculty of the soul, and so the key of the work.
      - a.) The saint's eye is enlightened to see the majesty and glorious holiness of God, and then it reveres him, and mourns before him in the sense of his own vileness:
      - b.) By an eye of faith he beholds the goodness and love of God to poor sinners in Christ, and in particular to him, and this eye affects his heart to love and rely on him, which it is impossible the ignorant soul should do.
  - e.) Question 2: What is necessary for the praying soul to know?
    - 1.) Answer First. There is required a knowledge that he to whom he directs his prayer is the true God.
      - a.) *[Matthew 6:13]- And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*
      - b.) *[Deuteronomy 17:3]- and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;*
    - 2.) Answer Second. There is required a knowledge of this true God, what his nature is.
      - a.) *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
      - b.) *[Matthew 6:7-8]- But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*
      - c.) *[Psalm 50:21]- These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.*

- 3.) Answer Third. We must understand the matter of our prayers, what we beg, what we deprecate.
  - a.) *[Matthew 20:20-22]- Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.*
- 4.) Answer Fourth. There is required a knowledge of the manner how we are to pray; as, in whose name, and what qualifications are required in the prayer and person praying.
  - a.) *[2 Timothy 2:5]- And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*
  - b.) *[2 Kings 17:26]- Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land : therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.*
- f.) Uses or Application.
  - 1.) Use 1: How few then pray in the spirit!
  - 2.) Use 2: It speaks to all that are at any time the mouth to God for others in prayer, so to pray, that those who join with them may clearly understand what they put up to God for them.
- 6.) When we pray in fervency.
  - a.) *[Deuteronomy 24:15]- at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.*
  - b.) *[Daniel 6:14]- Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.*
  - c.) *[Deuteronomy 4:29]- But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.*
  - d.) *[Psalm 39:3-4]- My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.*
  - e.) *[Psalm 55:2]- Attend unto me, and hear me: I mourn in my complaint, and make a noise;*
  - f.) *[Psalm 42:1-4]- As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.*
  - g.) *[Acts 26:7]- unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*

***h.) [Psalm 119:20]- My soul breaketh for the longing that it hath unto thy judgments at all times.***

**i.) Question. But why must we pray in the spirit fervently?**

**1.) Answer First. We must pray in the spirit fervently, from the command.**

**a.) [Deuteronomy 6:5-6]- and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart:**

**b.) [Isaiah 1:12]- When ye come to appear before me, who hath required this at your hand, to tread my courts?**

**2.) Answer Second. We must pray in the spirit, to comport with the name of God.**

**a.) He is a great and glorious God.**

**1.) [Malachi 1:14]- But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.**

**2.) [Genesis 43:11]- And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:**

**b.) He is the living God.**

**1.) Is a dead-hearted prayer a sacrifice suitable to a living God? How can that be accepted of him that never came from him?**

**c.) He is a loving God, and love will be paid in no coin but its own.**

**1.) [John 14:15]- If ye love me, keep my commandments.**

**2.) [Song of Solomon 8:7]- Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.**

**3.) Answer Third. We must pray in the spirit, because the promise is only to fervent prayer.**

**a.) [James 5:16]- Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.**

**b.) [Isaiah 45:19]- I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.**

**c.) [Jeremiah 29:12-13]- Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.**

**d.) [Luke 18:7-8]- And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?**

e.) *[Luke 11:8]- I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.*

j.) Uses and Applications

1.) This sadly shows there is little true praying to be found among us, because few that pray fervently.

a.) The ignorant, do these pray fervently?

1.) They dwell too far from the sun to have any of this divine heat in their devotions.

b.) The profane person, that is debauched with his filthy lusts, his heat runs out another way.

1.) Can the heart which is inflamed with lusts be any other than cold in prayer?

2.) Hell-fire must be quenched before this from heaven can be kindled.

c.) The soul under the power of roving thoughts—whose mind, like Satan, is walking to and fro the earth, while his eyes seem nailed to heaven—can he be fervent?

1.) *[Nehemiah 6:3]- And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

2.) *[James 5:17]- Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.*

3.) *[Ezekiel 1:16]- The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.*

4.) *'Whereas the roving soul is prayerless, his lips pray and his mind plays; his eye is up to heaven, as if that were his mark, but he shoots his thoughts down to the earth.'*

d.) He to whom the duty is tedious and wearisome, who doth not sigh and groan in the duty, but under it; who prays as a sick man works in his calling, finding no delight or joy in it.

1.) *'True fervency suffers no weariness, feels no pain.'*

2.) *'He that shrugs at a duty, and turns this way and that way, as a sick man from one side of his bed to the other for ease, shows he hath little content in the duty, and therefore less zeal.'*

3.) *'These aches of the spirit in prayer—though he be a saint—come of some cold he hath gotten, and declare him to be under a great distemper.'*

2.) For exhortation. Dost thou pray? Pray fervently, or thou dost nothing.

a.) Arguments to enkindle our zeal and fervency in prayer

1.) Argument 1: Consider the excellency of zeal and fervency.

- a.) *[Proverbs 17:27]- He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.*
- b.) *'When are you more placate and serene, than when the most life and fervour your souls can mount up in the flame of your sacrifices into the bosom of God?'*

2.) Argument 2. God deserves the prime and strength of thy soul should be bestowed on him in thy prayers.

- a.) He gave thee the powers of thy soul and all thy affections.
  - 1.) *[John 1:11]- He came unto his own, and his own received him not.*
  - 2.) *[Psalm 100:2-3]- Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.*
  - 3.) *[Jonah 1:6]- So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.*

b.) He deserves thy affections because he gives thee his.

- 1.) *"In protecting of them, 'as birds flying, so will the Lord defend Jerusalem,' that is, swiftly, as a bird flies full speed to her nest when she perceives her young is in danger; in avenging them of their enemies, 'the zeal of the Lord of hosts shall perform this;' in hearing their prayers he doth it 'with delight;' in forgiving their sins he is ready to forgive,' 'multiplies to pardon;' when they ask one talent he gives them two."*

- a.) *[Isaiah 31:5]- As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.*
- b.) *[Isaiah 37:32]- for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.*
- c.) *[Isaiah 55:7]- let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

- 2.) *[Hosea 11:8]- How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.*

c.) He is a good pay-master for his people's zeal.

- 1.) *[Hebrews 11:6]- But without faith it is impossible to please him: for he that cometh to God must believe*

***that he is, and that he is a rewarder of them that diligently seek him.***

2.) *'Elijah's prayer fetched fire from heaven because it carried fire to heaven.'*

a.) ***[James 5:16-17]- Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months.***

3.) *"O how hot is the covetous man in his chase after the world's pelf! He 'pants after the dust of the earth,' and that 'on the head of the poor.' But what reward hath he for his labour? After all his getting, like the dogs in pursuit of the hare, he misseth his game, and at last goes often poor and supperless to bed in his grave; to be sure he dies 'a fool,'"*

a.) ***[Amos 2:7]- that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:***

b.) ***[Jeremiah 17:11]- As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.***

b.) Question. But how may we get this fervency of spirit in prayer?

1.) Answer 1: How thou, that art at present in a state of spiritual death, mayest have spiritual life?

a.) There must be life in the soul before there can be life in the duty.

b.) Go first to Christ that thou mayest have life, and having life, then there is hope to chafe thee into some heat.

2.) Answer 2: If you are a saint, it yet calls for thy utmost care to get, and when thou hast got, to keep, thy soul in a kindly heat.

a.) *'He that knows of a slough in the way, and mends it not before he takes his journey, hath no cause to wonder when his chariot is laid fast in it.'*

3.) Answer 3: It is necessary that you be so much acquainted with thine own estate as to know what is thy great clog in this duty.

a.) *'Look therefore narrowly whence thy cooling comes. Perhaps thy heart is too much let out upon the world in the day, and at night thy spirits are spent, when thou shouldst come before the Lord in prayer.'*

b.) ***[Psalm 38:4,9]- For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. Lord, all my desire is before thee; and my groaning is not hid from thee.***

- c.) *[John 11:33,38]- When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.*
- d.) *[Psalm 116:10]- I believed, therefore have I spoken: I was greatly afflicted:*

7.) When we pray in sincerity.

- a.) *[Isaiah 50:11]- Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.*
- b.) *[John 4:23-24]- But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.*
- c.) Question. But wherein consists this sincere fervency?
  - 1.) Answer: Zeal intends the affections, sincerity directs their end, and consists in their purity and incorruption.
    - a.) *[1 Peter 1:22]- Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*
  - 2.) Answer: From pure principles to pure ends.
    - a.) When he is real in what he presents to God in prayer.
    - b.) When the person is not only real in what he desires, but this from a pure principle to a pure end.
      - 1.) *[Leviticus 10:1]- And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.*
      - 2.) *[Luke 18:13]- And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*
  - 3.) Use: Let it put us upon the trial whether we thus pray in the spirit—whether you can find sincerity stamped on your fervency.
- d.) Rules for trying the sincerity of our hearts in prayer.
  - 1.) Rule 1: What is thy care in performing this duty of prayer in secret?
    - a.) *[Genesis 43:30]- And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.*
  - 2.) Rule 2. Observe thyself in thy more public addresses to the throne of grace: and that in two particulars.
    - a.) When you pray before others.
    - b.) When you join with others that pray.
  - 3.) Rule 3. Observe whether thy fervency in prayer be uniform.
    - a.) *[Psalm 119:133]- Order my steps in thy word: and let not any iniquity have dominion over me.*

