

**The Christian in Complete Armour;**  
A Treatise of the Saints' War against the Devil  
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**Volume 1**

<u>Part 1: A Sweet and Powerful Encouragement to the War.</u> .....	1
<u>Branch One. An Appellation, "my brethren."</u>	
<u>Branch Two. An Exhortation, "be strong."</u>	
<u>Branch Three. The cautionary direction, "be strong in the Lord."</u> .....	5
<u>Branch Fourth. An encouraging amplification of the direction, "and in the power of His might."</u> .....	7
<u>Part 2: Directions for Managing this War successfully.</u> .....	13
<u>Direction One: The Christian must be armed, and the Reason why.</u>	
<u>Direction Two: The Nature of the War, and Character of the Assailants.</u> .....	33
<u>Direction Three: A Second Exhortation to Arm, and an Argument urging the Exhortation.</u> .....	74
<u>Direction Fourth: The Position to be Maintained in the Fight.</u> .....	88
<u>Direction Fifth: The Several Pieces of the Whole Armour of God.</u> .....	92
<u>First Piece: The Christian's Spiritual Girdle.</u>	
<u>Truth of doctrine as a Girdle for the mind.</u>	
<u>Direction Sixth: Second Piece—The Christian's Breastplate.</u> .....	129
<u>First Inquiry: What is the righteousness here meant</u>	
<u>Second Inquiry: Why is it compared to this piece of the soldier's armour, the breastplate.</u> .....	131
<u>The Connection between the Breastplate and the Girdle.</u> .....	132
<u>The Christian's Special Care to Keep his Breastplate.</u>	
<u>Direction Seventh: Third Piece—The Christian's Spiritual Shoe.</u> .....	151
<u>What is meant by the 'gospel'?</u>	
<u>What is meant by 'peace,' and why it is attributed to 'the gospel'</u> .....	155
<u>What the 'feet' here mentioned import, and what grace is intended by 'the preparation o f the gospel of peace,' which here is compared to the shoe, and fitted for these feet.</u> .....	174

- I. Part First: A Sweet and Powerful Encouragement to the War.
  - A. Proof text.
    1. *[Ephesians 6:10]- Finally, my brethren, be strong in the Lord, and in the power of his might.*
  - B. Branches of text.
    1. A familiar appellation, 'my brethren.'
    2. An exhortation, 'be strong.'
      - a. 'Be of good courage' or 'unite all the powers of your souls, and muster up your whole force'
        - 1.) *[2 Chronicles 32:7]- Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.*
        - 2.) *[Isaiah 35:4]- 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.*
      - b. Doctrine: The Christian of all men needs courage and resolution.

- 1.) There is nothing that he does as a Christian, or can do, but is an act of valour. A cowardly spirit is beneath the lowest duty of a Christian,
  - a.) ***[Joshua 1:7]- Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.***
  
- 2.) It requires more prowess and greatness of spirit to obey God faithfully, than to command an army of men; to be a Christian than a captain.
  - a.) *'Jacob is said to behave himself like a prince, when he did but pray; for which he came out of the field God's banneret.'*
  - b.) *'The Christian in prayer comes up close to God, with a humble boldness of faith, and takes hold of him, wrestles with him; yea, will not let him go without a blessing, and all this in the face of his own sins, and divine justice, which let fly upon him from the fiery mouth of the law...'*
  - c.) *'There is no duty in the Christian's whole course of walking with God, or acting for God but is lined with many difficulties, which shoot like enemies through the hedges at him, while he is marching towards heaven: so that he is put to dispute every inch of ground as he goes.'*
  
- 3.) The service that every Christian engages in.
  - a.) Proclaim and prosecute an irreconcilable war against his bosom sins;
    - 1.) ***[Psalm 18:23]-I was also upright before him, and I kept myself from mine iniquity.***
    - 2.) ***[Genesis 22:2]-And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.***
    - 3.) *'Soul, take thy lust, thy only lust, which is the child of thy dearest love, thy Isaac, the sin which has caused the most joy and laughter, from which thou hast promised thyself the greatest return of pleasure or profit; as ever thou lookest to see my face with comfort, lay hands on it and offer it up: pour out the blood of it before me; run the sacrificing knife of mortification into the very heart of it; and this freely, joyfully, for it is no pleasing sacrifice that is offered with a countenance cast down —and all this now, before thou hast one embrace more from it.'*
    - 4.) Satan will extenuate and mince the matter: *'It is but a little one, O spare it, and thy soul shall live for all that.'*
    - 5.) Satan will flatter the soul with the secrecy of it: *'Thou mayest keep me and thy credit also; I will not be seen abroad in thy company to shame thee among thy neighbours; shut me up in the most retired room thou hast in thy heart, from the hearing of others, if thou wilt only let me now and then have the wanton embraces of thy thoughts and affections in secret.'*
    - 6.) Satan will seem only to desire execution may be stayed awhile, as Jephthah's daughter of her father: well knowing few such reprieved lusts but at last obtain their full pardon; yea, recover their favour with the soul.
      - a.) ***[Judges 11:36-37]- And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.***
  - b.) Walk singularly, not after the world's guise.

- 1.) *[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.*
- 2.) The Christian must stand fixed to his principles, and not change his habit; but freely show what countryman he is by his holy constancy in the truth.
  - a.) *[2 Kings 9:11]- Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.*
  - b.) *[John 7:13]- Howbeit no man spake openly of him for fear of the Jews.*
  - c.) *[Daniel 6:5]- Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*
- c.) Keep on his way to heaven in the midst of all the scandals that are cast upon the ways of God by the apostasy and foul falls of false professors.
  - 1.) Those at the bloody body of Asahel.
    - a.) *[2 Samuel 2:22-23]- And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.*
  - 2.) *"We had need of a holy resolution to bear up against such discouragements, and not to faint; as Joshua, who lived to see the whole camp of Israel, a very few excepted, revolting, and in their hearts turning back to Egypt, and yet with an undaunted spirit maintained his integrity, yea, resolved though not a man beside would bear him company, yet he would serve the Lord."*
- d.) Trust in a withdrawing God.
  - 1.) *[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.*
  - 2.) *[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.*
  - 3.) *[Job 13:15]- Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.*
  - 4.) *[Matthew 15:25-28]- 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.*
- e.) Persevere in his Christian course to the end of his life: his work and his life must go off the stage together.
  - 1.) *"O, this persevering is a hard word! this taking up the cross daily, this praying always, this watching night and day, and never laying aside our clothes and armour, I mean indulging ourselves, to remit and unbend in our holy waiting on God, and walking with God."*

- 4.) Applications for the Christian's need for holy resolution
  - a.) This gives us reason why there are so many professors and so few Christians indeed.
    - 1.) All Israel came joyfully out of Egypt under Moses' conduct, yea, and a mixed multitude with them, but when their bellies were pinched with a little hunger, they are ready to fly from their colours, and make a dishonorable retreat into Egypt.
    - 2.) The greatest part of those who profess the gospel, when they come to push of pike, to be tried what they will do, deny to endure for Christ, grow sick of their enterprise.
  - b.) Christians, labor for this holy resolution and prowess, that without it you cannot be what you profess.
    - 1.) ***[Revelation 21:7-8]- He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.***
    - 2.) ***[Mark 8:34-35]- And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 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.***
    - 3.) ***[Hebrews 2:10]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.***
    - 4.) ***[John 18:4-5]- Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.***
    - 5.) ***"God and angels are spectators, observing how you quit yourselves like children of the Most High; every exploit your faith doth against sin and Satan causeth a shout in heaven; while you valiantly prostrate this temptation, scale that difficulty, regain the other ground, you even now lost out of your enemies' hands. Your dear Saviour, who stands by with a reserve for your relief at a pinch, his very heart leaps within him for joy to see the proof of your love to him and zeal for him in all your combats; and will not forget all the faithful service you have done in his wars on earth; but when thou comest out of the field, will receive thee with the like joy as he was entertained himself at his return to heaven of his Father."***
- 5.) Christian courage and resolution obtained.
  - a.) An established judgment in this truth of God.
    - 1.) ***[Daniel 11:32]- And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.***
  - b.) A sincere aim at the right end of our profession.
    - 1.) A hypocrite may show some mettle at hand, but he will show himself a jade at length.
    - 2.) He that hath a false end in his profession will soon come to an end of his profession.

3. A cautionary direction annexed to the exhortation, *'in the Lord.'*

- a. Doctrine: That the Christian's strength lies in the Lord, not in himself.
  - 1.) It is one of God's names
    - a.) *[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.*
  - 2.) He was the strength of David's heart.
    - a.) *[1 Samuel 17:26]- And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? \*\*\**
  - 3.) He was the strength of his hands.
    - a.) *[Psalm 144:1]- Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:*
  - 4.) He is the strength of all his saints in their war against sin and Satan.
    - a.) *[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.*
    - b.) *[2 Corinthians 3:5]- not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*
    - c.) *[Philippians 2:13]- for it is God which worketh in you both to will and to do of his good pleasure.*
    - d.) *[Romans 7:18]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*
    - e.) *[John 17:11]- And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*
  - 5.) He is the strength of all his saints in any duty of worship.
    - a.) Prayer.
      - 1.) *[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.) *[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.*
      - 3.) *[Psalm 138:3]- In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.*
    - b.) Hearing the Word.
      - 1.) *[Acts 16:14]- And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*
      - 2.) *[Psalm 51:3]- For I acknowledge my transgressions: and my sin is ever before me.*
      - 3.) *[Isaiah 48:17]- Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.*
  - 6.) Reasons that the Christian's strength is in the Lord.
    - a.) The saints and their grace are both creatures and it is in the very nature of the creature to depend on God its Maker.

- 1.) ***[John 5:17]- But Jesus answered them, My Father worketh hitherto, and I work.***
  - 2.) ***[Hebrews 1:3]- who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;***
- b.) The Christian's grace is not only a creature, but a weak creature, conflicting with enemies stronger than itself, and therefore cannot keep the field without an auxiliary strength from heaven.
- 1.) ***"Grace in this life is but weak, like a king in the cradle, which gives advantage to Satan to carry on his plots more strongly to the disturbance of this young king's reign in the soul,"***
- c.) The grand design which God propounds to himself in the saint's salvation; yea, in the transaction of it from first to last.
- 1.) God would bring his saints to heaven in such a way as might be most expressive of his dear love and mercy to them.
    - a.) It distills a sweetness into all the believer when he finds any comfort in his bosom, any enlargement of heart in duty, any support under temptations, to consider whence came all these, what friend sends them in.
    - b.) It adds to the fulness and stability of their strength.
  - 2.) God may so express his mercy and love to them as may rebound back to him in the highest advance of his own glory therein.
    - a.) ***[Ephesians 1:4,12]- according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: that we should be to the praise of his glory, who first trusted in Christ.***
- b. Applications. If the Christian's strength in the Lord, and not in himself:
- 1.) Surely then the Christless person must needs be a poor impotent creature, void of all strength and ability of doing anything of itself towards its own salvation.
    - a.) ***[Romans 5:6]- For when we were yet without strength, in due time Christ died for the ungodly.***
    - b.) ***[Romans 9:16]- So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.***
    - c.) ***[I 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.***
  - 2.) This may forever keep the Christian humble, when most engaged in duty, most assisted in his Christian course.
    - a.) ***"Nemo prodiget quod mendicat—no one will squander what he begs."***
4. An encouraging amplification of the direction, '*and in the power of his might,*' or in his mighty power.
- a. What these words import, '*the power of his might.*'
    - 1.) It imports nothing but his mighty power.
      - a.) ***[Ephesians 1:6]- to the praise of the glory of his grace, wherein he hath made us accepted in the beloved:***
      - b.) ***[Psalm 24:8]- Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.***
  - b. What it is to '*be strong in the power of his might.*'

- 1.) Implies two acts of faith.
  - a.) A settled firm persuasion that the Lord is almighty on power.
    - 1.) To be strongly rooted in your faith, concerning this one foundation truth, that God is almighty.
  - b.) A further act of faith, not only to believe that God is almighty, but also that this almighty power of God is engaged for its defense.
    - 1.) So as to bear up in the midst of all trials and temptations undauntedly, leaning on the arm of God Almighty, as it were his own strength.
- c. Doctrine First: It should be the Christian's great care in all temptations and trials to strengthen his faith on the almighty power of God.
  - 1.) ***[Exodus 6:3]- and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.***
  - 2.) ***[Isaiah 26:4]- Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.***
  - 3.) ***[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.***
  - 4.) Reasons that The Creator is the name of almighty power.
    - a.) It is no easy work to make use of this truth, how plain and clear soever it now appears, in great plunges of temptation, *that God is almighty.*
      - 1.) Moses' faith blinks and twinkles till he wades out the temptation:
        - a.) ***[Numbers 11:21-23]- And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.***
      - 2.) Mary and Martha both betrayed the weakness of their faith on the almighty power of Christ; one limiting him to place and the other limiting him to time.
        - a.) ***[John 11:32]- Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.***
        - b.) ***[John 11:39]-Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.***
    - b.) The absolute necessity of this act of faith above others, to support the Christian in the hour of temptation.
      - 1.) When the Christian disputes the will of God, whispering within its own bosom, will he pardon? Will he save? This may make faith go haltingly to the throne of grace, but not knock the soul off from seeking the face of God.
        - a.) ***[Matthew 8:2]- And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.***
      - 2.) When the soul concludes he cannot pardon, cannot save, this shoots faith to the heart, so that the soul falls at the foot of Satan, not able more to resist.
    - c.) God is very tender of this flower of his crown, for that is God's name, whereby he is known by all his creatures.
      - 1.) In the strict command he lays on his people to give him the glory of his power.