- 4.) Rule 4. Observe whether thy endeavors correspond with thy prayers.
  - a.) *[Ezra 9:13-14]- And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?*
  - b.) *[2 Corinthians 7:1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
- e.) How we may get this sincerity in prayer.
  - 1.) Get thy heart united by faith to Christ.
    - a.) *[Ecclesiastes 7:29]- Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*
    - b.) *[Psalm 51:10]- Create in me a clean heart, O God; and renew a right spirit within me.*
    - c.) *[Ezekiel 11:19]- And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:*
  - 2.) Make hypocrisy in prayer appear as odious to thee as possibly thou canst; and you need not dress it up in any other than its own clothes to do this.
    - a.) Consider what a grievous sin it is.
      - 1.) *[Hosea 11:12]- Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.*
      - 2.) *'O the patience of a God that doth not strike the hypocrite dead upon the place, while the lie is in his throat, as he did Ananias and Sapphira.'*
    - b.) Consider what a great folly it is.
      - 1.) As it is infeasible.
      - 2.) As it is impossible to deceive God, so thou puttest a woeful cheat upon thyself.
        - a.) *[Proverbs 1:18]- And they lay wait for their own blood; they lurk privily for their own lives.*
        - b.) *[Matthew 24:51]- and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*
    - 3.) Crucify thy affections to the world.
      - a.) *[Genesis 17:1]- And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
  - b.) He that would pray in his own spirit must pray in the Spirit of God.
    - 1.) Proof text.
      - a.) *[Jude 20]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*

- 2.) Doctrine: That to right praying, it is necessary that we pray in, or by, the Spirit of God.
  - a.) *[Romans 8:26]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
  - b.) *[Jude 20]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*
  - c.) The assertion of the point, and prove the truth of it.
    - 1.) *[Ephesians 2:18]- For through him we both have access by one Spirit unto the Father.*
    - 2.) *[Luke 9:55]- And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.*
    - 3.) *[1 Corinthians 12:3]- Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.*
    - 4.) *[Leviticus 10:1]- And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.*
  - d.) Explicate what it is to pray by the Spirit of God.
    - 1.) The Spirit of God helps in prayer by his gifts.
      - a.) *[1 Corinthians 14:15]- What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*
    - 2.) The Spirit helps in prayer by his grace.
      - a.) There is necessary to this praying in the Spirit, grace to sanctify the person that prays- the Spirit dwelling in the soul.
        - 1.) *[Galatians 5:25]- If we live in the Spirit, let us also walk in the Spirit.*
        - 2.) *[Zechariah 12:10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*
      - b.) There is necessary to this praying in the Spirit, actual grace to assist him as oft as he prays- the Spirit acts in the soul.
        - 1.) *[Psalm 51:12]- Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.*
        - 2.) *[John 3:8]- The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
    - 3.) Question: What assistance doth the Spirit of God give a saint in prayer more than another person?
      - a.) Answer: The assistance, which the Spirit of God gives a saint in prayer, is laid out upon the inward man, and inward part of the duty.
        - 1.) The Spirit puts forth an act of exsuscitation (a stirring up; a rousing) upon the soul, to stir up his affections.

- a.) *[Genesis 18:27]- And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:*
  - b.) *[Romans 8:26]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*
- 2.) The Spirit of God doth excite the Christian's affections in prayer, so he regulates and directs them.
  - a.) *[Romans 8:26-27]- Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*
  - b.) *[Ezekiel 1:12]- And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.*
- 3.) The Spirit fills the Christian with a holy confidence and humble boldness in prayer.
  - a.) *[Romans 8:15]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
  - b.) *[Galatians 4:6]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
- e.) Application of the point that it is necessary that we pray in or by the 'Spirit of God.'
  - 1.) Reproof of those that mock at the need of the Spirit in prayer, with a trial whether we have him or no.
    - a.) Use 1: Take heed of blaspheming the Holy Spirit as to this work of his in his saints.
      - 1.) *[Romans 8:9]- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
      - 2.) *[Matthew 12:24,32]- But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*
    - b.) Use 2: Try whether you have the Spirit of God or no.
      - 1.) Question. But how may I know whether I have the Spirit of God or no?
        - a.) Answer 1: Negatively; thou canst not know, because thou hast now and then some good motions from the Holy Spirit stirred in thee.

1.) *'Truly thus the Holy Spirit is often moving in the consciences and affections of carnal creatures, counselling, rebuking, and exciting them; so that, upon his suggestions, some flashy short pangs of affections are raised in them to that which is good, but presently all is quashed and comes to nothing, and the Spirit driven away by the churlish entertainment he finds.'*

b.) Answer 2: Affirmatively; by what thou mayest conclude that thou hast the Spirit of God.

1.) If thou be regenerated by the Spirit.

a.) *[Jude 19]- These be they who separate themselves, sensual, having not the Spirit.*

b.) *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

c.) *[John 3:6]- That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

d.) *[Romans 8:5]- For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.*

2.) If thou be led by the Spirit.

a.) *[Romans 8:14]- For as many as are led by the Spirit of God, they are the sons of God.*

b.) *[Psalm 73:23-24]- Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.*

c.) To be led imports a sense of our own weakness and ignorance.

1.) *[Acts 9:8]- And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought him into Damascus.*

2.) *[Proverbs 14:16]- A wise man feareth, and departeth from evil: but the fool rageth, and is confident.*

3.) *[Acts 2:37]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

d.) He that is led by another is ruled and determined by him that is his guide that way he should go.

1.) Now you know which is the Spirit's walk. He is a Spirit of truth and leads into truth. The word of God is the road he keeps; if thou walkest not by this rule he is not thy guide.

- e.) To be led imports spontaneity and willingness.
  - 1.) *[2 Corinthians 3:17]- For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*
  - 2.) *[Romans 12:1]- I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
  - 3.) *[Psalm 27:8]- When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.*
- 2.) Exhortation to those who want the Spirit of prayer.
  - a.) O labor to get this heavenly guest to come and dwell in your hearts.
    - 1.) *'Prayer, you see, is not a work of nature, but a gift of grace; not a matter of will and parts, got by human skill and art, but taught and inspired by the Holy Ghost.'*
    - 2.) *[Isaiah 3:3]- the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.*
    - 3.) Labor to be deeply sensible of thy deplorable state while without the Spirit.
      - a.) *[Isaiah 44:3]- For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:*
  - 4.) When thou art inwardly scorched with the sense of thy spiritless graceless condition, go and earnestly beg this gift of God.
    - a.) *[Luke 11:13]- If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?*
  - 5.) Plant thyself under the word preached.
    - a.) *[1 Corinthians 12:4]- Now there are diversities of gifts, but the same Spirit.*
    - b.) *[Galatians 3:2]- This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?*
  - 6.) Take heed of resisting the Spirit when he makes his approaches to thee in the word.
    - a.) *[Luke 14:24]- For I say unto you, That none of those men which were bidden shall taste of my supper.*
  - 7.) Converse with the saints that have the Spirit of God in them.
    - a.) *[Ps. 119:115]- Depart from me, ye evildoers: for I will keep the commandments of my God.*

- 3.) Exhortation to those who by the rules of trial find the Spirit of God is in them.
  - a.) To the saints; the word I have for you is to beseech you not to grieve or quench the Holy Spirit in your bosoms.
    - 1.) By some sin secretly harbored in the heart.
      - a.) *[Psalm 66:18]- If I regard iniquity in my heart, the Lord will not hear me:*
    - 2.) By frequent resisting or putting off his motions.
      - a.) *[John 14:26]- But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
      - b.) *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
  - 3.) By priding ourselves in and with the assistances he gives.
    - a.) When the creature ascribes the Spirit's work to himself, and sets his own name upon the duty, where he should write the Spirit's.
      - 1.) *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
      - 2.) *[1 Corinthians 15:10]- But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.*
      - 3.) *[1 Chronicles 29:14]- But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*
    - b.) When we go to duty in confidence of the gifts and grace we have already received, and do not acknowledge our dependence on the Spirit, by casting ourselves after all our preparations upon him for present assistance.
      - 1.) *[Luke 11:13]- If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?*
      - 2.) *[Proverbs 3:5-6]- Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*
    - c.) When we rely on our prayers, and not entirely on Christ's mediation, for acceptance and audience; this is pride with a witness, and highly derogatory to the honour of Christ.
      - 1.) *'God indeed accepts the saints in prayer, but not for their prayer, but for Christ's sake.'*

- d. The guard to be set about the duty of prayer—‘watching thereunto.’
- 1.) Watching, literally taken, is an affection of the body.
    - a.) To watch in a religious sense is a voluntary denying of our bodies sleep, that we may spend either the whole or part of the night in pious exercises.
      - 1.) *[Exodus 12:42]- It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.*
      - 2.) *[Matthew 14:23]- And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.*
      - 3.) *[Matthew 26:38]- Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*
      - 4.) *[2 Corinthians 6:5]- in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;*
      - 5.) *[Psalm 63:5-6]- My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches.*
  - 2.) Watching is taken metaphorically for the vigilance or watchfulness of the soul.
    - a.) We are commanded to watch.
      - 1.) *[Mark 13:35]- Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*
      - 2.) *[Revelation 16:15]- Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*
      - 3.) *[1 Thessalonians 5:6]- Therefore let us not sleep, as do others; but let us watch and be sober.*
      - 4.) *[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
    - b.) Bodily watching imports waking.
      - 1.) *[Luke 2:8]- And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*
    - c.) Bodily watching imports working.
      - 1.) *[Matthew 26:40]- And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?*
    - d.) For a Christian to watch in a spiritual sense is to preserve his soul awake from sin in the height of this world, that he may keep the Lord’s charge and do the duty imposed upon him as a Christian.
      - 1.) Now prayer being one principal duty he is to attend and intend with all his might.
        - a.) *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
        - b.) *[Mark 13:33]- Take ye heed, watch and pray: for ye know not when the time is.*
        - c.) *[Luke 21:36]- Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*
        - d.) *[Colossians 4:2]- Continue in prayer, and watch in the same with thanksgiving;*

**e.) [1 Peter 4:7]- But the end of all things is at hand: be ye therefore sober, and watch unto prayer.**

3.) Why the Christian is to watch unto prayer.

a.) Because of the importance of the duty of prayer.