- a.) *[Isaiah 8:12-13]- Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself ; and let him be your fear, and let him be your dread.*
- 2.) In his severity to his dearest children, when they stagger in their faith, and come not off roundly, without reasoning and disputing the case, to rely on His almighty power.
- a.) *[Luke 1:12,18]- And when Zechariah saw him, he was troubled, and fear fell upon him. 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.) *[Romans 4:21]- and being fully persuaded, that what he had promised, he was able also to perform.*
- 3.) In the way God gives his choicest mercies and greatest salvations to his people through His providence, so that when done it may be said, Almighty power was here.
- a.) *[2 Corinthians 1:9]- but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:*
- b.) *[John 11:3-4,14-15]- Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.*
- c.) *[Exodus 9:16]- And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.*
- 4.) In the prevalency which an argument that is pressed from his almighty power hath with God.
- a.) *[Numbers 14:15-17]- Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,*
- d. Doctrine Second: The Christian's duty and care is not only to believe that God is almighty, but strongly by faith to rest on this almighty power of God, as engaged for his help and succor in all his trials and temptations.
- 1.) The almighty power of God is engaged for the Christian's defense.
- a.) Proof texts.
- 1.) *[Deuteronomy 1:31]- and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.*
- 2.) *[1 Peter 1:5]- who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*
- 3.) *[Luke 15:5]- And when he hath found it, he layeth it on his shoulders, rejoicing.*
- 4.) *[Exodus 19:4]- Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*

- b.) The five-fold tie or engagement that lies upon God's power to be the saints' lifeguard.
  - 1.) The near relation he hath to his saints.
    - a.) *[Isaiah 63:8]- For he said, Surely they are my people, children that will not lie: so he was their Saviour.*
    - b.) *[Jeremiah 31:18]- I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.*
  - 2.) The believing soul is an object of God's choicest love, even the same with which he loves his Son.
    - a.) *[John 17:26]- And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.*
    - b.) God loves the believer as the birth of his everlasting counsel.
    - c.) God loves the saints as the purchase of his Son's blood.
    - d.) God loves the saints for their likeness to himself.
  - 3.) The covenant engages God's almighty power.
    - 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.) *[1 Chronicles 17:24]- Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.*
  - 4.) The saints' dependence on God, and expectation from God in all their straits, oblige his power for their succor.
    - a.) *[Psalm 56:3]- What time I am afraid, I will trust in thee.*
    - b.) *[Psalm 9:18]- For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.*
    - c.) *[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:*
    - d.) *'God having set up his name and promises as a strong tower, both calls his people into these chambers, and expects they should betake themselves thither.'*
  - 5.) Christ's presence and employment in heaven lays a strong engagement on God to bring his whole force and power into the field upon all occasions for his saints' defense.
    - a.) *[John 17:15]- I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*
    - b.) *'Suppose a king's son should get out of a besieged city, where he hath left his wife and children, whom he loves as his own soul, and these all ready to die by sword or famine; if supply come not sooner, could this prince, when arrived at his father's house, please himself with the delights of the court, and forget the distress of his family?'*
- 2.) The Christian should strongly act his faith on this *almighty power as engaged for his help.*

- a.) Where his almighty power is expressly engaged, that we may count this attribute our portion, and reap the comfort it yields as freely as one may the crop of his own field.
  - 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.*
  - 2.) *[Hebrews 13:5-6]- 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. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.*
- b.) Our obedience and comfort are strong or weak, as our faith is on this principle.
  - 1.) Our obedience, *that* being a child of faith, partakes of its parent's strength or weakness.
    - a.) *[Judges 6:14]- And the Lord looked upon him (Gideon), and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?*
    - b.) *[Nehemiah 6:11]- And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life ? I will not go in.*
  - 2.) The Christian's comfort increaseth or wanes, as the aspect of his faith is to the power of God.
    - 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.) *[Isaiah 45:24]- Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come ; and all that are incensed against him shall be ashamed.*
    - c.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed: I will sing and give praise.*
- c.) Application
  - 1.) Is the almighty power of God engaged for the saints' defense? Surely then they will have a hard pull, the saints' enemies, who meddle with them who are so far above their match.
    - a.) *[Psalm 46:4-7]- There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. \*\*\**
    - b.) *[Exodus 14:3-4]- For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.*
    - c.) *[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.) This shows the dismal, deplorable condition of all you who are yet in a Christless state.
    - a.) *[Isaiah 65:13]- Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye*

***shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:***

- 3.) This speaks to you, who are saints indeed. Be strong in the faith of this truth, make it an article of your creed; with the same faith you believe that there is a God, believe also this God's almighty power is thy sure friend, and then improve it to thy best and advantage.
  - a.) In agonies of conscience that arise from the greatness of thy sins, fly for refuge into the almighty power of God.
    - 1.) *"One Almighty is more than many mighties. All these mighty sins and devils, make not one almighty sin, or an almighty devil."*
    - 2.) *[Hosea 11:9]- I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.*
    - 3.) *[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.*
  - b.) In temptations to sin, when thou art overpowered, and fly before the face of thy strong corruption, or fear you shalt one day fall by it; make bold to take hold of this attribute, and reinforce yourself from it again to resist, and in resisting, to believe a timely victory over it.
    - 1.) *[1 Kings 22:32-33]- And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.*
    - 2.) *[Psalm 91:1]- He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.*
  - c.) When oppressed with the weight of any duty and service, which in thy place and calling lies upon thee.
    - 1.) *[Judges 6:14]- And the Lord looked upon him (Gideon), and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?*
    - 2.) *[Genesis 22:14]- And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.*
    - 3.) *[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.*
    - 4.) *[2 Kings 6:23]- And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.*
    - 5.) *'Christian, from one end to the other, find out thy wants, acquaint thyself with all thy weaknesses, and set them before the Almighty, as the widow her empty vessels before the prophet; hadst thou more than thou canst bring, thou mayest have them all filled.'*

3.) Objections answered.

- a.) I have prayed again and again for strength against such a corruption, and to this day my hands are weak.
  - 1.) Look once again, poor heart, into thy own bosom, and see whether thou findest not some strength sent unto thee, which thou didst overlook before; this may be, yea, is very ordinary in this case, when God answers our prayer no in the letter, or when the thing itself is sent, but it comes in at the back-door, while we are expecting it at the fore; and truly thus the friend thou art looking for may be in thine house and thou not know it.
    - a.) David began to recover himself when he began to recover his spirit of prayer.
    - b.) Jacob wrestled, and this is called his strength.
    - c.) ***[Hosea 12:3-4]- He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us;***
- 2.) Christian, candidly interpret God's dealings with thee.
  - a.) God may deny further degrees of strength to put thee on the exercise of that thou hast more carefully.
  - b.) God may deny the Christian such assisting strength in duty, or mortifying the strength of corruption, as he desires, purely on a gracious design.
    - 1.) ***[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?***
  - c.) God may communicate the less of his assisting strength, that he may show the more of his supporting strength, in upholding weak grace.
    - 1.) *'Now is it not worth the stepping aside to see this strange sight? A broken ship with masts and hull rent and torn, thus towed along by almighty power through an angry sea, and armadas of sins and devils, safely into its harbor.'*
- 3.) If after long waiting for strength from God, it be as you complain, inquire whether *that which hinders*, be not found in thyself.
  - a.) Hast thou come indeed to God for strength to perform duty, to mortify corruption and the like?
    - 1.) ***[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:***
  - b.) Ask thy soul whether thou hast been thankful for that little strength thou hast.
    - 1.) Art thou weak? Bless God thou hast life.
    - 2.) Dost thou through feebleness often fail in duty, and fall into temptation? Mourn in the sense of these; yet bless God in that thou dost not live in a total neglect of duty, out of a profane contempt thereof.
    - 3.) Instead of falling through weakness, thou dost not lie in the mire of sin through the wickedness of thy heart.
    - 4.) The unthankful soul may thank itself it thrives no better.
  - c.) Art thou humble under the assistance and strength God hath given thee? Pride stops the conduit.
    - 1.) Pride appears in bold adventures, when a person runs into the mouth of temptation, bearing himself up on the confidence of his grace received.

- 2.) Pride appears in the neglect of those means whereby the saints' graces and comforts are to be fed when strongest.
- 4.) If thy heart doth not smite thee from what hath been said, but thou hast sincerely waited on God, and yet hast not received the strength thou desirest, yet let it be thy resolution to live and die waiting on him.
  - a.) *[Luke 24:49]- And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*
  - b.) Thy thus persevering to wait on God will be an evidence of strong grace in thee.
  - c.) Assure thyself when thou art at the greatest pinch [that] strength shall come.
    - 1.) *[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.*
    - 2.) *[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.*

## II. Directions for managing this War successfully, with some Motives sprinkled among them.

### A. Direction First: The Christian must be armed, and the Reason why.

1. Proof text.
  - a. *[Ephesians 6:11]- Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.*
2. *The Christian must be armed for the War, 'Put on the whole armour of God.'*
  - a. The furniture he directs, and that is 'armour.'
    - 1.) By armour is meant Christ.
      - a.) *[Romans 13:14]- but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*
    - 2.) The graces of Christ, these are armour, as 'the girdle of truth, the breast-plate of righteousness,' and the rest.
      - a.) *[Ephesians 4:24]- and that ye put on the new man, which after God is created in righteousness and true holiness.*
    - 3.) Observe: A person in a Christless graceless state is naked and unarmed, and so unfit to fight Christ's battles against sin and Satan.
      - a.) Proof text.
        - 1.) *[Gen. 3:7]- And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*
        - b.) The Christless state is a state of alienation from God.
          - 1.) *[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.) *[Numbers 14:9]- Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not.*

- c.) The Christless state is a state of ignorance, and such must be naked and unarmed.
  - 1.) *[Ephesians 5:8]- For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;*
  - 2.) *[Luke 4:18]- The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*
- d.) The Christless state is a state of impotency.
  - 1.) *[Romans 5:6]- For when we were yet without strength, in due time Christ died for the ungodly.*
  - 2.) *[Luke 11:21]- When a strong man armed keepeth his palace, his goods are in peace:*
  - 3.) *[Acts 5:3]- But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*
- e.) The state of unregeneracy is a state friendship with sin and Satan.
  - 1.) *'When a carnal heart makes the greatest bustle against sin by complaining of it, or praying against it, follow him but off the stage of duty, where he hath gained the reputation of a saint—the prize he fights for—and you shall see them sit as friendly together in a corner as ever.'*
- 4.) Application.
  - a.) This takes away the wonder of Satan's great conquests in the world.
    - 1.) *'Satan's victories are of poor ignorant graceless souls, who have neither arms, nor hands, nor hearts to oppose. But when he assaults a saint, then he sits down before a city with gates and bars, and ever riseth with shame, unable to take the weakest hold, to pluck the weakest saint out of Christ's hands; but Christ brings souls out of his dominion with a high hand, in spite of all the force and fury of hell, which like Pharaoh and his host pursue them.'*
  - b.) This gives a reason why the devil hath so great a spite against the gospel.
    - 1.) *[Song of Solomon 4:4]- Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.*
    - 2.) *[Revelation 14:6-8]- 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, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*
    - 3.) *[Luke 10:18-19]- And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.*
  - c.) Consider your deplored estate, you who are wholly naked and unarmed.
    - 1.) Can you pity the beggar at your door (when you see such in a winter day, shivering with naked backs, exposed to the fury of the cold), and not pity your own far more dismal soul-nakedness, by which thou liest open to heaven's wrath and hell's malice?
    - 2.) Many a gaudy professor will be found as naked in regard of Christ, and truth of grace, as drunkards and swearers themselves. Such there are, who content

themselves with a Christ in profession, in gifts, and in duties, but seek not a Christ in solid grace, and so perish.

3.) Labour to be sound rather than brave Christians.

b. The kind or quality of this armour—'*armour of God.*'

1.) The Christian's armour which he wears must be of *divine institution and appointment*.

a.) Reproof First: Those that fight Satan in armour that hath no divine institution.

1.) The Papist, who fight in the pope's armour.

a.) His authority is the shop wherein their weapons are forged.

b.) It was a kind of penance to your patience, to repeat all the several pieces of armour with which they load silly souls.

c.) Their masses, matins, vigils, pilgrimages, Lent fasts, whippings, vows of chastity, poverty, with a world of such trash! —Where is a word of God for these?

2.) The Carnal Protestant, who fights in fleshly armour.

a.) [2 Corinthians 10:3]- *For though we walk in the flesh, we do not war after the flesh:*

b.) When Satan tempts to sin, if he hath not presently a peaceable entrance.

c.) When the Word or conscience rebukes for sin.

1.) It is true, they will say, I did (I confess) commit such a fault, but I was drawn in. '*The woman gave me, and I did eat,*' was Adam's fig-leaf armour.

2.) If yet the ghost haunts them, then they labor to pacify it with some good work or other, which they set against their bad.

b.) Reproof Second: Those who use the armor of God, but not as God hath appointed.

1.) They use a duty appointed by God, not as armor of defense, but as a cover for sin.

a.) The hypocrite his postures, gets the Word, hath his tongue tipped with Scripture language, and walks in the habit of a Christian, merely on a design to drive his trade the more closely.

b.) To take up God's arms and use them in the devil's service; of all sinners such shall find least mercy, false friends shall speed worse than open enemies.

2.) They use not the armour of God, as God hath appointed, who put a carnal confidence therein.

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 ark was the means of the Jews safety, but carnally applauded and gloried in, hastened their overthrow.

c.) When they have prayed, think they please God for all day, though they take little heed to their steps.

d.) They have so good an opinion of their faith, sincerity, knowledge, that you may as soon make them believe they are dogs, as that they may ever be taken in such error or sinful practice.

e.) They have assisted in duty, but are prone to stroke their own head with a *bene fecisti Bernarde*, and so promise themselves to speed, because they have done their errand so well.