1.) In regard of God.

a.) *'Prayer is an act of religious worship; we have immediately to do with the great God, to whom we approach in prayer.'*

**b.) [Isaiah 64:7]- And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.**

2.) In regard of ourselves.

a.) *'Prayer is the channel in which the stream of divine grace, blessing, and comfort runs from God the fountain into the cistern of their hearts. Dam up the channel and the stream is stopped.'*

**b.) [Matthew 7:7-8]- Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**

b.) Watchfulness is of as great importance to prayer as prayer is to all our other duties.

1.) The rich man asleep and the poor man are alike; he enjoys his estate no more than if he had none.

2.) Thus the Christian, while his graces are asleep, is even like another that hath no grace—as to the present use of them

c.) Because Satan is so watchful against prayer.

**1.) [1 Peter 3:7]- Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.**

**2.) [Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**

4.) Wherein the Christian is to express his watchfulness.

a.) He is to watch before prayer.

1.) By watching for the fit season to pray in.

a.) *The Christian should endeavor to dispose his occasions so that his devotions be not shut out or crowded up into straits of time by his improvidence; no, nor interfere with other necessary duties.*

2.) By keeping a strict watch over himself in his whole course.

a.) By shunning all that may defile his conscience, and so render him unmeet for communion with God.

1.) *Thus the priest was to watch himself that he touched no unclean thing, God thereby signifying that he will have them to be holy in their lives that approach near to him in the duties of his worship.*

b.) By a holy care to observe and lay up the most remarkable passages of God's providence to him, as also the frame and behavior of his own heart to God all along the interval between prayer and prayer.

1.) *The eye affects the heart. The presence of the object actuates the affection.*

- 2.) *The sight of an enemy stirs up anger; the sight of a dear friend excites love.*
- c.) By the frequent exercise of ejaculatory prayer.
  - 1.) *The Christian will find that the oftener he is refreshing his spirit with those little sips and short gusts of heaven, the larger draught he will be able to take when he returns to his set meal of morning and evening prayer.*
- b.) He is to watch in prayer.
  - 1.) Thou must watch thy outward man, and rouse that up from sleep and sloth.
    - a.) *[Psalm 119:37]- Turn away mine eyes from beholding vanity; and quicken thou me in thy way.*
  - 2.) Thou must watch thy soul in prayer.
    - a.) *[Psalm 86:11]- Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.*
- c.) He is to watch after prayer.
  - 1.) By calling his soul to a review concerning the duty, how it was performed.
    - a.) *[Genesis 1:31]- And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*
  - 2.) By observing what is the issue and success of his prayer.
    - a.) *[Psalm 5:3]- My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.*
    - b.) *[Psalm 85:8]- I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.*
  - c.) Mordecai, no doubt had put up many prayers for Esther, and therefore he waits at the king's gate, looking what answer God would in his providence give thereunto.
- 5.) Some little counsel and help towards his performing this duty of watchfulness.
  - a.) Harbor not any known sin in thy bosom.
    - 1.) Either it fills the conscience with horror, or benumbs and stupifies it; it breaks the soul's rest, or takes away its sense.
  - b.) Beware of any excess in thy affections to the creature.
    - 1.) *[Luke 21:34]- And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*
    - 2.) *[1 Thessalonians 5:6]- Therefore let us not sleep, as do others; but let us watch and be sober.*
    - 3.) *[1 Peter 4:7]- But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*
    - 4.) *[Luke 22:45]- And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*
  - c.) Resist this spiritual drowsiness when it first creeps upon thee.
    - 1.) The symptom of unwillingness and backwardness to duty.
    - 2.) The symptom of formality in prayer.
    - 3.) The symptom of the prevalency of wandering thoughts.

- d.) Express a conscientious diligence at thy particular calling in the intervals of prayer.
  - 1.) No greater help to our religious offices than a faithful discharge of our particular calling; no greater duller of the Spirit of prayer than the same when inordinately pursued.
  - 2.) The same oil feeds the lamp and drowns it if excessively poured on.
- e.) Preserve a sense of thy spiritual wants.
  - 1.) ***[1 Corinthians 4:8]- Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.***
- f.) Retire often to muse on some soul-awakening meditations.
  - 1.) Meditate of Christ's coming to judgment.
    - a.) ***[Matthew 24:42]- Watch therefore; for ye know not what hour your Lord doth come.***
  - 2.) Consider the devil is always awake.
    - a.) ***[Matthew 24:43]- But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.***
  - 3.) Consider wicked men are awake, and hard at work for Satan and their lusts.
    - a.) *'O what a shame was it to the heavy-eyed disciples that they could not watch to pray with their Master, when Judas that bold traitor was so wakeful to be up in the dead of the night to betray him into his murderers' hands!'*
  - 4.) Consider how short the time is that thou art desired to watch.
    - a.) ***[Matthew 26:40]- And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?***
  - 5.) Consider seriously how great a loser thou hast been already in thy heavenly trade for want of watching.
    - a.) *'Thus the Christian sometimes is troubled for one great sin into which he hath fallen—and that not without reason—but withal, he observes not how he neglects this duty to-day, and negligently performs that at another time; how he now prays coldly for want of due preparation, and what little fruit comes of another for want of watchfulness after it; whereby in time he falls low, though with an easy descent, step by step; whereas, if he could bring the several items of these his particular losses together, he would find them swell into a sad reckoning, except with these his losses he hath also lost—which is the greatest—the tenderness of his conscience.'*
  - 6.) Consider what others lose by thy not watching.
    - a.) Your very example is a wrong to others, for this sleepy disease is catching.
    - b.) You indispose yourself for doing your duty to them.
  - 7.) Consider Christ's care over thee.
    - a.) Watchful to promote his glory that so carefully provides for thy safety.
      - 1.) ***[1 Samuel 25:21]- Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.***



- b.) *[John 20:29]- Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*
- 2.) Their advantage.
- a.) Use for their forbearance.
- 1.) *[Galatians 6:9]- And let us not be weary in well doing: for in due season we shall reap, if we faint not.*
- b.) Sweetest manifestations of divine love.
- 1.) *[Matthew 15:28]- Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*
- c.) They are received usually with more joy and thankfulness than others.
- 1.) *[Psalm 77:7-8]- Will the Lord cast off for ever? And will he be favorable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore?*
- 2.) *[Acts 12:16]- But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.*
- d.) They were usually more holily used and improved.
- 1.) *[1 Samuel 1:11]- And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.*
- e.) When the mercy is at last denied.
- 1.) *[2 Samuel 12:20]- Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.*
- 3.) Some considerations to move us to the duty.
- a.) The prevalency of perseverance in prayer.
- 1.) *[Luke 18:7]- And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*
- 2.) *[Psalm 40:1,3]- I waited patiently for the Lord; and he inclined unto me, and heard my cry. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.*
- 3.) *[Psalm 102:17-18]- He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.*
- b.) Thy perseverance in prayer will help to evidence thy state to be gracious.
- 1.) *[Job 27:10]- Will he delight himself in the Almighty? Will he always call upon God?*
- 2.) *[Matthew 15:22-28]- And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped*

*him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

- c.) Consider the great folly of fainting in prayer.
  - 1.) *[James 5:13]- Is any among you afflicted? let him pray. Is any merry? let him sing psalms.*
- d.) Consider it is as sinful as foolish to give over this duty.
  - 1.) *[Job 15:4]- Yea, thou castest off fear, and restrainest prayer before God.*
- e.) Consider the dangerous consequence to ourselves, to faint, and cease to pray.
  - 1.) It is the ready way to bring some stinging affliction upon us.
    - a.) *'Art thou a servant of God, and fleest from his face? Art thou a child, and playest the truant? Look that thy heavenly Father will send thee to school with a rod at thy back.'*
  - 2.) Cease to pray, and thou wilt begin to sin.
    - a.) *[Job 15:4]- Yea, thou castest off fear, and restrainest prayer before God.*
    - b.) *[2 Timothy 4:4]- and they shall turn away their ears from the truth, and shall be turned unto fables.*
- 4.) Words of counsel and directions for the help of the weak Christian therein.
  - a.) Sometimes the cause is want of a lasting and enduring motive or principle to keep and hold us constantly to the duty.
    - 1.) *[1 Samuel 12:23]- Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:*
    - 2.) *[Psalm 44:17]- All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.*
    - 3.) *[1 Thessalonians 5:17]- Pray without ceasing.*
  - b.) Sometimes this not persevering in prayer comes from pride.
    - 1.) *[2 Kings 6:33]- And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?*
  - 2.) Consider what it is to pray.
    - a.) It is to go a begging for an alms, not to demand a debt.
  - 3.) Consider who he is thou prayest to.
    - a.) Is he not the great and glorious majesty of heaven and earth?
    - b.) *[Job 18:4]- He teareth himself in his anger: shall the earth be forsaken for thee? And shall the rock be removed out of his place?*
    - c.) *'No: he hath promised to answer his children's prayers, but concealed the time of performance of his promise, on purpose to keep them in a waiting posture; and therefore he breaks not his promise when he detains a mercy, but thou forgettest thy duty not to wait. God is not unfaithful, but thou art faithless and unbelieving.'*
  - 4.) Have not as good as thyself prayed, and that as long as thou, before they have received an answer, and yet have not thus behaved themselves?