1.) "*This was Bernard's temptation, when being assisted in duty he could stroke his own head with bene fecisti Bernarde; O Bernard, this was gallantly done.*" — Thomas Brooks *A Cabinet of Choice Jewels, or, A Box of Precious Ointment.*

- f.) The poor publican throws down his arms, that is, all confidence in himself, cries for quarter at the hands of mercy, '*God be merciful to me a sinner.*' He comes off with his life—he went away justified; but the Pharisee, laden with his righteousness, and conceited of it, stands to it, and is lost.
  - 3.) They do not use the armour of God as such, who in the performing of divine duties, eye not God through them, and this makes them all weak and ineffectual.
    - a.) When we engage in a duty, and look not up to God for his blessing.
    - b.) When we have low thoughts of the means.
    - c.) When a soul leaves off a duty, because he hath not in it what he expected from it.
- 2.) The Christian's armour must be of God in regard of *its make and constitution*.
  - a.) Not only that God must appoint the weapons and arms the Christian uses for his defense: but He must also be the efficient of them, He must work in them and for them.
  - b.) Prayer is of God flowing from his Spirit.
    - 1.) ***[Jude 20]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,***
  - c.) Hope must be God's creature.
    - 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,***
  - d.) Faith must be faith of God's elect.
    - 1.) ***[Titus 1:1]- Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;***
  - e.) Righteousness and holiness must be true righteousness and holiness:
    - 1.) ***[Ephesians 4:24]- and that ye put on the new man, which after God is created in righteousness and true holiness.***
  - f.) Thus thousands perish with a vain conceit.
    - 1.) It is harder to work on such a soul savingly, because he hath a form, though not the power, and this affords him a plea.
    - 2.) Such a one is in deepest condemnation. None sink so far into hell as those that come nearest heaven, because they fall from the greatest height.
  - g.) Look to your armour.
    - 1.) Is not the king 's armour good enough for David?
    - 2.) Bring thy heart to the Word, as the only touchstone of thy grace and furniture; it is the tower of David, from whence thy armour must be fetched.
    - 3.) Those weapons are mighty which God gives his saints to fight his battles withal.
      - a.) ***[2 Corinthians 10:4]- (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;***
    - 4.) Try whether your weapons be mighty or weak; what can you do or suffer more for God than an hypocrite that is clad in fleshly armour?

- 3.) *Objection.* But is all armour that is of God thus mighty? We read of weak grace, little faith; how can this then be a trial of our armour whether of God or not?
  - a.) Answer: the weakness of grace is in respect of stronger grace, but the weak grace is strong and mighty in comparison of counterfeit grace.
    - 1.) This principle of grace will never leave till the soul weeps bitterly with Peter, that it hath offended so good a God.
      - a.) It is a good gloss Augustine hath upon Esau's tears Heb. 12:16, 17. — *Flevet quòd perdidit, non quòd vendidit* —he wept that he lost the blessing, not that he sold it.
        - 1.) ***[Hebrews 12:16-17]- lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.***
      - b.) The Christian by his sorrow shows himself a conqueror of that sin which even now overcame him; while the hypocrite by his pride shows himself a slave to a worse lust than that he resists.
    - 2.) When true grace is under the foot of a temptation, yet then it will stir up in the heart a vehement desire of revenge.
      - a.) Like a prisoner in his enemies' hand, who is thinking and plotting how to get out, and what he will do when out, waiting and longing every minute for his delivery, that he again may take up arms.
        - b.) ***[Judges 16:28]- And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.***
- c. The quantity or entireness of the armour—the 'whole' armour of God.
  - 1.) In every part cap-à-pie, soul and body, the powers of the one, and the senses of the other, not any part left naked.
    - a.) ***[2 Corinthians 6:7]- by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,***
    - b.) ***[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.) In regard of the several pieces and weapons, that make up the whole armour of God.
    - a.) ***[2 Peter 1:5-7]- And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.***
    - b.) ***[Proverbs 28:9]- He that turneth away his ear from hearing the law, even his prayer shall be abomination.***
  - 3.) In the completeness and perfection of every piece.
    - a.) ***[Matthew 5:48]- Be ye therefore perfect, even as your Father which is in heaven is perfect.***
    - b.) ***[James 1:3-4]- knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.***
  - c.) Reasons why the Christian should thus be completing of his grace.
    - 1.) Grace is subject to decays, and therefore ever needs completing.

- a.) *[Luke 22:31]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*
  - b.) *[Acts 1:4]- 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.*
- 2.) Satan is completing his skill and wrath.
- 3.) It is the end of all God's dispensations, to complete his saints in their graces and comforts.
- 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.) *[Romans 5:3]- And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;*
  - 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.) *[Ephesians 4:12]- for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
  - e.) *[Hebrews 5:12]- For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*
- 4.) Use and Application.
- a.) O how few are there endeavour and labour to perfect what is yet lacking in their knowledge, patience, and the rest.
    - 1.) Tell some of adding faith to faith, one degree of grace to another, and you shall find they have more mind to join house to house, and lay field to field.
    - 2.) Others labour not thus to perfect grace, because they have a conceit they are perfect already, and throw away praying, hearing, and all other ordinances.
    - 3.) Others who have true grace, and desire the advancement of it, yet are discouraged in their endeavour for more, from too deep a sense of their present penury or extreme poverty.
      - a.) He hath done more, considering it as an act of power.
      - b.) Consider it as an act of grace. It is greater mercy to give the first grace of conversion, than to crown that with glory.
  - d. The use of this armour—'put on' the whole armour of God.
    - 1.) Doctrine: It is not enough to have grace, *but this grace must be kept in exercise.*
      - a.) *[Acts 24:16]- And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.*
    - b.) Reasons for exercising grace.
      - 1.) Christ commands us to have our armour on, our grace in exercise.
        - a.) *[Luke 12:35]- Let your loins be girded about, and your lights burning;*
        - b.) *[1 Thessalonians 5:16-18]- Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*
        - c.) *[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;*
    - 2.) Satan's advantage is great when grace is not in exercise.
      - a.) *"He hunts the Christian by the scent of his own feet, and if once he doth but smell which way thy heart inclines, he knows how to take the hint; if*

*but one door be unbolted, one work unmanned, one grace off its carriage, here is advantage enough."*

- 3.) Because it is so awky (odd or out of order) a business, and hard a work, to recover the activity once lost, and to revive a duty in disuse.
  - a.) *[Song of Solomon 5:2-6]- I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.*
  - b.) *[Jeremiah 31:18]- I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.*
- 4.) We must keep grace in exercise in respect of others our fellow-soldiers.
- 2.) Objection: It is hard work indeed, our armour never off, and our grace always in exercise. Did God ever mean religion should be such a toilsome business as this world makes it?
  - a.) You speak like one of the foolish world, and show yourself a mere stranger to the Christian's.
    - 1.) *[Psalms 122:1]- I was glad when they said unto me, Let us go into the house of the Lord.*
    - 2.) *"Dost thou complain that [the] heave n-way is rugged? Be the oftener walking in it, and that will make it smooth."*
  - b.) Were this constant exercise of grace more troublesome to the flesh, the sweet advantage that accrues will abundantly recompense all his labour and pains.
    - 1.) The exercise of thy grace will increase thy grace.
      - a.) *[Proverbs 10:4]- He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.*
      - b.) *[Psalm 119:99]- I have more understanding than all my teachers: for thy testimonies are my meditation.*
    - 2.) As exercise increases, so it evidences grace.
    - 3.) Exercise of grace doth invite God to communicate himself to such a soul.
      - a.) *[Daniel 10:11]- And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.*
      - b.) *[Song of Solomon 3:4]- It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.*
  - 3.) Use and application.

- a.) This falls heavy on their heads, who are so far from exercising grace, that they walk in the exercise of their lusts.
- 1.) *[Habakkuk 2:5]- Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.*
- b.) It reproves those who flout and mock at the saints, while exercising their graces.
- 1.) *[2 Samuel 6:16,20-21]- And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. 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! And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.*
  - 2.) *'A naughty heart must stand some distance from holiness, that the beams thereof may not beat too strongly on his conscience, and so he likes it.'*
- c.) Try by this whether you have grace or no. Dost thou walk in the exercise of thy grace?
- 1.) *'Grace is of a stirring nature, and not such a dead thing, like an image, which you may lock up in a chest, and none shall know what God you worship. No, grace will show itself; it will walk with you into all places and companies; it will buy with you, and sell for you; it will have a hand in all your enterprises; it will comfort you when you are sincere and faithful for God, and it will complain and chide you when you are otherwise.'*
- d.) Be exhorted, O ye saints of God, to walk in the exercise of grace.
- 1.) *[2 Peter 1:12-13]- Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;*
  - 2.) *[1 Corinthians 7:29]- But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;*
  - 3.) *'The world is near its port, and therefore God hath contracted the sails of man's life; but a while, and there will not be a point to choose whether we had wives or not, riches or not; but there will be a vast difference between those that had grace and those that had not; yea, between those that did drive a quick trade in the exercise thereof, and those that were more remiss. The one shall have an 'abundant entrance into glory,' while the other shall suffer loss in much of his lading, which shall be cast overboard, as merchandise that will bear no price in that heavenly country.'*
  - a.) *[2 Peter 1:11]- for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
  - 4.) *[Job 29:8-9]- The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth.*

3. The reason why the Christian must be armed, *'That ye may be able to stand against the wiles of the devil.'*
  - a. The danger if unarmed.
    - 1.) The Greek wiles signify the art and order one observes in handling a point; we say such a one is methodical.
    - 2.) Doctrine: That the devil is a very subtle enemy.
      - a.) ***[Genesis 3:1]- Now the serpent was more subtle 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?***
    - b.) Satan's two main designs.
      - 1.) The devil as a tempter to sin.
        - a.) In choosing the most advantageous season for temptation.
          - 1.) ***[Ecclesiastes 3:1]- To every thing there is a season, and a time to every purpose under the heaven:***
          - 2.) ***[Ecclesiastes. 9:12]- For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.***
        - 3.) Season one: When the Christian is newly converted.
        - 4.) Season two: When the Christian is beset with some great affliction,
        - 5.) Season three: When the Christian is about some notable enterprise for God's glory.
          - a.) ***[Acts 15:36-39]- And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;***
      - 6.) Season four: When he hath the presence of some object to enforce his temptation.
      - 7.) Season five: After great manifestations of God's love.
        - a.) ***[Matthew 16:17,23]- 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. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.***
      - 8.) Season six: At the hour of death, when the saint is down and prostrate in his bodily strength.
    - b.) In managing the temptations, laying them in such a method and form as shows his craft.
      - 1.) Stratagem. He hangs out false colours, and comes up to the Christian in the disguise of a friend.
        - a.) ***[2 Corinthians 11:14]- And no marvel; for Satan himself is transformed into an angel of light.***
        - b.) ***[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.*

- c.) *[Matthew 16:17,23]- 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. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.*
- 2.) Stratagem. Is to get intelligence of the saint's affairs.
- a.) *[1 Samuel 24:4]- And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.*
- b.) *[2 Samuel 13.3]- But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtile man.*
- 3.) Stratagem. In his gradual approaches to the soul.
- a.) O Christian, give not place to Satan, no, not an inch, in his first motions. He that is a beggar and a modest one without doors, will command the house if let in. Yield at first, and thou givest away thy strength to resist him in the rest;
- 4.) Stratagem. In his reserves.
- a.) *[Matthew 4:4-6]- And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 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. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 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.*
- b.) *[Proverbs 30:19]- the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.*
- 5.) Stratagem. In his politic retreats.
- a.) *[Joshua 8: 4-6]- And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (for they will come out after us,) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.*
- b.) *[Matthew 12:43]- When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*
- c.) In pitching on fit instruments for his turn, to carry on his design.

- 1.) *[Deuteronomy 18:17-18]- And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.*
- 2.) Instrument 1: Persons of *place and power*.
  - a.) Men of power in the commonwealth.
    - 1.) *[Acts 13:8-11]- Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.*
    - 2.) None have such advantage to draw others to their way. Corrupt the captain, and it is hard if he bring not off his troop with him.
    - 3.) Should the sin stay at court, and the infection go no farther, yet the sin of such a one, though a good man, may cost a whole kingdom dear.
    - 4.) *[1 Chronicles 21:1]- And Satan stood up against Israel, and provoked David to number Israel.*
  - b.) Such as are in place and office in the church.
    - 1.) *[1 Kings 22:22]- And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.*
- 3.) Instrument 2: Persons of *parts and policy*.
  - a.) In aspersing the good name of the sincere messengers of Christ—Satan's old trick to raise his credit upon the ruined reputation of Christ's faithful servants.
    - 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.) *[2 Corinthians 10:10]- For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.*
  - b.) In covering their impostures and errors with choice notions and excellent truths.
    - 1.) *[Matthew 16:6]- Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*
  - c.) In holding forth such principles as are indulgent to the flesh.
    - 1.) Carnal reason.
      - a.) Arian and Socinian heresies.

- 2.) Pride.
  - a.) Pelagian and Semi-pelagian heresies.
- 3.) Fleshly liberty.
  - a.) Papist and Familist heresies.
- 4.) Instrument 3: Persons of *holiness*, or *at least reputed so*.
  - a.) ***[1 Kings 13:11]- Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.***
- 5.) Instrument 4: Persons of relation and interest.
  - a.) David would not have received that from Nabal, which he took from Abigail, and thanks her.
  - b.) Satan sent the apple by Eve's hand to Adam.
  - c.) Delilah did more against Samson than all the Philistines' bands.
  - d.) Job's wife brings him the poison, 'Curse God and die.' Some think Satan spared her life, when he slew his children and servants—(though she was also within his commission)—as the most likely instrument, by reason of her relation and his affection, to lead him into temptation.
  - e.) Peter to tempt Christ, at another time his friends and kinsfolk.
  - f.) Some martyrs hardest work was to overcome the prayers and tears of their friends and relations.
  - g.) ***[Acts 21:13]- Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.***
- d.) Uses and applications.
  - 1.) Use First. Affect not sinful policy and subtlety, it makes you but like the devil.
    - a.) In contriving any sin.
      - 1.) ***[Jeremiah 4:22]- For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.***
    - b.) In hiding sin after committing it.
      - 1.) ***[Genesis 39:13-14]- And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:***
    - c.) In compassing that which is lawful in itself.
      - 1.) ***[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.***
      - 2.) 'Crafty counsels promise fair at first, but prove more difficult in the managing, and in the end do pay the undertaker home with desperate sorrow.'

- 2.) Use Second. Is Satan so subtle? O then, think not to be too cunning for the devil, he will be too hard for thee at last.
  - a.) *[Luke 15:13-] And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. \*\*\**
- 3.) Use Third. Study his wiles, and acquaint thyself with Satan's policy.
  - a.) *[2 Corinthians 2:11]- lest Satan should get an advantage of us: for we are not ignorant of his devices.*
  - b.) Take God into thy counsel.
    - 1.) *[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.*
    - 2.) *[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.*
    - 3.) *[1 Corinthians 2:10]- But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
  - c.) Be intimately acquainted with thy own heart.
    - 1.) As a general walks about the city, and views it well, and then raiseth his batteries where he hath the greatest advantage, so doth Satan compass and consider the Christian in every part before he tempts.
  - d.) Be careful to read the word of God with observation.
    - 1.) *'It is reported that a certain Jew should have poisoned Luther, but was happily prevented by his picture which was sent to Luther, with a warning from a faithful friend that he should take heed of such a man when he saw him, by which he knew the murderer, and escaped his hands.'*
    - 2.) *[Psalm 19:9-11]- The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.*
- 2.) The devil as an accuser, of sin.
  - a.) Satan in his vexing temptations has many intricate policies to conceal his design from the saint, which will appear in these following methods.
    - 1.) He vexes the Christian by laying his brats at the saint's door, and charging him with that which is his own creature.
    - 2.) He aggravates the saint's sins, against which he has a notable declamatory faculty—not that he hates sin, but the saint.
      - a.) If they cross any former act or work of the Spirit in thy soul, they are Satan's, not the Holy Spirit's.

- b.) When they asperse the riches of God's grace, and so charge the Christian, that withal they reflect upon the good name of God, they are not of the Holy Spirit but from Satan.
- 3.) His caviling at the Christian's duties and performances, by which he puts him to much toil and trouble.
  - a.) Question. But you will say, What will you have us do in this case to withstand the cavils of Satan, in reference to our duties?
    - 1.) Answer 1: It is the very end God aims at in suffering Satan thus to watch you, that you his children might be the more circumspect, because you have one who overlooks you, that will be sure to tell tales of you to God, and accuse thee to thy own self.
    - 2.) Answer 2: Let it make thee more humble. If Satan can charge thee with so much in thy best duties, O what then can thy God do!
    - 3.) Answer 3: Observe the fallacy of Satan's argument, which discovered, will help thee to answer his cavil.
      - a.) He will persuade thee that thy duty and thyself are hypocritical, proud, formal, &c., because something of these sins are to be found in thy duty.
        - 1.) ***[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?***
      - b.) He will argue from the sin that is in our duty, to the non-acceptance of them.
        - 1.) ***[Proverbs 19:22]- The desire of a man is his kindness: and a poor man is better than a liar.***
- 4.) He draws the saint into the depths of despair, under a specious pretence of not being humbled enough for sin.
  - a.) ***[2 Corinthians 2:11]- lest Satan should get an advantage of us: for we are not ignorant of his devices.***
  - b.) Question: But how shall I answer this subtle enemy, when he perplexeth my spirit with not being humbled enough for sin, &c.?
    - 1.) Answer: I answer as to the former, Labour to spy the fallacy of his argument, and his mouth is soon stopped.
  - c.) Argument 1. Satan argues thus. There ought to be a proportion between sin and sorrow. But there is no proportion between thy sins and thy sorrow. Therefore thou art not humbled enough.
    - 1.) ***[2 Chronicles 33:12]- And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,***
    - 2.) The twofold proportion of sorrow to show the fallacy.
      - a.) An exact proportion of sorrow to the inherent nature and demerit of sin.
      - b.) There is a proportion to the law and rule of the gospel.
        - 1.) ***[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?***

- 2.) *[Ephesians 6:6]- not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;*
- 3.) *[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.*
- 4.) *[1 John 3:21]- Beloved, if our heart condemn us not, then have we confidence toward God.*

d.) *Argument 2:* He whose sorrow falls short of theirs that never truly repented, he is not humbled enough.

- 1.) One may fall short of an hypocrite in the terrors that sometimes accompany sorrow, and yet have the truth of this grace, which the other with all his terrors wants.
- 2.) This is so weak an argument, that contrariwise, the more the terrors are, the less the sorrow is for sin while they remain.

*b.) Applications.*

1.) Is Satan so subtle to trouble the saint's peace? This proves them to be the children of Satan, who show the same art and subtlety in vexing the spirits of the saints, as doth their infernal father;

a.) Such as rake up the saint's old sins, which God hath forgiven and forgotten, merely to grieve their spirits and bespatter their names.

1.) *[2 Samuel 16:7]- And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial.*

b.) Such as watch for the saints' halting, and catch at every infirmity to make them odious, and themselves merry.

1.) *[Deuteronomy 25:19]- Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*

c.) Such who father their sins upon the saints.

1.) *[1 Kings 18:17]- And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?*

d.) Such as will themselves sin, merely to trouble the saint's spirit.

1.) *[2 Kings 18:28-30]- Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: thus saith the king, Let not Hezekiah deceive you : for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.*

2.) This may afford matter of admiration and thankfulness to any of you who are not at this day under Satan's hatches.

- a.) ***[Psalm 77:5-6]- I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.***
- 3.) Let Satan's subtlety to molest your peace, make thee, O Christian, more wise and wary.
  - a.) Thou hast no a fool to deal with, but one that hath wit enough to spill thy comfort and spoil thy joy, if not narrowly watched.
- c.) Directions tending to entrench and fortify the Christian against the assaults of Satan, as a troubler and accuser.
  - 1.) Question 1: How shall I stand in a defensive posture against these wiles of Satan as a troubler?
    - a.) Take heed of him as a seducer.
      - 1.) ***[John 14:30]- Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.***
      - 2.) ***[Psalm 19:13]- Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.***
    - b.) Study that grand gospel truth of *a soul's justification before God.*
      - 1.) ***[Romans 3:24]- being justified freely by his grace through the redemption that is in Christ Jesus:***
      - 2.) ***[Romans 4:5]- But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.***
    - c.) Be sure thou keepest the plains. Take heed that Satan coop thee not up in some straits, where thou canst neither well fight nor fly.
      - 1.) He labours to puzzle him with *nice and scrupulous questions*, on purpose to retard the work, and clog him in his notion, that meeting with such intricacies in his Christian course, which he cannot easily resolve, thereby he may be made either to give over, or go on heavily.
        - a.) ***[Romans 14:1]- Him that is weak in the faith receive ye, but not to doubtful disputations.***
        - b.) Every event is the product of God's providence; not a sparrow, much less a saint falls to the ground by poverty, sickness, persecution, &c., but the hand of God is in it.
        - b.) God hath put in caution he 'will never leave thee, nor forsake thee,'
          - 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.***
          - 2.) ***'Grace is a universal principle. At the first moment of thy spiritual life, suffering grace was infused as well as praying grace.'***
      - c.) God is wise to conceal the succors he intends in the several changes of thy life, that so he may draw thy heart into an entire dependence on his faithful promise.

- 1.) Thus to try the metal of Abraham's faith, he let him go on, till his hand was stretched forth, and then he comes to the rescue.
  - 2.) Christ sends his disciples to sea, but stays behind himself, on a design to try their faith, and show his love.
  - 3.) Comfort thyself therefore with this, though thou seest not thy God in the way, yet thou shalt find him in the end.
- 3.) Satan perplexes the tender consciences of doubting Christians, with obscure scriptures, whose sense lies too deep for their weak and distempered judgments readily to find out, and with these he hampers poor souls exceedingly.
- a.) ***[Hebrews 6:6]- if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.***
  - b.) ***[Hebrews 10:26]- For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,***
  - c.) When thou meetest such plain scriptures which speak to thy case, go over where it is fordable, and do not venture beyond thy depth.
- 4.) Dark providences. From these Satan disputes against God's love to, and grace in, a soul.
- a.) As God can make a straight line with a crooked stick, be righteous when he uses wicked instruments; so also gracious when he dispenses harsh providences.
  - b.) ***[Judges 5:25]- He asked water, and she gave him milk; she brought forth butter in a lordly dish.***
- d.) Be careful to keep thy old receipts which thou hast had from God for the pardon of thy sins.
- 2.) Question 2: But what counsel would you give me, saith the distressed soul, who cannot fasten on my former comforts, nor dare to vouch those evidences which once I thought true?
- a.) Answer First. Renew thy repentance, as if thou hadst never repented.
  - b.) Answer Second: Ply thee to the throne of grace, and beg a new copy of thy old evidence, which thou hast lost.
  - c.) Answer Third. Shun battle with thine enemy while [until] thou art in a fitter posture,
  - d.) Answer Fourth. If yet Satan dogs thee, call in help, and keep not the devil's counsel.
- b. If thus armed, *'That ye may be able to stand against the wiles of the devil.'*
- 1.) Standing in a fighting posture.
    - a.) ***[Ephesians 6:13]- Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.***
  - 2.) Standing in a conquering posture.

- a.) *[Job 19:25]- For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:*
- 3.) Doctrine: *Satan with all his wits and wiles, shall never vanquish a soul armed with true grace; nay, he that hath this armour of God on shall vanquish him.*
- a.) *[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.*
- b.) *[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.*
- c.) First Reason: The curse that lies upon Satan and his cause.
- 1.) *[Genesis 3:14-15]- And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 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.*
- 2.) The curse prostrates Satan under their feet: Upon thy belly shalt thou go; which is no more than is elsewhere promised, that God will subdue Satan under our feet.
- 3.) His food is here limited and appointed. Satan will not devour whom he will. The dust is his food.
- a.) *[Song of Solomon 7:13]- The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*
- d.) Second Reason. *As God undertakes the ordering of the Christian's way to heaven, so especially this business of Satan's temptations.*
- 1.) *[Psalm 37:24]- Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.*
- 2.) *[Matthew 4:1]- Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*
- 3.) *[Luke 4:14]- And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*
- 4.) *[2 Corinthians 12:7]- 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.*
- 5.) *[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.*
- 6.) *[Psalm 2:4]- He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*
- 7.) *[Job 5:12]- He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.*
- 8.) Question. But how doth God defeat Satan, and outwit his wiles in tempting his saints?
- a.) Answer: This God doth by accomplishing his own gracious ends for the good and comfort of his people out of those temptations from which Satan designs their ruin.
- b.) Particular 1: Satan by his temptations aims at the defiling of the Christian's conscience, but God outwits him, for he turneth the temptations of Satan to sin, to purging them from sin.

- 1.) God uses the temptations of Satan to one sin, as a preventive against another.
- 2.) God purges out the very sin Satan tempts to, even by his tempting.
  - a.) *[John 21:15]- So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.*
- 3.) God uses these temptations for the advancing the whole work of grace in the heart.
  - a.) David overcome with one sin renews his repentance for all.
    - 1.) *[Psalm 51:1-4]- Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. 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.*
  - c.) Particular 2: Satan by tempting one saint hath a mischievous design against others, either by encouraging them to sin by their example or discouraging them in their holy course by their scandal; but God here befools him.
    - 1.) By making the miscarriages of such, a seasonable caveat to others to look to their standing.
    - 2.) God makes his saints' falls an argument for comfort to distressed consciences.
    - 3.) God has a design in suffering Satan to trounce some of his saints by temptation, to train them up in a fitness to succor their fellow brethren in the like condition.
      - a.) *[Isaiah 50:4-6]- The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*
  - d.) Particular 3: Satan, in tempting the saint to sin, labors to make a breach between God and the soul.
    - 1.) God uses his saints' temptations, as his method by which he advances the communications of his love unto them.
      - a.) We must distinguish between a soul who is foiled through his own infirmity, and his enemies' subtlety and power over-matching him; and another thorough a false heart doth voluntarily prostrate himself to the lust of Satan.
        - 1.) *[1 Chronicles 21:1]- And Satan stood up against Israel, and provoked David to number Israel.*
        - 2.) *[Job 1:20-22]- 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.  
In all this Job sinned not, nor charged God foolishly.*

- b.) Consider the way God communicates his love after his saints' falls, not in sinning, or for sinning, but in mourning and humbling their souls for their sins.
  - 1.) *[1 Chronicles 21:10,15]- Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite.*
  - 2.) *[Job 42:6]- wherefore I abhor myself, and repent in dust and ashes.*
  - 3.) But why does God now communicate His love?
    - a.) God communicates His love from his own pitiful nature.
      - 1.) *[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.*
      - 2.) *[Isaiah 57:15-16]- 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. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.*
    - b.) God communicates His love to pour the greater shame upon Satan, who is the great contention between God and the soul.
- 2.) Satan's aim is to weaken the saint's faith on God, and cool his love to God, but Satan is befooled in both.
  - a.) God turns their temptations, yea, their falls to the further establishment of their faith, which, like the tree, stands stronger for its shaking.
    - 1.) *[1 Peter 1:7]- 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 love of tempted saints is enkindled to Christ by their temptations, and foils in their temptations.
    - 1.) The shame and sorrow which a gracious soul must needs feel in his bosom for his sinful miscarriage while under the temptation, will provoke him to express his love to Christ above others.
    - 2.) The experience which one has of Christ's love above all others will increase his love.

## 9.) Uses or Applications

- a.) It gives us a reason why God suffers his dear children to fall into temptation, because he is able to outshoot Satan in his own bow, and in the thing wherein he thinks to outwit the Christian to be above him.
  - 1.) *[Deuteronomy 8:2]- And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*
  - 2.) *[Luke 9:29-31]- And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elijah: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.*
- b.) This gives a strong cordial to our fainting faith, in the behalf of the church of Christ.
  - 1.) *[Jeremiah 32:6-8]- And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord.*

B. Direction Second: The Nature of the War, and Character of the Assailants.

- 1. Proof text.
  - a. *[Ephesians 6:12]- For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*
- 2. The Christian's state in this life is set out by this word 'wrestling.'
  - a. The sharpness of the combat.
    - 1.) It is a single combat.
      - a.) The word 'wrestling' signifies such a strife as makes the body shake again.
    - 2.) It is a close combat.
      - a.) Satan comes close up, and gets within the Christian, takes his hold of his very flesh and corrupt nature, and by this shakes him.
  - b. The universality of the combat.
    - 1.) The quarrel is with every saint.
    - 2.) Satan neither fears to assault the minister, nor despiseth to wrestle with the meanest saint in the congregation.
    - 3.) Great and small, minister and people, all must wrestle.
    - 4.) There are enemies enough to engage all at once.
  - c. The permanency or duration of the combat.
    - 1.) Doctrine: The Christian's life is a continual wrestling.
      - a.) *[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.*
      - b.) *[2 Corinthians 17:9]- For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect*

*toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.*

c.) *[1 Thessalonians 2:18]- Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.*

d.) Reproofs to such as are not true wrestlers.