- a.) *'Look into the generation of seekers, and thou wilt find that God hath exercised their patience as well as thine. Hast thou stood at God's door longer than many of thy brethren have done? Remember Job, David, and Heman, how many troubles came over their heads! what sad tidings did they hear! Dismal afflictions did they endure they endure before the day broke and divine providence cleared up!'*
  - b.) ***[Psalm 119:132]- Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.***
- 5.) Consider whether thou didst never make God wait on thee before his suit could be heard, though he begged not for his benefit but thy own.
- a.) *'Did God wait in thy carnal state upon thee, that he might at last be gracious to thee, and thinkest thou much to wait at prayer now on him?'*
- c.) This not persevering in prayer proceeds oft from unbelief.
- 1.) *'O this is sad praying, to expect no good from God in the performance!'*
  - 2.) *'Unbelief is a soul-enfeebling sin; it is to prayer as the moth to the cloth, which bites the very threads asunder, and crumbles it to nothing; it wastes the soul's strength, that it cannot look up to God with any hope.'*
  - 3.) ***[Nehemiah 6:9]- For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.***
- d.) Some persevere not in prayer, because they have their eye upon some other than God from whom they expect help.
- 1.) While the carnal heart prays for deliverance.
  - 2.) Whereas another, that looks for all from God, and sees no way to help himself but by calling in God to his aid.
  - 3.) ***[John 6:67-68]- Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.***
- e.) It proceeds from a want of inward complacency which the creature should have in God, and communion with him.
- 1.) ***[Job 27:10]- Will he delight himself in the Almighty? Will he always call upon God?***
  - 2.) ***[Ps. 73:28]- But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.***
  - 3.) ***[Judges 9:7-21]- And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made***

*Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands: (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother:) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you : but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.*

- 4.) *'Those who expect God to hear their prayers must be willing to hear reason, to hear a faithful reproof, and to hear the complaints and appeals of wronged innocence.'* - Matthew Henry on Judges 9:7 \*\*\*

- b. The comprehensiveness of the duty, or persons for whom we are to pray—'for all saints.'

- 1.) Proof text.

a.) *[1 Timothy 2:1]- I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;*

- 2.) Proposition 1: We must show a public spirit in prayer, by praying for others as well as ourselves.

a.) *[1 Samuel 12:23]- Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:*

b.) *[2 Thessalonians 1:3]- We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*

c.) *[Philippians 1:3]- I thank my God upon every remembrance of you,*

- d.) Why a public spirit must be shown in prayer.

- 1.) It is one end why the Spirit of prayer is given us.

a.) *[1 Corinthians 12:7]- But the manifestation of the Spirit is given to every man to profit withal.*

- 2.) The law of love binds it as a duty upon us.

a.) *[Matthew 5:44]- But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

- 3.) Use: This shows the largeness of God's bountiful heart.

a.) He gives his children not only leave to ask for themselves, but for others.

b.) Why shouldst thou, Christian, stand in doubt whether God will supply thy own wants, when he commands thee to intercede for others?

- 4.) Lamentation for the want of a public spirit in prayer.

a.) *[Matthew 24:12]- And because iniquity shall abound, the love of many shall wax cold.*

b.) *[2 Timothy 3:2]- For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

c.) *[1 Corinthians 13:5]- doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*

- 5.) An exhortation: labor for a public spirit in prayer.
  - a.) Is there none, O man, that needs the mercy of God besides thyself?
  - b.) Would you have none saved in another world, nor provided for in this with thee?
  
- 6.) Considerations to induce to a public spirit in prayer.
  - a.) Thou canst not pray in faith for thyself, if only for thyself.
    - 1.) ***[Luke 11:2]- And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.***
    - 2.) *'father' is a word of faith and confidence; 'our father' imports love and charity, two necessary graces in prayer.*
  
  - b.) You do not else make good the character and report which God gives of his children.
    - 1.) ***[Isaiah 19:24]- In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:***
    - 2.) ***[Proverbs 25:26]- A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.***
    - 3.) ***[Proverbs 11:11]- By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.***
    - 4.) ***[Psalm 133:3]- as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.***
    - 5.) ***[Numbers 6:23-24]- Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee:***
  
  - c.) God gives a signal testimony of his favor to his saints' prayers for others.
    - 1.) He doth great things at their request for others.
    - 2.) When their prayers obtain not a mercy for the people, then nothing else can help them.
    - 3.) When the saints' prayers bring not back with them the mercy for others that is their express errand, yet God is careful that his people should not have the least suspicion that the denial proceeds from any disrespect he hath to their persons or prayers, and therefore he sometimes gives the thing they desire, only he changes the subject.
      - a.) Get thy heart deeply affected with their state and condition for whom you pray.
        - 1.) ***[John 11:36]- Then said the Jews, Behold how he loved him!***
  
    - b.) Prefer spiritual blessings in thy prayers for others before temporal.
      - 1.) ***[Matthew 9:2]- And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.***
      - 2.) ***[Exodus 17:2]- Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?***
  
  - c.) Be not discouraged in your prayers for others though an answer doth not presently overtake them.

- 1.) *[1 Samuel 12:23]- Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:*
  - 2.) *'one generation sows prayers for the church, and another reaps the mercy prayed for.'*
- 3.) Proposition 2: Of all whom we remember in our prayers, saints must be specially remembered in prayer.
- a.) Proof texts.
    - 1.) *[Galatians 6:10]- As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*
    - 2.) *[2 Samuel 24:22-23]- And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.*
  - b.) Reasons for this duty.
    - 1.) From God.
      - a.) They are the special object of his love;
        - 1.) *[1 Timothy 4:10]- For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*
      - b.) God hath made them the proper heirs of all his promises.
        - 1.) *[Hebrews 13:18]- Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*
      - c.) They are a generation that alone honour God in the world.
        - 1.) *[1 Corinthians 10:31]- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*
    - 2.) From Satan.
      - a.) *'God owns them; therefore he hates them, and spits fire and brimstone at them.'*
    - 3.) From the saints prayed for.
      - a.) They exceedingly desire prayers.
        - 1.) *[1 Samuel 7:8]- And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.*
        - 2.) *[Romans 15:30]- Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*
      - b.) They look upon it that you do pray for them.
        - 1.) *[Philippians 1:19]- For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,*
        - 2.) *[Philemon 22]- But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.*
        - 3.) Observe Paul's modesty.
        - 4.) Observe Paul's confidence.

- c.) Saints are the honest debtors we can deal with; they will pay you in their own coin.
  - 1.) *[2 Timothy 1:16]- The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:*
- 4.) From the saints praying.
  - a.) *[2 Timothy 1:3]- I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;*
  - b.) It is a singular mercy to be instrumental to the grace or comfort of any saint, much more to be instrumental for the glorifying of God.
    - 1.) *[2 Corinthians 1:11]- ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.*
    - 2.) Paul, begging prayers, enforces his request with a double argument.
      - a.) From the prevalency of joint prayers.
      - b.) From the harmony of joint praises.
  - c.) By praying for others we increase our own joy.
    - 1.) *[1 Thessalonians 1:2-4]- We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God.*
    - 2.) *[1 Thessalonians 3:9]- For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;*
  - d.) This would be an undoubted evidence to prove ourselves saints—could we but heartily pray for them that are such.
    - 1.) Will you say you love the saints because you frequent their company, show kindness to their persons, stand up in their defense against those that reproach them, or because you suffer with them?
    - 2.) All this is excellent, if sincere; yet how easy is it for vainglory, or some other carnal end, to mingle with these! But if thou canst find thy heart in secret—where none of these temptations have such an advantage to corrupt thee—let out to God for them with a deep sense and feeling of their sins, wants, and sorrows, this will speak more for the sincerity of thy love, than all the former without this.
- c.) Use or Application.
  - 1.) Must we pray above all for saints?
    - a.) Woe then to those who, instead of praying for them, had rather with those, make ‘a prey’ of them; that, instead of praying for them, can curse them, and drink to their confusion.
      - 1.) *[Isaiah 59:15]- Yea, truth faileth; and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment.*
    - b.) ‘No benefit which accrues to the wicked by the saints’ neighbourhood—and that is not a little—can make them lay down their hatred. They are the only bail which God takes to keep a nation, when under his arrest, out of prison.’

- 2.) Be exhorted to this duty of praying for saints.
  - a.) *[Isaiah 45:11]- O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.*
  - b.) *[Daniel 9:22-23]- And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.*
  - c.) Pray for their lives.
    - 1.) *[1 Kings 14:7]- Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,*
    - 2.) *[Micah 7:1]- Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.*
    - 3.) *[Judges 2:9-10]- And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.*
  - d.) Pray for their liberty and tranquility.
    - 1.) *[Psalm 122:4,6]- whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem: they shall prosper that love thee.*
    - 2.) *[Revelation 8:1]- And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*
    - 3.) *'The gospel church Acts 9, had a sweet breathing time of peace; but how long did it last? this short calm went before a sudden hurricane of persecution that falls upon them, Acts 12.'*
  - e.) Pray for their love and unity among themselves.
    - 1.) For the saints.
      - a.) *[Ephesians 4:11-13]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*
    - 2.) For the wicked.
      - a.) *[John 17:21]- that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*
- 4.) Proposition 3: In praying for saints, we must be careful to comprehend and encircle all saints.
  - a.) Proof texts.
    - 1.) *[Luke 16:22-23]- And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was*

*buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

2.) *[Colossians 1:2]- To the saints and faithful brethren in Christ which are at Colossae: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.*

b.) Why in praying on behalf of saints we are to comprehend 'all.'

1.) We are to love all saints, therefore to pray for all.

a.) *[Ephesians 1:15]- Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,*

b.) *[Colossians 1:4]- since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,*

c.) *[Philemon 5]- hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;*

2.) We are to pray for all saints, because Christ prays for all.

a.) *[Luke 22:32]- but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

3.) We must pray for all saints, or else we can pray for none.

a.) We cannot pray really for any, if not for all.

1.) *[Romans 2:10-11]- but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God. \*\*\**

b.) We cannot pray acceptably for one, except for all.

1.) *[Jeremiah 51:50]- Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.*

c.) Use or Application.

1.) O what a rich merchant is the saint, who hath a stock going in so many hands!

a.) In heaven Christ is hard at prayer for him, on earth his brethren. What can this man want?

2.) It teacheth us how inquisitive we should be of the affairs of our brethren and state of the church, that so we may pray with more of a sense of their wants for them.

a.) *[Nehemiah 1:4]- And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,*

3.) Labor to get a wide heart in prayer for all the saints.

a.) *[1 Kings 4:29]- And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.*

b.) Nothing is more unworthy than a selfish spirit; no selfishness worse than that which is vented in prayer.

c.) Consideration 1: This praying for all saints will prove thy love to saints sincere.

d.) Consideration 2: As it will speak for the truth of thy grace, so for the height and vigor of it.

1.) *[Philippians 2:21]- For all seek their own, not the things which are Jesus Christ's.*

- 2.) When a person is himself swimming in abundance of all enjoyments, and can then lay aside his own joy to weep and mourn for and with any afflicted saints, though at never so great a distance from them.
  - 3.) When in the depth of our own personal troubles and miseries, we can yet reserve a large room in our prayers for any other saints, this speaks a great measure of grace.
  - 4.) When, in our own distresses, we can entertain the tidings of any other saint's mercies with joy and thankfulness.
- e.) Caution: Though we are to pray for all saints, yet some call for a more special remembrance at our hands.
- 1.) Those that are near to us by other relations.
    - a.) *[Philemon 16]- not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?*
  - 2.) Those that are in distress.
    - a.) *[Psalm 138:3]- In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.*
  - 3.) Such of the saints as are of a public place and use.
  - 4.) Such as have expressly desired and engaged you to remember them at the throne of grace.
    - a.) *[Genesis 41:9]- Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:*
    - b.) *[Job 42:8]- Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.*

L. Direction Twelfth: The Duty of Every Christian in Complete Armor to aid by Prayer the Public Ministers of Christ.

1. Proof Text.
  - a. *[Ephesians 6:19-20]- and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak*
2. An exhortation, or Paul's request for himself, and in him for all ministers of the gospel—'and for me.'
  - a. We may note here that people are to be taught the duty they owe to their minister as well as to others.
    - 1.) For him to preach with humility and wisdom, or for them to receive without prejudice.
  - b. It is not only our duty to pray for others, but also to desire the prayers of others for ourselves.
    - 1.) The common practice of the saints.
      - a.) *[Daniel 2:18,23]- that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.*

- b.) *[Esther 4:16]- Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.*
  - c.) *[Romans 15:30]- Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*
  - d.) *[2 Corinthians 1:10-11]- who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us ; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.*
  - e.) *[Colossians 4:3]- withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :*
  - f.) *[Philippians 1:19]- For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,*
- 2.) The great reasons to desire the prayers of others for ourselves.
- a.) God hath made it a debt which one saint owes to another to carry their names to a throne of grace.
  - b.) Many are the gracious promises that are made to such prayers of the faithful one for another.
    - 1.) *[1 John 5:16]- If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*
    - 2.) *[James 5:16]- Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*
  - 3.) Did not Daniel get the knowledge of a great secret as a return of his companions' prayers with him?
  - 4.) Did not Job's friends escape a great judgment that hung over their heads at his intercession?
  - 5.) What a miraculous deliverance had Peter at the prayers of a few saints gathered together on his behalf!
- c.) If we desire not others to carry our name to a throne of grace, we are guilty of quenching the Spirit of prayer; which may be done in ourselves and others also.
- 1.) By this we may quench it in ourselves.
    - a.) Partly, because we neglect a duty.
    - b.) By depriving thyself of that assistance which thou mightest receive in thy own prayers through theirs; for the Spirit conveys his quickening grace to us in the use of instruments and means.
  - 2.) Thou mayest be accessory to the quenching of the Spirit in others, because you hinder the acting of those graces in them which would have been drawn forth in prayer for thee hadst thou acquainted them with thy condition.
    - a.) Fire is quenched by subtracting fuel as well as by throwing on water.
    - b.) By opening thy wants or desires to thy brethren you feed Spirit of prayer in them, as they have new matter administered to work upon; by acquainting them with the merciful providences of God to thee, you prick a song of praise for them.
      - 1.) How many groans and sighs should God in prayer have had from thy neighbor-saints hadst thou not bit in thy temptations and afflictions from their knowledge!

- 2.) What peals of joy and thankfulness would they have rung hadst thou not concealed thy mercies from them!
- d.) We are to desire others to pray for us, to express the humble sense we have of our own weakness, and the need we have of others' help.
  - 1.) *[1 Corinthians 4:8]- Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.*
  - 2.) It shows want of charity not to pray for others, so no want of pride not to desire prayers from others.
- e.) We are to desire others to pray for us, that we may prevent Satan's designs against us.
  - 1.) Samson's strength lay not in a single hair but his whole lock; the saint's safety lies in communion, not in solitude and single devotion.
  - 2.) How many, alas! concealing their temptations from others, have found their sorrows grow upon them after all their own private endeavours and wrestlings in secret against them?
- f.) The love we owe to our brethren requires that we should desire others to pray for us.
  - 1.) By this we acknowledge the grace of God in our brethren, or else it is supposed we would not employ them in such a work.
  - 2.) By this we do our utmost to interest our brethren in the mercy we desire them to pray for.
  - 3.) By this we confirm them in a confidence of our readiness to pray for them.
- 3.) Objections.
  - a.) But do we not, by desiring our fellow-saints' prayers, intrench upon Christ's mediatory office?
    - 1.) Answer: No; surely Christ would not command that which would be a wrong to himself.
      - a.) We desire Christ to present our persons and prayers, expecting acceptation of both through his blood and intercession.
      - b.) But no such matter from the prayers of our brethren; we only desire them as friends to bear us company to the throne of grace, there to present our prayers in a communion together, expecting the welcome of both their and our prayers, not from them, but from Christ—relying on Christ to procure the welcome both to our prayers and theirs at our heavenly Father's hand.
  - b.) But why, then, may we not desire the prayers of the deceased saints for the same purpose we desire the prayers of those that yet live with us?
    - 1.) Answer 1: We have no precept or example for this in the word; and unbidden there in duties of worship, is forbidden.
    - 2.) Answer 2: We have no way of expressing our thoughts and desires to the saints departed.
    - 3.) Answer 3: It is the prerogative of Christ to be the only agent in heaven for his saints on earth.
- 4.) Uses or Applications.
  - a.) It reproves those into whose hearts it never yet came to beg prayers for their own souls.

- 1.) *[John 4:10]- Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*
- b.) It reproves those who desire prayers of God's people, but hypocritically.
  - 1.) *[Romans 15:30]- Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;*
- c.) It reproves such as desire prayers of others, but it is only in some great pinch.
  - 1.) Pharaoh so oft called Moses up to prayer, at last could not endure the sight of him, but forewarned him for ever coming in his sight.
  - 2.) O take heed of this! When once the wretch came to that pass, and so strangely changed his note as to drive Moses from him, that had so often bailed and rescued him out of the hands of divine vengeance, then he had not long to live, for he removed the very dam, and lift up the sluice to let in ruin upon himself.
- d.) It reproves such as desire others to pray for them, but vaingloriously—to gain a reputation for religion.
- c. We may note that the ministers of the gospel are, in an especial manner, to be remembered in the saints' prayers.
  - 1.) In regard of God, whose message they bring.
    - a.) *[2 Corinthians 6:1]- We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.*
    - b.) *[1 Corinthians 3:6]- I have planted, Apollos watered; but God gave the increase.*
    - c.) *[Matthew 9:38]- pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*
    - d.) *[Exodus 4:12]- Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*
    - e.) *[Matthew 28:19-20]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
  - 2.) In regard of the ministers themselves.
    - a.) The importance of their work.
      - 1.) *[Nehemiah 6:3]- And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*
      - 2.) *[2 Corinthians 5:11]- Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*
    - b.) It is a laborious work.
      - 1.) *[1 Thessalonians 5:12]- And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;*
      - 2.) *[John 8:57]- Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*
    - c.) It is opposed work by hell and earth.
      - 1.) It is opposed by hell.
        - a.) *[1 Thessalonians 2:18]- Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.*

- b.) *[2 Corinthians 12:7-9]- And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
  - c.) *[John 18:25-27]- And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the cock crew.*
  - d.) *[Galatians 2:11-13]- But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.*
- 2.) It is opposed by the wicked world.
  - a.) *'To be a minister, is nothing else but to derive the world's wrath and fury upon himself.'* – Martin Luther
  - b.) *'In a word, such a happiness as the Jews had when Christ was taken out of the way by their murderous hands. They slew him to preserve themselves from the Romans destroying their city, but brought them with irreparable ruin by this very means upon their own head.'*
- d.) That which adds weight to all the former is, that the men who are to bear this heavy burden, and to conflict with all these difficulties and dangers, are those who have no stronger shoulders than others.
  - 1.) Now, will not all this melt you into compassion towards them, and your compassion send you to prayer for them?
  - 2.) Shall they stand in the face of death and danger, where Satan's bullets, and man's also, fly so thick, and you not be at the pains to raise a breast-work before them for their defense by your prayers?
- 3.) In regard of yourselves.
  - a.) Consider their ministry is *an office set up on purpose for your sakes.*
    - 1.) *[Ephesians 4:11-13]- And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*
    - 2.) *[Genesis 43:14]- and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.*
  - b.) The ministers' miscarriage is dangerous to the people; therefore pray for them, lest you be led into temptation by their falls.
    - 1.) *[Luke 22:31-32]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

- 2.) *[Galatians 2:12-13]- For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:*
- c.) By praying for the minister you take the most hopeful way to profit by his ministry.
- 1.) *'He that hears a sermon, and hath not prayed for the minister, and the success of his labours, sits down to his meat before he hath craved a blessing; he plays the thief to his own soul, while he robs the minister of the assistance his prayers might have brought him in from heaven.'*
- d.) By praying for the minister you do not only render the word he preacheth more effectual to yourselves, but you also interest yourselves in the good his ministry does to others.
- 1.) *[Matthew 10:40]- He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.*
- 2.) We read there of 'a prophet's reward' given to private Christians; they who communicate with the minister in his labour, by any subserviency to it, shall share in the reward.
- 3.) When God comes to reward his prophets for their faithful service, then Obadiah that hid them from the fury of their persecutors—then Onesiphorus that refreshed their bowels—yea, then all those faithful ones that put up their fervent prayers for the free course of the gospel in their ministry—shall be called in to share with them in the reward.
3. The matter of his request—'that utterance may be given unto me.' Not that he would confine and determine them in their prayers to this request alone; but he propounds it as a principal head to be insisted on by them on his behalf.
- a.) The spirituality of his desire. He desires the charity of their prayers more than of their purse.
- 1.) Note: A faithful minister's heart runs more on his work than on himself.
- a.) *[2 Thessalonians 3:1]- Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:*
- b.) *[Romans 1:9,11,14-15]- For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*
- c.) *[2 Corinthians 12:14]- Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.*
- d.) *[Acts 20:24]- But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*
- e.) *[Genesis 24:33]- And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.*
- f.) *[Colossians 4:3-4]- withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak.*
- b.) Observe the public concernment of that he begs prayers for—'that utterance may be given me.'