1.) This may reprove such as wrestle; but against whom? Against God, not against sin and Satan.

a.) *[Isaiah 45:9]- 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?*

b.) *[2 Samuel 12:5-7]- And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;*

c.) Two ways wherein men wrestle against God.

1.) They wrestle against his Spirit.

a.) Spirit striving against the creature.

1.) *[Genesis 6:3]- And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.*

2.) *[Acts 7:51]- Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*

b.) The Spirit strives in his messengers with sinners.

1.) *[1 Peter 3:19]- And hereby we know that we are of the truth, and shall assure our hearts before him.*

2.) *[Nehemiah 9:20]- Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.*

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.*

4.) *[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:*

5.) *[Zechariah 1:6]- But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.*

c.) The Spirit strives with men more immediately, when he makes his inward approaches to the consciences of men.

2.) They wrestle against his providence.

a.) When we are discontented with his providential disposure of us.

1.) *[Job 40:2]- Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.*

- b.) When we are incorrigible under the various dispensations of God toward us.
      - 1.) *[Micah 6:9,13]- The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.*
- 2.) This may reprove those who seem to wrestle against sin, but not according to the word of command that Christ gives.
  - a.) *[2 Timothy 2:5]- And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*
  - b.) Some wrestle against one sin, yet embrace another.
    - 1.) *[Titus 3:3]- For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*
  - c.) Some wrestle, but they are pressed into the field, not volunteers.
  - d.) Some wrestle with sin, but they do not hate it, and therefore they are favorable to it.
    - 1.) *[Esther 2:1]- After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.*
  - e.) How the true wrestlers should manage their combat.
    - 1.) Look thou goest not into the field without thy second.
      - a.) Engage God by prayer to stand at thy back.
    - 2.) Be very careful of giving thine enemy handhold.
      - a.) Lay aside your garments. Christian, labour to put off the old man.
        - 1.) *[Ps. 18:23]- I was also upright before him, and I kept myself from mine iniquity.*
      - b.) Anoint your bodies. Bathe your soul with the frequent meditations of Christ's love.
    - 3.) Improve the advantage; you get at any time, wisely.
- 2.) Uses and applications.
  - a.) For Consolation: To the weak Christian, who disputes against the truth of his grace; from the inward conflict and fighting he has with his lusts.
    - 1.) *[Judges 6:13]- And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.*
  - b.) For Hope of Triumph. O how should this make the Christian long to be gone home, where there is none of this stir and scuffle!
- 3. The assailants that appear in arms against the Christian.
  - a. Description negatively: 'not flesh and blood;' or rather comparatively, not chiefly flesh and blood.
    - 1.) By flesh and blood may be meant our own bosom corruptions; that sin which are in our corrupt nature, so oft called flesh in the Scripture.

- a.) *[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.*
- b.) *[1 Corinthians 15:50]- Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*
- c.) *[Galatians 1:16]- to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*
- d.) Flesh and blood our own bosom corruptions by from its derivation.
  - 1.) *[John 3:6]- That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*
- e.) Flesh and blood our own bosom corruptions partly from the operations of this corrupt nature.
  - 1.) *[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.*
- f.) Uses or Applications.
  - 1.) Let us make thee, Christian, ply the work of mortification close.
    - a.) Dare you go to duty, or engage in any action, where Satan will appear against thee, and not endeavour to make sure of thy pride, unbelief, etc. that they join not with thine enemy?
  - 2.) Are Satan and thy own flesh against thee-not single corruption, but edged with his policy, and backed by his power?
    - a.) See then what need you have of more help than thy own grace.
    - b.) Take heed of grappling with him in the strength of your naked grace; here you have two to one against thee.
    - c.) Cling therefore about thy God for strength; get him with thee, and then, though a worm, thou shalt be able to deal with this serpent.
- 2.) Flesh and blood is interpreted as a periphrasis of man.
  - a.) *[Luke 24:39]- Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*
- 3.) Particulars of flesh and blood observed.
  - a.) How meanly doth the Spirit of God speak of man, calling him flesh and blood!
    - 1.) It is the phrase by which the Holy Ghost expresses the weakness and impotency of a creature.
      - a.) *[Isaiah 31:3]- Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fail together.*
      - b.) *[2 Corinthians 10:4]- (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;)*
      - c.) *[Isaiah 40:6]- The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:*
      - d.) *[Psalm 62:9]- Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.*
  - 2.) Uses.
    - a.) Is man but frail flesh? Let this humble thee, O man, in all thy excellency; flesh is but one remove from filth and corruption.

- 1.) *[Acts 17:26]- and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*
- b.) Is man flesh? Trust not in man; ‘cursed be he that makes flesh his arm!’
- 1.) *[Psalm 146:3]- Put not your trust in princes, nor in the son of man, in whom there is no help.*
  - 2.) *[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.*
- c.) Is man but flesh? Fear him not.
- 1.) *[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.) *[Matthew 10:26,28,31]-Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 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. Fear ye not therefore, ye are of more value than many sparrows.*
  - 3.) If you would not fear man who is but flesh, labour to mortify your own flesh.
    - a.) *[John 12:42]- Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue*
  - 4.) If you would not fear man who is but flesh, labour to set faith against flesh.
    - a.) Faith fixeth the heart, and a fixed heart is not readily afraid.
    - b.) Let thy faith take but a deep draught of the promises, and thy courage will rise.
- d.) Is man but flesh? Comfort thyself, Christian, with this, that as thou art flesh, so thy heavenly Father knows it, and considers thee for it.
- 1.) In point of affliction
    - a.) *[Psalm 103:14]- For he knoweth our frame; he remembereth that we are dust.*
    - b.) *[Isaiah 27:7]- Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him ?*
  - 2.) In duty. He knows you are but flesh, and therefore pities and accepts thy weak service.
  - 3.) In temptations. He considers thou art flesh and, and proportions the temptations to so weak a nature.
- b.) Where he lays the stress of the saint’s battle; not in resisting flesh and blood, but principalities and powers.
- 1.) The Christian wrestles with good men.
    - a.) *[Proverbs 18:6]- A fool’s lips enter into contention, and his mouth calleth for strokes.*
  - 2.) The Christian wrestles with wicked men.

- a.) *[Revelation 2:10]- Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*
- 3.) Uses.
- a.) Do you see any driving furiously against the truths or servants of Christ? O pity them as the most miserable wretches in the world; fear not their power, admire not their parts; they are men possessed of, and acted by, the devil; they are his drudges and slaughter-slaves.
- b.) O ye saints, when reproached and persecuted, look farther than man, spend not your wrath upon him.
- 1.) Anselm compares the heretic and the persecutor to the horse, and the devil to the rider.
- b. Description positively: ‘but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’
- 1.) An order among devils.
- a.) Some believe that the apostle by these divers names and titles intends to set forth the distinct orders, whereby the devils are subordinate one to another.
- b.) *[Matthew 9:34]- But the Pharisees said, He casteth out devils through the prince of the devils.*
- c.) We shall take them as meant of the devil collectively.
- 2.) Against principalities-their government in this world
- a.) Doctrine: That Satan is a great prince.
- 1.) Proof text.
- a.) *[John 14:30]- Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*
- 2.) Satan’s rule, subjects, laws, and doctrines.
- a.) *[Revelation 2:13]- I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*
- b.) *[Revelation 13:4]- And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*
- c.) *[2 Chronicles 11:15]- and he ordained him priests for the high places, and for the devils, and for the calves which he had made.*
- d.) *[Romans 8:2]- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
- e.) *[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;*
- f.) *[2 Corinthians 11:14-15]-And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. \*\*\**
- g.) *[Revelation 2:24]- But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.*

- 3.) Questions on Satan's principalities.
  - a.) Question 1: But how comes Satan to this principality?
    - 1.) Answer 1: He obtained it by conquest; as he won his crown, so he wears it by power and policy.
    - 2.) Answer 2: Satan may lay claim to his principality by election.
      - a.) *[John 8:41,44]- Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 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.*
  - 3.) Answer 3: Satan may claim a deed of gift from God himself, as he was bold to do to Christ himself upon this ground, persuading him to worship him as the prince of the world.
    - a.) *[Luke 4:5-6]- And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.*
- b.) Question 2. But why doth God permit this apostate creature to exercise such a principality over the world?
  - 1.) Answer 1: As a righteous act of vengeance on man, for revolting from the sweet government of his rightful Lord and Maker.
  - 2.) Answer 2. God permits this his principality, in order to the glorifying of his name in the recovery of his elect from the power of this great potentate.
- c.) Question 3: How we may know whether we have Satan as our prince, or not.
  - 1.) Self-examination. Is Satan such a great prince? Try whose subject thou art.
    - a.) How did He [Christ] come into the throne [your heart]?
      - 1.) *[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.) Whose law dost thou freely subject thyself unto?
    - 1.) *[Romans 8:2]- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
    - 2.) *[Romans 7:12]- Wherefore the law is holy, and the commandment holy, and just, and good.*
    - 3.) *[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?*
- c.) To whom goest thou for protection?
  - 1.) *[Judges 9:15]- 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.*

- d.) Whom dost thou sympathize with?
  - 1.) What says your soul, when God hedges up thy way, and keeps you from that sin which Satan hath been soliciting for?
  - 2.) If on Christ's side will you rejoice when you are delivered out of a temptation, though it is by falling into an affliction?
- 2.) Thankfulness. Bless God, O ye saints, who upon the former trial, can say you are translated into the kingdom of Christ, and so delivered from the tyranny of this usurper.
  - a.) This is thy birthday.
    - 1.) ***[Luke 15:24]- for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.***
  - b.) Is it thy marriage day.
    - 1.) ***[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.***
  - c.) It is thy manumission.
    - 1.) ***[Romans 6:17-18]- But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. \*\*\****
- 3.) Obedience. This Christian, calls for *thy loyalty and faithful service to Christ*, who hath saved thee from Satan's bondage.
  - a.) *"He is not a good subject, that is all for what he can get of his prince, but never thinks what he may do for him; nor he the true Christian, whose thoughts dwell more on his own happiness than on the honour of his God."*
  - b.) Are you a magistrate?
    - 1.) If indeed thou hast renounced allegiance to Satan, and taken Christ for thy prince, declare thyself an enemy to all that bear the name of Satan, and march under his colours.
  - c.) Art thou a minister of the gospel?
    - 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.***
  - d.) Let not the private Christian say he is a dry tree, and can do nothing for Christ his prince, because he may not bear the magistrate's fruit or minister's.
    - 1.) You may not condemn them on the bench, yet you may, yea, ought, by the power of a holy life, to convince and judge them.
    - 2.) The Christian's prayers whet the magistrates and ministers' sword also.
    - 3.) ***[2 Samuel 3:36]-And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.***

- 4.) *[2 Samuel 15:26]- but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.*
- 3.) Against powers-strength and puissance.
    - a.) In his names.
      - 1.) The strong man.
        - a.) *[Luke 11:21]- When a strong man armed keepeth his palace, his goods are in peace:*
      - 2.) The roaring lion.
        - a.) *[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.) *[2 Timothy 2:26]- and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*
      - 3.) The great red dragon.
        - a.) *[Revelation 12:3]-And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*
      - 4.) The prince of the power of the air.
        - a.) *[Ephesians 2:2]- wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
      - 5.) The god of this world.
        - a.) *[2 Corinthians 4:4]- in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
    - b.) His nature.
      - 1.) It is angelic.
        - a.) *[Psalm 103:20]- Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*
        - b.) *[Psalm 78:25]- Man did eat angels' food: he sent them meat to the full.*
      - 2.) The superiority of their angelic nature.
        - a.) Angels are the top of the creation; man himself is made a little lower than the angels.
          - 1.) *[Hebrews 2:7-9]- Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.*
      - 2.) The spirituality of their angelic nature.
        - a.) The weakness of man is from his flesh;
        - b.) Being spiritual, they cannot be resisted with carnal force; fire and sword hurt not them.

1.) *[Song of Solomon 3:8]- They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.*

2.) *[Job 41:1,27]- Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? He esteemeth iron as straw, and brass as rotten wood.*

- c.) The devil cares for none of these, no, not for an ordinance of God, when by fleshly confidence we make it a spell.
- d.) The devil lost, indeed, by his fall, much of his power in relation to that holy and happy estate in which he was created, but not his natural abilities; he is an angel still, and hath an angel's power.

c.) His number.

1.) *[Mark 5:9]-And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.*

d.) His order and unity.

- 1.) They are all agreed in their design against God and man.
- 2.) A cleaving together, compact or joined together, as the whale, whose strength lies in his scales, which are so knit, that he is, as it were, covered with armor.

e.) The mighty works that are attributed to him.

1.) He cannot indeed make the least breath of air, drop of water, or spark of fire, but he can, if let loose, go to God's storehouse, and make use of these in such a sort as no man can stand before him;

a.) He can hurl the sea.

b.) He can disturb the air into storms and tempests.

c.) He can let off the great ordinance of heaven, causing such dreadful thunder and lightning.

2.) Over the sensitive world his power is great.

a.) Over the beasts, as in the herd of swine, hurried by him into the deep.

1.) *[Mark 5:12]- And all the devils besought him, saying, Send us into the swine, that we may enter into them.*

b.) Over the bodies of men.