- 1.) Threefold import of Paul's request, when he desires that utterance be prayed for.
  - a.) Utterance in the liberty to preach the gospel; that his mouth might not be stopped.
    - 1.) Observe what a grievous affliction it is to a faithful minister to be denied liberty to preach the gospel.
      - a.) *[Philippians 1:25]- And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;*
  - 2.) The liberty of the gospel, and of the ministers to deliver it, are in an especial manner to be prayed for.
    - a.) Because this is strongly opposed and maligned by Satan and his instruments.
      - 1.) *[1 Corinthians 16:9]- For a great door and effectual is opened unto me, and there are many adversaries.*
      - 2.) *[Acts 17:6]- And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;*
    - b.) Because it is the choicest mercy that God can bless a nation with.
      - 1.) *[John 12:36]- While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*
      - 2.) *'Salvation-work cannot be done by the candle-light of a natural understanding, but by the daylight of gospel revelation; this sun must rise before man can go forth to this labour.'*
    - c.) It is God's power to preserve the liberty of his gospel and messengers, in spite of the devil and his instruments.
      - 1.) *[Revelation 3:7-8]- And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*
      - 2.) *[Isaiah 22:22]- And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*
    - d.) Prayer hath a mighty power with God to preserve or restore liberty to his gospel and messengers.
      - 1.) *[1 Timothy 2:2]- for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
    - e.) Pray for their liberty, because, when the gospel goes away, it goes not alone, but carries away your other mercies along with it.
      - 1.) *[Acts 12:1-2]- Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.*
      - 2.) *[Jeremiah 6:8]- Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.*
  - b.) Utterance that he may have a word given him to preach.
    - 1.) *[Matthew 10:19]- But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.*

- 2.) Ministers have no ability of their own for their work.
  - a.) If God drop not down his assistance, we write with a pen that hath no ink.
  - b.) If any in the world need walk pendantly upon God more than others, the minister is he.
  
- 3.) Those who are most eminent for gifts and grace have meanest thoughts of themselves, and are acquainted most with their own insufficiency.
  - a.) ***[2 Corinthians 3:5-6]- not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.***
  
- 4.) The meanest Christian may, by his faithful prayers, help to make the minister's sermon for him.
  - a.) O what a useful instrument is a praying Christian! he may not only help his own minister, but others even all the world over.
  - b.) Paul was now at Rome, and sends for prayers as far as to the saints at Ephesus.
  
- c.) The faculty of speech—a readiness and facility to deliver to others what he hath been enabled to conceive in his own mind of the will of God.
  - 1.) The readiness and facility to deliver to others what he hath been enabled to conceive in his own mind of the will of God.
    - a.) From a natural cause.
      - 1.) From a defect in the instruments of speech.
        - a.) ***[Exodus 4:10]- And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.***
        - b.) ***[Acts 7:22]- And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.***
      - 2.) From a weak memory.
        - a.) When God hath assisted in the study, we need him to strengthen our memory in the pulpit.
      - 3.) From fear.
        - a.) ***[Jeremiah 1:6-8]- Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.***
    - b.) From a supernatural cause..
      - 1.) ***[Proverbs 16:1]- The preparations of the heart in man, and the answer of the tongue, is from the Lord.***
      - 2.) ***[Numbers 22:38]- And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.***
      - 3.) ***[Ezekiel 3:26]- not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.***
  
- 2.) Use or Application.
  - a.) To ministers. Do ministers depend thus on God for utterance?

- 1.) Take heed of any sin smothering in your bosoms.
  - a.) *[Psalm 50:16]- But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?*
- 2.) Beware thou comest not in the confidence of thy own preparation.
  - a.) *[1 Samuel 2:9]- He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.*
- b.) To the people. Take heed you do not stop your ministers' mouths.
  - 1.) By admiring their gifts and applauding their persons.
    - a.) *[1 Corinthians 3:4]- For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*
  - 2.) You may provoke God to withdraw his assistance by expecting the benefit from man and not from God.
    - a.) *[James 4:13]- Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:*
  - 3.) You may provoke God to withdraw his assistance by rebelling against the light of truth that shines forth upon you in his ministry.
    - a.) *[Mark 6:5]- And he marveled because of their unbelief. And he went round about the villages, teaching.*
    - b.) *[Ezekiel 3:26]- and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.*
4. The end why he desires this—'that I may open my mouth boldly, to make known the mystery of the gospel.'
  - a. Proof text.
    - 1.) *[Ephesians 6:19]- and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,*
  - b. The sublime nature of the gospel—it is 'a mystery.'
    - 1.) What is meant by mystery?
      - a.) The word mystery is used in an *evil* sense.
        - 1.) *[2 Thessalonians 2:7]- For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.*
        - 2.) *[Revelation 17:1-2]- And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*
      - b.) The word mystery is used in a *good* sense.
        - 1.) *[Romans 11:25]- For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*
        - 2.) *[1 Corinthians 15:51]- Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,*

- 3.) *[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
  - 4.) *[1 Timothy 3:9]- holding the mystery of the faith in a pure conscience.*
  - 5.) *[Ephesians 3:4]- whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)*
  - 6.) *[Mark 4:11]- And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*
- 2.) Why is the Gospel is a mystery?
- a.) Because it is known only by divine revelation.
    - 1.) The Gospel is 'beyond the reach of all genius' – John Calvin
    - 2.) *[Romans 16:25]- Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*
  - b.) Because the gospel when revealed, its truths exceed the grasp of human understanding.
    - 1.) *[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
    - 2.) It is a truth without controversy, it is confessed of all, yet such a mystery as is not fordable by our short-legged understanding.
    - 3.) 'Wouldst thou see a reason for all that God saith? look into thy own understanding, and thou wilt find a reason why thou seest not a reason.' - Augustine
  - c.) It is a mystery in regard of the paucity of those to whom it is revealed.
    - 1.) *[Mark 4:11]- And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*
  - d.) It is a mystery in regard of the sort of men to whom it is chiefly imparted.
    - 1.) *[1 Corinthians 1:26-27]- For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*
    - 2.) *[John 7:49]- But this people who knoweth not the law are cursed.*
    - 3.) *[Luke 23:8]- And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.*
  - e.) It is a mystery in regard of the kind of knowledge the saints themselves have of it.
    - 1.) Their knowledge is but in part and imperfect.
      - a.) 'Indeed, as a river—which may be breaks forth at first from the small orifice of a little spring—does widens its channel and grows broader as it approacheth nearer the sea; so the knowledge of this mystery doth spread every age more than other, and still will, as the world draws nearer and nearer to the sea of eternity, into which it must at last fall. The gospel appeared but a little spring in Adam's time, whose whole Bible was bound up in a single promise; this increased to a rivulet enlarged itself into a river in the days of the prophets; but when Christ came in the flesh then

*knowledge flowed in amain. The least in the gospel state is said to be greater than the greatest before Christ'*

- 2.) It is mysterious and dark.
  - a.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
  - b.) *[1 John 3:2]- Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
  - c.) *[1 Corinthians 13:10-11]- But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*
- f.) The gospel is a mystery in regard of the contrary operation it hath upon the hearts of men.
  - 1.) *[Acts 17:32]- And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.*
- g.) The gospel is a mystery in regard of those rare and strange effects it hath upon the godly; and that both in respect of their judgments and practice.
  - 1.) It enables them to believe three to be one, and one to be three.
  - 2.) It teaches them to believe that Christ was born in time, and that he was from everlasting.
  - 3.) They believe that God was just in punishing Christ though innocent, and in justifying penitent believers who are sinners.
  - 4.) It enables Christians to do as strange things as they believe.
- h.) Use or Application.
  - 1.) This gives us a reason why the gospel, with the great offers it makes, is so slighted and rejected by the wicked world.
    - a.) *[1 Corinthians 2:6]- Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:*
    - b.) *[Acts 13:50]- But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.*
  - 2.) Several duties pressed upon the saints, who are instructed in the mystery of the gospel, by way of exhortation.
    - a.) Be thankful God revealed it to thee.
    - b.) Rest not in thy present attainments; either in thy knowledge, as it is a mystery of faith, or thy practice, as it is a mystery of godliness.
      - 1.) Rest not in thy present knowledge.
        - a.) *[Daniel 12:4]- But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*
      - 2.) Rest not in thy present practice, as it is a mystery of godliness.
        - a.) Compare not thyself with those that have less than thyself, but look on those that have far exceeded thee.
          - 1.) *[Psalm 139:18]- If I should count them, they are more in number than the sand: when I awake, I am still with thee.*