1.) *[Job 2:7]- So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.*

3.) His great spite is at the souls of men.

a.) His cruelty to the body is for the soul's sake. As Christ's pity to the bodies of men, when on earth, healing their diseases, was in subservience to the good of their souls,

4.) He has, as a spirit, a nearer way of access to the soul, and as a superior spirit, yet more power over man, a lower creature.

a.) *[Galatians 2:8]- (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)*

b.) *[1 Thessalonians 2:13]- For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.*

- c.) *[Ephesians 2:2]- wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
  - d.) *[2 Thessalonians 2:11]- And for this cause God shall send them strong delusion, that they should believe a lie:*
  - e.) *[2 Corinthians 4:4]- in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*
  - f.) *[Ephesians 5:18]- And be not drunk with wine, wherein is excess; but be filled with the Spirit;*
  - g.) *[Acts 5:3]- But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*
  - h.) The Spirit fills with knowledge and the fruits of righteousness; Satan fills with envy and all unrighteousness.
  - i.) The Holy Spirit fills with comfort; Satan, the wicked with terrors.
- f.) Uses or Applications.
- 1.) Let this, O man, make the plumes of thy pride fall, whoever thou art that glories in thy power.
    - a.) *[Isaiah 28:22]- Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.*
  - 2.) It shows the folly of those that think it is such an easy matter to get to heaven.
    - a.) All will tell you they are on the way to heaven; but how few care for the company of the saints? As if they needed not their fellowship in their journey!
  - 3.) To the saints; be not ye dismayed at this report which the Scripture makes of Satan's power.
    - a.) It is observed, Bernard saith, of some beasts in the forest, [that] though they are too hard for the lion in fight, yet [they] tremble when he roars.
    - b.) Labour therefore to get a right understanding of Satan's power, and then this lion will not appear so fierce, as you paint him in your melancholy fancy.
    - c.) Consideration 1: It is a derived power. He has that power not in himself, but by patent from another, and that no other but God!
      - 1.) Christian, that Satan's power shall never hurt thee.
        - a.) *[Isaiah 54:16-17]- Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.*
    - 2.) This considered, would meeken and quiet the soul, when troubled by Satan within, or his instruments without.
  - d.) Consideration 2: It is a limited power.
    - 1.) He cannot do what he will.
      - a.) He is but a creature, and so hath the length of his tether, to which he is staked, and cannot exceed.

- b.) As he cannot hurt the being of God, so he cannot pry into the bosom of God.
  - 1.) ***[John 10:28-29]- and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. \*\*\****
- c.) He cannot hinder those purposes and counsels of God he knows.
- d.) Satan cannot ravish thy will. He cannot command thee to sin against thy will, he can '*motum agere*' make the soul go faster.
- 2.) Satan's power is so limited that he cannot do what he can.
  - a.) God lets out so much of his wrath as shall praise him, and be as a stream to set his purpose of love to his saints on work, and then lets down the flood-gate by restraining the residue thereof.
- e.) Consideration 3: Satan's power is ministerial, appointed by God for the service and benefit of the saints.
  - 1.) ***[Isaiah 10:7]- Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.***
  - 2.) ***[1 Corinthians 5:5]- to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.***
  - 3.) This leviathan, while he thinks to swallow them up, is but sent of God (as the whale to Jonah) to waft them safe to land.
  - 4.) ***[Daniel 11:35]- And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.***
- 4.) Against them in their territories-rulers of the darkness of this world.
  - a.) The time when this prince hath his rule—in this world, that is, now, not hereafter.
    - 1.) ***[Titus 2:12]- teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;***
    - 2.) ***[1 Corinthians 15:24-25]-Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet.***
  - 3.) Uses and applications.
    - a.) This brings ill news to the wicked.
      - 1.) ***[Numbers 24:11]- Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor.***
      - 2.) ***[1 Timothy 6:9]- But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.***
      - 3.) ***[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.***
  - b.) Let this encourage thee, O Christian, in thy conflict with Satan—the skirmish may be sharp, but it cannot be long.

- 1.) Persevere until the battle is over, and thine enemy shall never rally more.
  - 2.) Bid faith look through the key-hole of the promise, and tell thee what it sees there laid up for him that overcomes;
- b.) The place where he rules—in this world, that is, here below, not in heaven.
- 1.) ***[Job 19:25]- For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:***
- c.) The subjects or persons whom he rules, not all in this lower world neither; they are wrapped up in these words—the darkness of this world.
- 1.) ***[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.***
  - 2.) ***[Ephesians 5:11]- And have no fellowship with the unfruitful works of darkness, but rather reprove them.***
  - 3.) Two interpretations.
    - a.) The darkness of sin in general.
    - b.) Ignorance above other sins enslaves a soul to Satan; and therefore all sins are set out by that which chiefly expresseth this, namely, darkness.
  - 4.) Doctrines from these interpretations.
    - a.) Every soul in a state of sin is under the rule of Satan.
      - 1.) The reason why sin is set out by darkness.
        - a.) Sin may be called darkness, because the spring and common cause of sin in man is darkness.
        - b.) It is darkness, because it brings darkness into the soul.
          - 1.) Sin brings darkness into the soul naturally.
          - 2.) Sin brings darkness into the soul judicially.
            - a.) ***[Job 36:10,12]- He openeth also their ear to discipline, and commandeth that they return from iniquity. But if they obey not, they shall perish by the sword, and they shall die without knowledge.***
      - c.) Sin may be called darkness, because it runs into darkness.
        - 1.) ***[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.***
        - 2.) They love truth flourishing, who do not love it when it is confuting.
      - d.) Sin may be called darkness for its uncomfortableness, and that in a threefold respect.
        - 1.) Darkness shuts out all employment.
        - 2.) Darkness is uncomfortable in point of enjoyment.
        - 3.) Darkness is uncomfortable, as it fills with terrors.
      - e.) Sin may be called darkness, because it leads to utter darkness.
        - 1.) Sin in its full height, and wrath in its full heat together; both universal, both eternal.
    - 2.) Let us see that such who are under a state of sin, are under the rule of Satan.
      - a.) Children of the devil.

- 1.) *[1 John 3:10]- In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*
- b.) Slaves of the devil.
- c.) The mansion-house of the devil.
  - 1.) *[Matthew 12:44]- 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.*
- d.) All senses of the devil.
- e.) The wisdom of the devil.
  - 1.) *[James 3:15]- This wisdom descendeth not from above, but is earthly, sensual, devilish.*
  - 2.) *[Proverbs 7:22]- He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;*
- 3.) Uses and Applications.
  - a.) See here the deplored condition of every one in a state of sin.
    - 1.) *[Matthew 24:15-16]- 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,) then let them which be in Judea flee into the mountains:*
  - b.) His royal standard is pitched in the gospel, and proclamation made, that if any poor sinners, weary of the devil's government shall thus come and repair to Christ.
    - 1.) *[Matthew 11:28]- Come unto me, all ye that labor and are heavy laden, and I will give you rest.*
  - c.) Why should deliverance be unwelcome to you sinners? Deliverance brought, not by a stranger whom you need fear what his design is upon you.
    - 1.) *[Hebrews 2:14-15]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.*
    - 2.) *[Proverbs 12:10]- A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.*
  - d.) O sinners, did you know (which you cannot till you come over to Christ) what the privileges of Christ's servants are, and what gentle usage saints have at Christ's hands, you would say these are the only happy men in the world which stand continually before him.
    - 1.) *[Philippians 1:29]- For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
    - 2.) *[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.*

- 3.) ***[Romans 6:22]- But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.***
  - 4.) ***[Hebrews 11:35]- Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:***
- 4.) Question: How may I, a home-born slave to sin, get out of his dominion and power, and be translated into the kingdom of Christ?
- a.) Answer: The difficulty of this great work lies not in prevailing with Christ to receive thee for his subject, who refuseth none that in truth of heart desire to come under his shadow.
- 1.) ***[1 Samuel 22:2]- And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.***
- b.) Policies of Satan, which must be withstood if we would escape from his rule.
- 1.) Satan does his utmost that sinners may not have any serious thoughts of the miserable state they are in.
    - a.) ***[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.) Satan has his instruments to oppose the messengers and overtures, which God sends by them to bring the sinner out of Satan's rule.
    - a.) ***[2 Timothy 3:8]- Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.***
    - b.) ***[Acts 13:8]- But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.***
  - 3.) Satan labors to while off the sinner with delays.
    - a.) God says, 'To-day, while it is called to-day.' The devil saith, To-morrow.
  - 4.) Satan labors to compromise the business, and bring it to a composition between him and Christ.
    - a.) ***[Exodus 8:28]- And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: entreat for me.***
    - b.) ***[Exodus 10:11]- Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.***
    - c.) ***[2 Timothy 3:10]- But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,***

- d.) *[Isaiah 54:5]- For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.*
  - e.) *[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.*
  - f.) *[Isaiah 6:5]- Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.*
  - g.) *[Hosea 2:16]- And it shall be at that day, saith the Lord, that thou shalt call me Ishi [my husband]; and shalt call me no more Baali [my lord].*
- b.) Ignorance above other sins enslaves a soul to Satan.
  - 1.) Proof texts.
    - a.) *[Luke 11:52]- Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.*
    - b.) *[John 10:4-5]- And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.*
  - 2.) Ignorance opens a door for sin to enter.
    - a.) *[Luke 23:34]- Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*
    - b.) *[1 Corinthians 15:32]- If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.*
    - c.) *[Hosea 4:1]- Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.*
    - d.) *[2 Timothy 3:6]- For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*
  - 3.) As ignorance lets sin in, so it locks it up in the soul, and the soul in it.
    - a.) Ignorance lays the soul asleep under the hatches of stupidity.
    - b.) Conscience is God's alarm to call the sinner up. It doth not always ring in his ear that hath knowledge, being usually set by God to go off at some special hour, when God is speaking in an ordinance, or striking in a providence; but in an ignorant soul this is silent.
    - c.) Conscience is only a witness to what it knows.
  - 4.) As ignorance locks it up, so it shuts all means of help out.
    - a.) There are some sins so cruel and costly, that the most prostrate soul may in time be weary of their service for low ends.

- b.) What will all this come to, if the creature be not acquainted with Christ, the true way to God, faith and repentance, the only way to Christ?
  - c.) Such a one, after all this bustle, instead of making an escape from Satan, will run full into his mouth another way.
- 5.) Uses and Applications.
- a.) This speaks to you that are parents.
    - 1.) Your relation obliges you to take care of their precious souls. It is the soul that is the child, rather than the body; and therefore in Scripture put for the whole man.
      - a.) *[Genesis 12:5]- And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.*
      - b.) *[Genesis 47:26]- All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;*
      - c.) *"The body is but the sheath; and if one should leave his sword with you to be kept safely for him, would you throw away the blade, and only preserve the scabbard?"*
      - d.) *[Psalm 119:9]- Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.*
    - 2.) Consider it hath ever been the saints' practice to instruct and teach their children the way of God.
      - a.) *[1 Chronicles 28:9]- And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*
      - b.) *[Proverbs 31:1-2]- The words of king Lemuel, the prophecy that his mother taught him. What, my son? And what, the son of my womb? And what, the son of my vows?*
      - c.) *[Proverbs 31:26,28]- She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children arise up, and call her blessed; her husband also, and he praiseth her. \*\*\**
      - d.) *[2 Timothy 1:3-5]- 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; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*
    - 3.) It is an act of great unrighteousness not to instruct our children.
      - a.) They are unrighteous to their children, who may lay as much claim to their care of instructing them, as to their

labour and industry in laying up a temporal estate for them.

b.) They are unrighteous to God.

1.) They keep that talent in their own hands which was given to be paid out to their children.

a.) *[Genesis 18:17,19]- And the Lord said, Shall I hide from Abraham that thing which I do; For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*

2.) You deal unrighteously with God, that train not up your children in the knowledge of God.

a.) *[Ezekiel 16:20-21]- Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?*

b.) *[Hosea 4:6]- My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*

3.) Consider, you who are parents, that by not instructing your children, you entitle yourselves to all the sins they shall commit to their death.

a.) *[2 Samuel 12:9]- Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

b.) When the child breaks the Sabbath, it is his sin, but more the father's, if he never taught him what the command of God was.

c.) Some think that Lot's lingering so long in Sodom, was his loathness to leave his sons-in-law behind him, to perish in the flames. No doubt, good man, it was very grievous to him, and this might make him stay pleading with them, till the angel pulled him away.

b.) To the ministers of the gospel. Let this stir up your bowels of compassion towards those many ignorant souls in your respective congregations, who know not the right hand from the left.

1.) *[Jeremiah 3:15]- And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*

- 2.) A minister may be accessory to the ignorance of his people by his own ignorance.
  - a.) *[Hosea 4:6]- My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*
- 3.) A minister may be accessory to the ignorance of his people by his negligence.
  - a.) *[Zechariah 11:17]- Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*
- 4.) A minister may be accessory to the ignorance of his people by his unedifying preaching.
  - a.) *[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,*
  - b.) *[Romans 1:14]- I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.*
- 5.) A minister may be accessory to the ignorance of his people through the scandal of his life he prejudices his doctrine.
- c.) To the ignorant. Is the ignorant soul such a slave to Satan? Let this stir you up that are ignorant from your seats of sloth.
  - 1.) *[2 Corinthians 4:3]- But if our gospel be hid, it is hid to them that are lost:*
  - 2.) *[Job 36:12]- But if they obey not, they shall perish by the sword, and they shall die without knowledge.*
  - 3.) *[John 8:21]- Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.*
  - 4.) *[Proverbs 1:21-23]- she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.*
  - 5.) *[Deuteronomy 27:18]- Cursed be he that maketh the blind to wander out of the way: and all the people shall say, Amen.*
  - 6.) *[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:*
  - 7.) Are you young? Inquire after God while your parts are fresh, and memory strong, before the throng of worldly cares diverts you, or lusts of youth debauch you.
  - 8.) Are you old and ignorant? The less time you have, the more diligence you must use to gain knowledge.