- b.) The grace thou hast will soon be less, if thou addest not more to it.
  - 1.) *'Thou art upon a swift stream; let thy oar miss its stroke, and thou fallest backward.'*
- c.) It is the design of the gospel to give grace in great measures.
  - 1.) ***[John 10:10]- The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.***
- d.) The more grace thou hast got, the easier it will be to add to it.
  - 1.) *'A little learning with more difficulty by a young scholar, than a great deal more afterwards.'*
- c.) Bear with one another's imperfections.
  - 1.) ***[John 16:31]- Jesus answered them, Do ye now believe?***
  - 2.) ***[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.***
  - 3.) As to the main fundamental points and practices of it there is no dispute among the faithful; but there are some points more remote from the vital parts of religion that have knots not easily untied, which makes some difference of judgment.
  - 4.) But it is not every excess or defect makes a monster—as six or four fingers on the hand—but an excess or defect in some principal part; neither doth every mistake make a monster in religion.
  - 5.) Remember that the gospel is a mystery, and you will bear with one another's ignorance the better.
  - 6.) The weak Christian is welcome to his heavenly Father, as well as the strong; why should he not be so to his brethren?
  - 7.) The proverb here is too true, 'Better speak to the master than the man; the father, than the child.'
- d.) Christian, long for heaven; there, and only there, shall this mystery be fully known.
  - 1.) ***[Revelation 10:7]- but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.***
  - 2.) ***[John 16:16]- A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.***
- 3.) Be you provoked, who are yet strangers to this mystery, to get the knowledge of it—yea, endeavor to gain an intimate acquaintance with it.
  - a.) Argument 1: Consider the Author of the mystery of the gospel.
    - 1.) ***[Psalm 104:24]- O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.***
    - 2.) ***[Ephesians 3:10]- to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,***
    - 3.) ***[1 Peter 1:12]- Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the***

*Holy Ghost sent down from heaven; which things the angels desire to look into.*

- b.) Argument 2: Consider the subject matter of the gospel—Christ, and the way of salvation through him.
  - 1.) *[Philippians 3:8]- Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*
  - 2.) *[Acts 19:18-19]- And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.*
  - 3.) *[John 1:10]- He was in the world, and the world was made by him, and the world knew him not.*
- c.) Question. But how may we be led into the saving knowledge of this mystery?
  - 1.) Think not how to obtain it by the strength of thy reason or natural parts.
    - a.) *[Acts 17:32]- And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.*
    - b.) Objection: But must we cease to be men when we become Christians?
    - c.) Answer. No; we cease not to be men, but to be proud men, when we lay aside the confidence of our own understanding to acquiesce in the wisdom and truth of God.
  - 2.) Thou must become a disciple to Christ.
    - a.) *[Mark 4:11]- And he said unto them, Unto you it is given to know the mystery of the kingdom of God : but unto them that are without, all these things are done in parables :*
  - 3.) If thou wouldst learn this mystery to any purpose, content not thyself with a brain-notional knowledge of it.
    - a.) *[1 Timothy 3:9]- holding the mystery of the faith in a pure conscience.*
    - b.) *[1 Corinthians 13:2]- And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*
    - c.) To see thy propriety in them.
      - 1.) *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
    - d.) Labor to find the power and efficacy of gospel truths upon thee.
      - 1.) *'Many know Christ died, and for what he died; but Christ's death is a dead truth to them, it doth not procure the death of their lusts that were the death of him.'*

- 2.) *[Ephesians 4:21]- if so be that ye have heard him, and have been taught by him, as the truth is in Jesus:*
  - 3.) *[Philippians 3:10-11]- that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.*
  - 4.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
- c. Wherein lies the work of a gospel minister—‘to make known the mystery of the gospel’?
- 1.) *[Mark 16:15]- And he said unto them, Go ye into all the world, and preach the gospel to every creature.*
  - 2.) *[1 Corinthians 1:21]- For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
  - 3.) No doctrine but the gospel can save a soul.
    - a.) *[Galatians 2:21]- For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.*
    - b.) Question. Why then do ministers preach the law?
      - 1.) Answer. They preach it as they should, they preach it in subserviency to the gospel, not in opposition.
      - 2.) *[Romans 5:20]- Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:*
  - 4.) The gospel itself saves not, except it be made known.
    - a.) *[2 Corinthians 4:3]- But if our gospel be hid, it is hid to them that are lost:*
    - b.) *[Luke 1:77]- to give knowledge of salvation unto his people by the remission of their sins,*
    - c.) *[John 3:14]- And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:*
    - d.) *[Isaiah 45:22]- Look unto me, and be ye saved, all the ends of the earth : for I am God, and there is none else.*
    - e.) *[Habakkuk 2:4]- Behold, his soul which is lifted up is not upright in him : but the just shall live by his faith.*
    - f.) *[Hebrews 11:1]- Now faith is the substance of things hoped for, the evidence of things not seen.*
    - g.) *[2 Timothy 1:12]- For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
    - h.) *[John 17:3]- And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*
    - i.) *[2 Timothy 1:10]- but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:*
    - j.) *[Romans 10:14]- How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*
    - k.) Objection. But what need now of preaching?
      - 1.) Answer. The ministry of the gospel was not intended only to plant a church, but to carry on its growth also.
        - a.) *[1 Corinthians 3:6]- I have planted, Apollos watered; but God gave the increase.*

- b.) *[Ephesians 4:12]- for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
- c.) *[Hebrews 6:1]- Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*
- d.) *[1 Thessalonians 3:10]- night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ?*

5.) Use or Application.

a.) To the ministers.

1.) It reproves the vainglorious preachers.

- a.) Instead of ‘making known the mystery of the gospel,’ makes it his errand into the pulpit to make himself known
- b.) *[1 Thessalonians 2:5-6]- For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.*

2.) It reproves the abstruse preachers.

- a.) Who do not make the mysteries of the gospel known, but make truths plain in themselves mysterious by their dark perplexed discourses upon them.

3.) It reproves the mere moral preacher.

- a.) *[Ephesians 3:8-9]- Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*
- b.) *[1 Corinthians 9:16]- For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!*
- c.) *[John 15:5]- I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*

4.) It affords a word of sweet encouragement to the faithful ministers of Christ.

- a.) *[Ezekiel 3:19]- Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul.*
- b.) *[Isaiah 49:5]- And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.*

b.) To the people. It is also your task to make known the mystery of the gospel in his pulpit, so your duty to do the same in your lives.

- 1.) *[1 Corinthians 3:3]- For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*
- 2.) *[Acts 2:46-47]- And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.*

- d. The manner how he is to perform this work —‘that I may open my mouth boldly.’

- 1.) What this boldness is the apostle desires prayers for.
  - a.) To speak all that he hath in command from God to deliver.
    - 1.) *[Acts 20:27]- For I have not shunned to declare unto you all the counsel of God.*
    - 2.) *[Job 6:10]- Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.*
  - b.) To speak with liberty and freedom of spirit—without fear or bondage to any, be they many or mighty.
    - 1.) By speaking openly, and not in corners; the trick of heretics and false teachers, who ‘privily bring in their damnable heresies.’
      - a.) *[Mark 8:32]- And he spake that saying openly. And Peter took him, and began to rebuke him.*
    - 2.) By speaking plainly.
      - a.) *[2 Corinthians 3:12]- Seeing then that we have such hope, we use great plainness of speech:*
- 2.) Wherein the minister is to express the boldness in preaching the gospel.
  - a.) In asserting the truths of the gospel.
    - 1.) *[2 Timothy 2:9]- wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound.*
    - 2.) *[Romans 10:20]- But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.*
    - 3.) *[Revelation 3:10]- Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*
  - b.) Boldness in reproofing sin, and denouncing judgment against impenitent sinners.
    - 1.) *[Isaiah 58:1]- Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.*
    - 2.) *[2 Timothy 4:2]- preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.*
- 3.) What kind of boldness it is that he must show.
  - a.) A convincing boldness.
    - 1.) *[Job 6:25]- How forcible are right words! But what doth your arguing reprove?*
    - 2.) *[Acts 25:27]- For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.*
    - 3.) *[Titus 1:11]- whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.*
    - 4.) *[John 16:8]- And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
  - b.) A wise boldness.
    - 1.) The minister is to reprove the sins of all, but to personate none.
  - c.) A meek boldness.
    - 1.) *[Ecclesiastes 9:17]- The words of wise men are heard in quiet more than the cry of him that ruleth among fools.*

- 2.) *[Jeremiah 17:16]- As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.*
  - 3.) *[Daniel 4:19]- Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.*
- d.) A humble boldness.
- 1.) *[1 Thessalonians 2:2]- but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.*
  - 2.) *[1 Corinthians 2:3]- And I was with you in weakness, and in fear, and in much trembling.*
- e.) A zealous boldness.
- 1.) *[Jeremiah 20:9]- Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*
- 4.) Some helps to procure boldness.
- a.) A holy fear of God.
- 1.) *[Jeremiah 1:17]- Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.*
  - 2.) *[Mark 8:35]- For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*
- b.) Castle thyself within the power and promise of God for thy assistance and protection.
- 1.) *[Jeremiah 20:9,11]- Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.*
- c.) Keep a clear conscience.
- 1.) *[Psalm 141:5]- Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.*
  - 2.) *[Matthew 23:2-3]- saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*
- d.) Consider that which thou most fearest is best prevented by thy freedom and holy boldness in thy ministry.
- 1.) *[Malachi 2:9]- Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.*
- e.) Consider, if thou beest not now bold for Christ in thy ministry, thou canst not be bold before Christ at his judgment-bar.