- 9.) Are you poor? It is not your poverty is your sin or misery, but your ignorance where the true treasure lies.
- a.) *[Ecclesiastes 4:13]- Better is a poor and a wise child, than an old and foolish king, who will no more be admonished.*
- 10.) Are you rich? Labour for the knowledge of the Most High.
- a.) *[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?*
- 6.) Question: But how may an ignorant soul attain to knowledge?
- a.) Answer 1: Be deeply affected with thy ignorance.
- 1.) *[Revelation 3:17]- Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*
- 2.) *[Proverbs 30:2-3]- Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.*
- 3.) *[Ezekiel 43:10]- Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.*
- b.) Answer 2: Be faithful with that little knowledge thou hast.
- 1.) *[Jeremiah 10:14]- Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.*
- 2.) *[Job 36:12]- But if they obey not, they shall perish by the sword, and they shall die without knowledge.*
- 3.) *[Romans 1:18,21]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 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.*
- c.) Answer 3: Ply the throne of grace.
- 1.) He is the best student in divinity that studies most upon his knees.
- 2.) Knowledge is a divine gift; all light is from heaven.
- 3.) God is the Father of light, and prayer puts the soul under the pupilage of God.
- d.) Answer 4: Thou must bestow some time for thy diligent search after truth.
- 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.) *[Acts 17:10-11]- And the brethren immediately sent away Paul and Silas by night unto Beroea: who coming thither went into the synagogue of the Jews. 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.) *[Luke 24:27]- And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. \*\*\**
  - 4.) *[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.*
  - 5.) That in the end it be pure and holy; not merely to know, but have not a heart to use their knowledge for their own or others' good;
    - a.) *[Psalm 119:33]- Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.*
  - 6.) That you must be constant in your endeavour after it.
    - a.) *[Hosea 6:3]- Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*
    - b.) *'The study of the word, and the reading of it differ as much as the friendship of such who every day converse lovingly together, doth from the acquaintance one hath with a stranger at an inn, or whom he salutes as he passeth by in the street.'* - Bernard
    - c.) *[Gen. 18:2,10]- 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 he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.*
    - d.) *[Psalm 19:10]- More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.*
  - 7.) Be sure thou takest the right order and method.
    - a.) *Too many are more tender of their reputation than their salvation: who are more ashamed to be thought ignorant, than careful to have it cured.* - Tertullian
- e.) Answer 5: If thou wouldst attain to divine knowledge, wait on the ministry of the word.
- 1.) *[2 Corinthians 2:14]- Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.*
  - 2.) *[1 Thessalonians 5:19-20]- Quench not the Spirit. Despise not prophesyings.*
  - 3.) Look that you are a wakeful hearer.
    - a.) *[Judges 3:20]- And Ehud came unto him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.*
    - b.) *[Acts 20:9-12]- And there sat in a window a certain young man named Eutychus, being fallen into a deep*

*sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.*

- 4.) Look that you are an *attentive hearer*.
  - a.) *[Luke 19:48]- and could not find what they might do: for all the people were very attentive to hear him.*
  - b.) *[Proverbs 4:1]- Hear, ye children, the instruction of a father, and attend to know understanding.*
  - c.) *[Acts 16:14]- And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*
- 5.) Look that you are a *retentive hearer*.
  - a.) Receive the truth in the love of it.
    - 1.) *[Isaiah 49:15]- Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.*
  - b.) Meditate on what thou hearest.
    - 1.) *[Psalm 1:2]- But his delight is in the law of the Lord; and in his law doth he meditate day and night. \*\*\**
    - 2.) *[Psalm 119:15-16]- I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. \*\*\**
    - 3.) *[1 Timothy 4:15]- Meditate upon these things; give thyself wholly to the; that thy profiting may appear to all. \*\*\**
    - 4.) *[Joshua 2:8]- 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. \*\*\**
  - c.) Discharge thy memory of what is sinful.
    - 1.) We wipe our table-book and deface what is there scribbled, before they can write anew. If you would retain the one, you must let the other go.
- 5.) Against them in their nature, substance, and degeneracy- spiritual wickedness.
  - a.) Doctrine 1: The devils are spirits.
    - 1.) *[Hebrews 1:14]- Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
    - 2.) *[1 Kings 22:21]- And there came forth a spirit, and stood before the Lord, and said, I will persuade him.*

- 3.) The devil is a spirit; his essence is immaterial and simple.
  - a.) *[Luke 24:39]- Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*
  - b.) *[Luke 8:30]- And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.*
- 4.) The devils are spiritual substances, not qualities, or evil motions, arising from us.
  - a.) *[Colossians 1:16]- for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*
  - b.) *[Hebrews 1:14]- Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
- 5.) They are entire spiritual substances, which have proper existence.
- 6.) They are, though entire spiritual substances, yet finite, being but creatures.
  - a.) As spirits, they are of vast intellectual abilities.
  - b.) As spirits, they are invisible, and their approaches also.
  - c.) As spirits, they are immortal.
  - d.) As spirits, they are unwearied in their motions.
- b.) Doctrine 2: The devils are spirits extremely wicked.
  - 1.) Proof text.
    - a.) *[Matthew 13:19]- When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.*
  - 2.) Particular 1: These apostate angels are the inventors of sin.
    - a.) They are the first that sounded the trumpet of rebellion against their Maker.
    - b.) They are the first that led the dance to all that sin which since hath filled the world.
    - c.) *[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.*
    - d.) *[Romans 1:30]- backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,*
    - e.) *[Job 31:3]- Is not destruction to the wicked? and a strange punishment to the workers of iniquity?*
  - 3.) Particular 2: They are the chief tempters to, and promoters of sin in the world.
    - a.) *[Matthew 4:3]- And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*
    - b.) *[1 John 3:8]- He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*
    - c.) *[Genesis 5:23]- And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.*
  - 4.) Particular 3: They are maliciously wicked.

- a.) The devil has his name to denote his spiteful nature, his desire to vex and mischief others.
  - b.) When he draws souls to sin, it is not because he tastes any sweetness or finds any profit therein.
  - c.) He knows his doom, and trembles at the thought of it; and yet his spiteful nature makes him vehemently desire and incessantly endeavour the damnation of souls.
- 5.) Uses and applications.
- a.) This may help us conceive more fully what the desperate wickedness of man's nature is.
  - b.) This would be of use to the saints; especially to those in whom God by his timely call forestalled the devil's market.
  - c.) Are the devils so wickedly malicious against God himself? Take the right notion, of sin, and you will hate it.
- c.) Doctrine 3: These wicked spirits do chiefly annoy the saints with, and provoke them to, spiritual wickedness.
- 1.) First Sort of Spiritual Sins: Sins may be called spiritual, from the subject wherein they are acted.
    - a.) They are purely acts of the soul and spirit.
    - b.) ***[Romans 7:21]- I find then a law, that, when I would do good, evil is present with me.***
    - c.) Uses or Applications
      - 1.) Let this be for trial of thy spiritual state.
      - 2.) Show your loyalty, O ye saints, to God, by a vigorous resistance of, and wrestling against, these spirituals of wickedness.
        - a.) Christian, heart sins are sins as well as any.
          - 1.) ***[Proverbs 24:9]- The thought of foolishness is sin: and the scorner is an abomination to men.***
      - b.) Thy spirit is the seat of the Holy Spirit.
      - c.) There may be more wickedness in a sin of the heart than of the hand and outward man; for the aggravation of these is taken from the behavior of the heart in the act.
        - 1.) ***[Hebrews 3:10]- Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.***
        - 2.) ***[Acts 8:22]- Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.***
        - 3.) ***[1 Samuel 15:23]- For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.***
    - d.) If Satan get into thy spirit and defile it, O how hard wilt thou find it to stay there?
  - d.) Helps against this sort of Satan's temptations.
    - 1.) Of all sins, none are made more on, than these heart sins.
      - a.) ***[Micah 6:7]- Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?***

- b.) Because they are the first-born of the sinful heart, and the chiefest strength of the soul is laid out upon them.
  - c.) Because the heart hath more scope in them than in outward acts.
  - d.) These sins stay with the soul when the others leave it.
- 2.) Help 1: Be earnest with God in prayer to move and order thy heart in its thoughts and desires.
  - a.) [Psalm 37:23]- *The steps of a good man are ordered by the Lord: and he delighteth in his way.***
  - b.) [Proverbs 16:3]- *Commit thy works unto the Lord, and thy thoughts shall be established.***
- 3.) Help 2: Set a strong guard about thy outward senses.
  - a.) These are Satan's landing places, especially the eye and ear.
  - b.) [Job 31:1]- *I made a covenant with mine eyes; why then should I think upon a maid?***
- 4.) Help 3: Often reflect upon thyself in a day, and observe what company is with thy heart.
  - a.) Inquire, whether that which thy heart is thinking on, be good or evil.
  - b.) Inquire whether they be not empty imaginations, that have no subservience to the glory of God, thy own good or others'; and if so, leave not till thou hast made thyself apprehensive of Satan's design on thee, in them.
  - c.) Inquire, if you find they are good for matter thy heart is busied about, then inquire whether they be good for time and manner, which being wanting they degenerate.
    - 1.) Are they good for the time or the season?
      - a.) [John 2:4]- *Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.***
      - b.) Good thoughts and meditations misplaced, are like some interpretations of Scripture—good truths but bad expositions; they fit not the place they are drawn from, nor these the time.
      - c.) To pray when we should hear, or be musing on the sermon when we should pray, is to rob God one way so as to pay him another.
    - 2.) Are they good for the manner?
      - a.) O how near doth our duty here stand to our sin!
      - b.) So much care, is necessary ballast to the soul; a little more sinks it under the waves of unbelief.
      - c.) It is like some things [which are] very wholesome, but, one degree more of hot or cold would make them poison.
- 2.) Second Sort of Spiritual Sins: Sins may be called spiritual, from the object about which they are conversant; when that is spiritual and not carnal, such as idolatry, error, spiritual pride, unbelief, &c.
  - a.) Proof text.
    - 1.) [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.) First Spiritual Wickedness-Error in Principle.
- 1.) He does this in despite to God, against whom he cannot vent his malice at a higher rate, than by corrupting his truth, which God hath so highly honored.
    - a.) *[Psalm 138:2]- I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.*
    - b.) *[Matthew 24:53]- Heaven and earth shall pass away, but my words shall not pass away.*
  - 2.) He endeavors to draw into this spiritual sin of error, as the most subtle and effectual means to weaken, if not destroy, the power of godliness in them.
    - a.) *[2 Timothy 1:7]- For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*
    - b.) *[1 Peter 2:2]- as newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
    - c.) *[Hosea 4:11]- Whoredom and wine and new wine take away the heart.*
    - d.) *[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.) Satan in drawing a soul into this spiritual sin hath a design to disturb the peace of the church, which is rent and shattered when this fire ship comes among them.
    - a.) *[1 Corinthians 11:18-19]- For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.*
  - 4.) Uses and Applications.
    - a.) *[Acts 20:28-30]- 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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*
    - b.) Make it thy chief care to get a thorough change of thy heart.
      - 1.) *[1 John 2:19-20]- They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things.*
      - 2.) *[Hebrews 13:9]- Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*
    - c.) Ply the work of mortification.
      - 1.) *[Galatians 5:19-24]- Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred,*

*variance, emulations, wrath, strife, seditions, heresies, 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. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.*

- d.) Wait conscionably on the ministry of the word.
  - 1.) *[2 Timothy 4:3-4]- 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; and they shall turn away their ears from the truth, and shall be turned unto fables.*
- e.) When thou hearest any unusual doctrine, though never so pleasing, make not up the match hastily with it.
  - 1.) *[Heb. 13:2,9]- Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*
  - 2.) *[Galatians 1:6]- I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*
- c.) Second Spiritual Wickedness-Spiritual Pride.
  - 1.) The Nature of Spiritual Pride.
    - a.) It makes use of evil.
      - 1.) Pride enters into the labors of other sins; *they* do but work to make her brave, as subjects to uphold the state and grandeur of their prince.
    - b.) It maketh use of that which is good.
      - 1.) A man may be very zealous in prayer, and painful in preaching, and all the while pride is the master whom he serves.
      - 2.) While a man is exercising his charity, pride may be the idol in secret for which he lavishes out his gold so freely.
  - 2.) Types of Spiritual Pride.
    - a.) Pride of gifts.
      - 1.) Those supernatural abilities, with which the Spirit of God doth enrich and endow the minds of men for edification of the body of Christ.
        - a.) *[1 Corinthians 12:4]- Now there are diversities of gifts, but the same Spirit.*
      - 2.) Pride of gifts is the cause why we do so little good with them to others.
        - a.) Pride diverts a man from aiming at the end.

- b.) Pride has a disdain in the spirits of those that hear preaching, prayer, or conference, both good and bad.
- c.) Pride of gifts robs us of God's blessing in the use of them.
  - 1.) ***[James 4:6]- But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.***
  - 2.) Great gifts are beautiful as Rachel, but pride makes them also barren like her.
  - 3.) Either we must lay self aside, or God will lay us aside.
- 3.) Pride of gifts is the cause why we receive so little good from the gifts of others.
  - a.) ***[1 Corinthians 3:2-4]- I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?***
  - b.) *'If Paul were to preach, I would leave Paul himself to hear Calvin.'*
- 4.) Uses and Applications.
  - a.) To those that have mean gifts. Doth Satan thus stir up saints to the spiritual pride of gifts? Be content with thy condition.
  - b.) To those that have great gifts. Beware of pride that is now your snare. Your safety lies in thy humility; if this lock were cut, the legions of hell are on thee.
- 5.) Soul-humbling considerations.
  - a.) These spiritual gifts are not thine own; and wilt thou be proud of another's bounty?
  - b.) Gifts are not merely for thyself.
  - c.) Know, Christian, thou shalt be accountable for these talents.
  - d.) Thy gifts commend thee not to God.
  - e.) Consider while thou art priding in thy gifts, thou art dwindling and withering in thy grace.
  - f.) It is the forerunner of some great sin, or some great affliction.
    - 1.) ***[Job 33:17,19]- that he may withdraw man from his purpose, and hide pride from man. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:***
  - g.) Three doors whence this enemy comes forth.
    - 1.) Dwelling upon the thoughts of our gifts, with a secret kind of content, till at last we fall in love with it.
    - 2.) Forwardness to expose itself to view.
      - a.) ***[1 Samuel 17:28]- And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom***

*hast thou left those few sheep in the wilderness?  
I know thy pride, and the naughtiness of thine  
heart; for thou art come down that thou mightest  
see the battle.*

- b.) *[Proverbs 18:2]- A fool hath no delight in understanding, but that his heart may discover itself.*
  - c.) Christian, look whenever thou comest forth to public duty, that thou hast a call.
  - d.) When called, earnestly implore divine strength against this enemy.
- 3.) This kind of pride discovers itself *in envying the gifts of others.*
- a.) *[Numbers 12:1-2]- And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.*
  - b.) *[Numbers 11:4-5]- And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:*
  - c.) *[James 4:5]- Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*
  - d.) Call in help from heaven.
    - 1.) *[James 4:5-6]- Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*
  - e.) Make this sin as black and ugly as thou can.
    - 1.) This envying of others' gifts casts great contempt upon God, and that more ways than one.
      - a.) To teach God what he shall give and to whom;
        - 1.) *[Matthew 20:15]- Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*
      - b.) You malign the goodness of God.
      - c.) You are an enemy to the glory of God.
    - 2.) By this envying of others' gifts, you wrong thy brother.
      - a.) *[1 Corinthians 13:4]- Charity suffereth long, and is kind; charity envieth not;*

*charity vaunteth not itself, is not puffed up,*

- 3.) By this envying of others' gifts, you consult worst of all for thyself.
  - a.) You deprive thyself of what thou mightest reap from the gifts of others.
  - b.) You rob yourself of the joy of thy life.
    - 1.) *[Proverbs 11:17]- The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.*
  - c.) You throw thyself into the mouth of temptation; you need give the devil no greater advantage.
    - 1.) *[Romans 1:29-32]- being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

b.) Pride of grace.