- 1.) *[2 Corinthians 5:10-11]- For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*
  - 2.) *[1 Corinthians 4:3]- But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.*
- f.) Consider how bold Christ was in his ministry.
- 1.) *[Luke 20:21]- And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:*
  - 2.) *[Matthew 27:11]- And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.*
  - 3.) *[John 18:37]- Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*
  - 4.) *[1 Timothy 6:13]- I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;*
  - 5.) *[Acts 4:13]- Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*
- g.) Pray and beg prayers, for this holy boldness.
- 1.) *[Acts 4:29,31]- And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*
  - 2.) *[Colossians 4:3]- withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*
5. A double argument to back and enforce this request—‘for which I am an ambassador in bonds’
- a. Taken from his office.
    - 1.) Note: Ministers of the gospel are God's ambassadors.
      - a.) *[2 Corinthians 5:20]- Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*
    - b.) Why ministers are called ambassadors.
      - 1.) To set out the dignity of their function.
        - a.) *[1 Corinthians 4:1,5]- Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*
      - b.) In the greatness of the Prince from whom they come.
        - 1.) *[Deuteronomy 32:3]- because I will publish the name of the Lord: ascribe ye greatness unto our God.*
        - 2.) *[2 Chronicles 36:16]- but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.*

- 3.) *[Luke 10:16]- He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*
  - 4.) *[Exodus 5:2]- And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.*
- c.) In the greatness of the Person whose place the minister supplies.
- 1.) *[Malachi 3:1]- Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.*
  - 2.) *[Hebrews 3:1]- Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*
  - 3.) *[2 Corinthians 5:20]- Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*
- d.) In the excellency of the message they bring.
- 1.) Embassies for peace.
    - a.) When an ambassador comes from some puissant prince whose power is formidable and armies irresistible.
      - 1.) *[1 Samuel 16:4]- And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?*
    - b.) When such a puissant prince sends his ambassadors for peace to a people that have already felt the impressions of his power, and are pining under the bleeding miseries which their war with him has brought upon them.
      - 1.) O how would they run to open their city gates to his ambassador! —As willingly surely as Noah opened the window to receive the dove that brought the olive-branch after that dismal flood.
  - c.) When the terms of peace he brings are honourable.
    - 1.) *[Romans 5:2]- by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
    - 2.) *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
    - 3.) To lay down the weapons of our rebellion—for he cannot in honour treat with us while we have that sword in our hand with which we have fought against him.
    - 4.) To accept our pardon and peace at the hands of free grace; attributing the glory of it to the mere mercy of God as the moving, and Christ's satisfactory obedience as the meritorious cause.
    - 5.) That we shall swear fealty and allegiance to him for the future.

- 6.) How reasonable these are, those that now reject them shall confess with infinite shame and horror for their folly, when Christ shall pack them to hell by his irrevocable sentence.
- d.) When in all this a prince is real in the offers of peace he makes, and gives full security for the performance of what he promiseth,
    - 1.) *[Romans 15:4]- For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*
    - 2.) *[Jeremiah 32:10]- And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.*
    - 3.) *[1 John 5:7-8]- For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*
    - 4.) *[Hebrews 6:17-18]- Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*
- 2.) Embassies for marriage.
    - a.) *[Proverbs 8:31]- rejoicing in the habitable part of his earth; and my delights were with the sons of men.*
    - b.) *[2 Corinthians 11:2]- For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*
  - 3.) Embassies for commerce and trade.
    - a.) Man's first sin spoiled all his trade with heaven. No sooner did Adam rebel, but a war was commenced, and all trade with him forbidden.
    - b.) *[Isaiah 55:1]- Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*
  - 2.) To set out the duty of their function.
    - a.) *[2 Corinthians 5:19]- to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*
  - c.) Why God would send ambassadors to his poor creature.
    - 1.) Negatively.
      - a.) Not because he needs man's good will.
      - b.) Not because he was bound to do it.
    - 2.) Affirmatively.
      - a.) *[Luke 1:78]- through the tender mercy of our God; whereby the dayspring from on high hath visited us,*

- b.) *[2 Chronicles 36:15]- And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:*
- 3.) Question. But if God will treat with his poor creatures, why doth he it by ambassadors, and not by himself immediately?
- a.) Answer. This is the fruit of divine indulgence.
- b.) *[Exodus 20:19]- And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.*
- d.) Why he useth weak men and not glorious angels, to be his ambassadors in this negotiation.
- 1.) Answer 1: The apostle gives us the reason: 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us,'
- a.) *[2 Corinthians 4:7]- But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*
- b.) *[Revelation 19:10]- And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*
- 2.) Answer 2: Ministers, being men, have an advantage many ways above angels for the work.
- a.) As they are more nearly concerned in the message they bring than angels could have been; so that they cannot deceive others, without a wrong to their own salvation.
- b.) Their affections have a naturalness arising from the sense of those very temptations in themselves which their brethren labour under.
- c.) The sufferings which ministers meet with for the gospel's sake are of great advantage to their brethren.
- 1.) *[Philippians 1:14]- and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*
- e.) Uses or Applications.
- 1.) This shows the gospel ministry to be an office peculiar to some, not a work common to all.
- 2.) Exhortation 1. To the people. Be persuaded in the fear of God to hearken to the message these ambassadors bring.
- a.) Consider the wonderful love of God in sending you these ambassadors.
- 1.) *[Luke 7:30]- But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*
- b.) Consider what an intolerable affront is given to the majesty of heaven by rejecting his offers of grace.
- 1.) *[2 Chronicles 36:12]- And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.*
- 2.) *[Jeremiah 1:9]- Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.*
- 3.) *[Deuteronomy 32:3]- because I will publish the name of the Lord : ascribe ye greatness unto our God.*

- c.) Consider how much the heart of God is engaged in the message his ambassadors bring.
- 1.) *[Hebrews 6:17]- Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*
  - 2.) *[Isaiah 53:10]- Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*
  - 3.) *[Luke 2:49]- And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business ?*
  - 4.) *[Mark 3:5]- And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*
  - 5.) *[Luke 10:21]- In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*
- d.) Consider the weight and importance of the message these ambassadors bring unto you.
- 1.) *[Deuteronomy 30:15]- See, I have set before thee this day life and good, and death and evil;*
  - 2.) *[John 3:36]- He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
  - 3.) *[Isaiah 44:26]- that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:*
- e.) Consider on what terms the gospel and its messengers stay among you.
- 1.) *[2 Kings 13:20]- And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.*
  - 2.) *[Acts 13:46]- Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*
  - 3.) *[Ezekiel 2:5]- And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.*
- 3.) Exhortation 2. To the ministers of the gospel. Let it be your care to comport with this your honourable employment.
- a.) Stain not the dignity of your office by any base unworthy practices.
- 1.) *[John 6:70]- Jesus answered them, Have not I chosen you twelve, and one of you is a devil?*
  - 2.) *[Matthew 10:41]- He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.*

- b.) Keep close to thy instructions.
  - 1.) *[1 Corinthians 11:23]- For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:*
  - 2.) *[Ezekiel 3:17]- Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*
  - 3.) *[Job 6:10]- Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.*
  - 4.) *[Acts 20:26-27]- Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.*
  - 5.) *[Numbers 14:23]- surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:*
- c.) Show a zeal for thy Master, whose cause thou negotiatest.
  - 1.) *[Luke 14:23]- And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*
  - 2.) *'when God smites the consciences of men with the terrors of his threatenings, it is to make them willing, not to save them against their wills.'* - Bern
- d.) Let not any person or thing in the world bribe or scare thee from a faithful discharge of thy trust.
  - 1.) *[1 Thessalonians 2:4-5]- but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:*
- e.) Be kind to and tenderly careful of thy fellow-subjects.
  - 1.) What account will they make to God of their embassy, who, in the very pulpit, smite the Israelite with their tongues, twitting them for their purity, and stroke the Egyptian—the profane and wicked, I mean, in their congregations—whereby they bless themselves as going to heaven, when, God knows, their feet stand in the ways that will undoubtedly lead them to hell!
- b. From his present afflicted state.
  - 3.) *[Ephesians 6:20]- for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.*
  - 4.) Observe the usage, which this blessed apostle finds from an ungrateful world.
    - a.) *[2 Timothy 2:9]- wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound.*
    - b.) Note: That the best of men may and oft do suffer under the notion of vile and wicked persons.
      - 1.) *[James 5:6]- Ye have condemned and killed the just; and he doth not resist you.*
  - 5.) Observe the true cause of Paul's sufferings.
    - a.) *[2 Timothy 3:12]- Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

- 6.) Observe how close Paul sticks to the truth.
  - a.) The truth is, *that* religion is not worth embracing that cannot bear one's charges in suffering for it; and none but the Christian's is able to do this.
- 7.) Observe the publication Paul makes of his sufferings to the church.
  - a.) Note: That *sufferings for the gospel are no matter of shame.*
    - 1.) ***[1 Peter 4:16]- Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.***
    - 2.) ***[Acts 5:41]- And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.***
- 8.) Observe the end why he makes known his sufferings.
  - a.) That they may know the true cause wherefore he suffered.
    - 1.) When the saints' are in a suffering condition, Satan is very industrious to defame them, and misrepresent the cause of their troubles to the world, as if it were for no good.
    - 2.) Now, though Paul regarded little what the wicked world said of him, yet he desired to stand right in the thoughts of the churches, and therefore acquaints them with the cause of his imprisonment.
  - b.) To strengthen their faith and comfort their hearts.
    - 1.) ***[Ephesians 6:22]- whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts***
  - c.) To engage their prayers for him.
    - 1.) 'Pray, pray, pray,' was the usual close to Mr. Bradford's letters out of prison. And great reason for it; for a suffering condition is full of temptations.
    - 2.) ***[2 Corinthians 12:9]- And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.***
    - 3.) ***[Galatians 6:14]- But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.***
    - 4.) ***[Philippians 4:12-13]- I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.***