1.) Trusting on the strength of his grace.

a.) Proof Texts.

- 1.) *[2 Corinthians 12:8-9]- 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.*
- 2.) *[Philippians 3:13]- 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.*
- 3.) *[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.*
- 4.) *[2 Chronicles 32:31]- Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in*

*the land, God left him, to try him, that he might know all that was in his heart.*

- 5.) *[2 Samuel 24:3]- And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?*

b.) Warnings.

- 1.) It will make thee soon grow loose and negligent in thy duty.

a.) *[Genesis 42:2-3]- 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. And Joseph's ten brethren went down to buy corn in Egypt.*

b.) *[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 will make the soul bold and venturous.

a.) *[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.*

- 3.) This high conceit of the strength of thy grace will make thee cruel and churlish to thy weak brethren in their infirmities.

a.) *[Galatians 6:1]- Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.*

b.) *"He fell today, I may stumble tomorrow." – Bernard*

2.) Trusting on the worth of his grace.

a.) Proof Text.

- 1.) *[Romans 10:1-4]- Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. 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. For Christ is the end of the law for righteousness to every one that believeth.*

- 2.) *[Hebrews 6:9]- But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*
- b.) A mannerly pride, in the habit and guise of humility.
- 1.) At the soul's first coming to Christ, and keeps him from closing with the promise.
- a.) *[Luke 16:3]- Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*
- b.) Though Abigail did not think herself worthy to be David's wife, yet she thought David was worthy of her, and therefore she humbly accepted his offer, and makes haste to go with the messengers.
- c.) *[1 John 5:10]- He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*
- d.) *[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.) Afterward in the daily course of a Christian's walking with God, which keeps him from comfortable living on Christ.
- a.) A gracious heart—seeing how far short his renewed state, for the present, falls of man's primitive holiness by creation—cannot but weep and mourn.
- b.) *[Haggai 2:9]- The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.*
- c.) O how much better were it if thou wouldst say with David, 'Although my house'—my heart—'be not so with God, yet he hath made with me an everlasting covenant ordered in all things and sure; and this is all my desire, all my confidence. Christ I oppose to all my sins, Christ to all my wants; he is my all in all, and all above all.'
- d.) *[Romans 7:4]- Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*
- c.) A self-applauding pride.

- 1.) The heart is secretly lift up, so as to promise itself acceptation at God's hands, for any duty or act of obedience it performs, and doth not, when most assisted, go out of his own actings, to lay the weight of his expectation entirely upon Christ.
- 2.) ***[Romans 3:24]- being justified freely by his grace through the redemption that is in Christ Jesus:***
- 3.) ***[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.***
- 4.) ***[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.***

### 3.) Uses or Applications.

- a.) Be exhorted above all to watch against this play of Satan, beware you rest not in thy own righteousness.

- 1.) The greatest step to heaven is out of our own doors, over our own threshold.
- 2.) ***[Philippians 3:7-8]- But what things were gain to me, those I counted loss for Christ. 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,***

- 3.) ***[Job 9:21]- Though I were perfect, yet would I not know my soul: I would despise my life.***

- 4.) Question: Why should the Christian not rest on any inherent work of grace?

- a.) Your grace cannot thrive so long as you rest upon it.

- 1.) A legal spirit is no friend to grace; nay, is a bitter enemy against it, as appeared by the Pharisees in Christ's time.

- 2.) ***[Psalm 52:7-8]- Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.***

- b.) You will not thrive in true comfort so long as you rest in any inherent work of grace.

- 1.) ***[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.***

- c.) Pride of privileges. Privileges not equally dispensed to all; and therefore, where they are, Satan takes advantage of assaulting such with pride.

- 1.) When God calls a person to some eminent place, or uses him to do some special piece of service.

- a.) *[1 Timothy 3:6]- not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*
  - b.) *[Luke 10:20]- Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*
- 2.) When God honors a saint to suffer for his truth or cause.
- a.) This is a great privilege when God honors a person to suffer for his truth.
    - 1.) *[Philippians 1:29]- For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
  - b.) Though thou dost not deserve those sufferings at man's hand, thou can and may, in that regard, glory in thy innocence that you suffer not as an evildoer.
    - 1.) *[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.*
    - 2.) *'He that once overcame death for us, is he that always overcomes death in us.'* – Thomas Benbridge when Martyred
    - 3.) *[Psalm 89:17]-For thou art the glory of their strength: and in thy favor our horn shall be exalted.*
  - c.) Consider who bears thee up, and carries thee through thy sufferings for Christ.
    - 1.) *"It is not the punishment but the cause [that] makes the martyr."* – St Augustine
    - 2.) *'It is not barely the cause, but the sincere frame of the heart in suffering for a good cause, that makes a man a martyr in God's sight.'*
- 3.) When God flows in with more than ordinary manifestations of his love, and fills the soul with joy and comfort.
- a.) Examples
    - 1.) *[Ezekiel 36:25,31]- Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.*
    - 2.) *[2 Corinthians 12:3-4,7]- And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 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.*
  - b.) Preventions.

- 1.) To look that you measure not thy grace by thy comfort, lest so thou be led into a false opinion that your grace is strong, because you comforts are so.
  - 2.) Do not so much applaud thyself in thy present comfort, as labour to improve it, for the glory of God.
    - a.) ***[1 Kings 19:7]- And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.***
    - b.) The manifestations of God's love are to fit us for our work.
  - 3.) Remember you depend on God for the continuance of thy comfort.
    - a.) ***[Deuteronomy 8:16]- who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;***
    - b.) ***[Psalm 78:25]- Man did eat angels' food: he sent them meat to the full.***
- d.) Other Instances of Spiritual Wickedness.
- 1.) Hypocrisy, unbelief, formality.
- 3.) Warnings and encouragements.
- a.) To those who are yet in a natural and unsanctified state.
    - 1.) It is your seared conscience, blind mind, and impenitent heart, will be your undoing, if you miscarry finally.
  - b.) Other sins, the devil knows, are preparatory to these, and therefore he draws you into them to bring thee into these.
    - 1.) As they naturally dispose the sinner to them; it is the nature of sin to blind the mind, stupefy the conscience, harden the heart, as is implied,
      - a.) ***[Hebrews 3:13]- But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.***
      - b.) ***"As the feet of travelers beat the highway hard, so does walking in carnal gross sins the heart."***
    - 2.) As they do provoke God by a judiciary act to give them up to these sins, and when the devil hath got sinners at this pass, then he hath them under lock and key.
      - a.) ***[Lamentations 3:65]- Give them sorrow of heart, thy curse unto them.***
      - b.) ***[Acts 8:24]- Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.***
      - c.) ***'A man may lose temporals against his will, but not spirituals.'*** – Prosper
- 6.) Against them by their ground of war- in the heavenly places.
- a.) The Heavenlies Interpreted.
    - 1.) Some wrongly interpret as only above us.

- 2.) Not 'in heavenly places,' but 'in heavenly things,'
- 3.) 'We wrestle not for small and trivial things, but for heavenly,' yea, for heaven itself.
- 4.) The reasons the heavenlies interpreted this way.
  - a.) The word elsewhere indefinitely set down, is taken for things, not places.
    - 1.) ***[Hebrews 8:5]- who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.***
  - b.) There seems no great argument to render Satan formidable by his being above us in place.
    - 1.) Such an enemy and such a prize makes it a matter of our greatest care how to manage the combat.
- b.) Doctrine: The chief prize for which we wrestle against Satan is heavenly or, Satan's main design is to spoil and plunder the Christian of all that is heavenly.
  - 1.) The heavenly treasures that Satan waits for.
    - a.) The Christian's nature is heavenly.
      - 1.) *"Miles feri faciem, was Cæsar's speech, when to fight with the Roman citizens, he bade his soldiers 'strike at their face,' these citizens, said he, love their beauty; mar that and mar all. The soul is the face whereon God's image is stamped, holiness is the beauty of this face, which makes us indeed like God."*
      - 2.) ***[1 Sam. 11:6]-And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.***
    - b.) The Christian's trade is heavenly.
      - 1.) ***[Philippians 3:20]- For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:***
      - 2.) Trade within doors.
        - a.) Between God and his own soul.
        - b.) His meditations.
        - c.) His prayers.
        - d.) His providence.
        - e.) His joys and sorrows.
      - 3.) Trade abroad.
        - a.) His relations.
        - b.) His calling.
        - c.) His neighborhood.
        - d.) ***[1 Thessalonians 2:18]- Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.***
    - c.) The Christian's hopes are all heavenly.
      - 1.) Heaven and eternal life.
      - 2.) This inheritance he sees by faith, and can rejoice in the hope of the glory which it will bring him.

- 2.) Uses or applications.
  - a.) This is a word of reproof to four sorts of persons.
    - 1.) To those that are so far from wrestling against Satan for this heavenly prize, that they resist the offer of it.
      - a.) Instead of taking heaven by force, they keep it off by force.
      - b.) ***[Luke 13:34]- O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! \*\*\****
      - c.) ***[Luke 10:13-15]- Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. \*\*\****
      - d.) ***[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.***
    - 2.) To those who are Satan's instruments to rob souls of what is heavenly.
      - a.) The devil is the grand setter (a dog used for searching out game), he observes the Christian how he walks—what place and company he frequents, what grace or heavenly treasure he carries in his bosom—which, when he hath done, he hath his instruments for the purpose to execute his design.
    - 3.) To the woeful negligence which most show in labouring for this heavenly prize.
      - a.) *'As Tully, who in a summer's day, as he lay lazing himself on the grass, would say, 'O that this were to work!' that I would lie here and do my day labour. Thus many melt and waste their lives in sloth, and say in their hearts, 'O that this were the way to heaven!' but will use no means to furnish themselves with grace for such an enterprise.'*
      - b.) *'A great prince in Germany, invaded by a more potent enemy than himself, yet from his friends and allies, who flocked in to his help, he soon had a goodly army, but had no money, as he said, to pay them; but the truth is, he was loath to part with it, for which some in discontent went away, others did not vigorously attend his business, and so he was soon beaten out of his kingdom, and his coffers, when his palace was rifled, were found thracked with treasure.'*
      - c.) Some sick men die because unwilling to be at cost to pay the physician.
    - 4.) To those who make a great bustle and noise in religion, who are forward in profession—very busy to meddle with the strictest duties.
      - a.) ***[John 6:70]- Jesus answered them, Have not I chosen you twelve, and one of you is a devil?***
      - b.) ***[Daniel 5:22-23,30]- And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted***

*up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. In that night was Belshazzar the king of the Chaldeans slain.*

- c.) Jezebel fasts and prays, the better to devour Naboth's vineyard, but was devoured by it.
  - d.) Absalom was as sick till he had ravished his father's crown,
  - e.) Amnon, had done the like to his sister, and hid his treason and did he not fall by the hand of his hypocrisy?
  - f.) *[2 Peter 2:3]- And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*
  - g.) *[Ezekiel 14:7-8]- For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.*
- b.) Try whether they be heavenly things or earthly thou chiefly pursuest.
- 1.) Art thou uniform in thy pursuit?
    - a.) If thou wilt have heaven, thou must have Christ; if Christ, thou must like his service as well as his sacrifice. No holiness, no happiness.
    - b.) *[Numbers 23:10]- Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!*
    - c.) One fitly compares holiness and happiness to those two sisters, Leah and Rachel.
      - 1.) Happiness, like Rachel, seems the fairer, but holiness, like Leah, is the elder and beautiful also, though in this life it appears with some disadvantage—her eyes being bleared with tears of repentance, and her face furrowed with the works of mortification; but this is the law of that heavenly country, that the younger sister must not be bestowed before the elder.
      - 2.) We cannot enjoy fair Rachel—heaven and happiness, except first we embrace tender eyed Leah—holiness, with all her severe duties of repentance and mortification.
  - 2.) If, indeed, heaven and heavenly things be the prize thou wrestlest for, thou wilt discover a heavenly deportment of heart, even in earthly things.
    - a.) Observe thy heart in getting earthly things.
      - 1.) A lie fits Gehazi's mouth well enough, so he may fill his pockets by it.
      - 2.) Jezebel dares mock God, and murder an innocent man, for an acre or two of ground.
      - 3.) Absalom, 'for the sake of governing,' what will he not do?

- 4.) God's fence is too low to keep a graceless heart in bounds, when the game is before him; but a soul that hath heaven in its eye is ruled by heaven's law
  - 5.) *[Hebrews 11:24-25]- 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;*
  - 6.) *[Genesis 14:22-23]- And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:*
  - 7.) *[Nehemiah 5:15]- But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.*
- b.) Observe thy heart in using earthly things.
- 1.) The saint improves his earthly things for an heavenly end.
    - a.) *[Psalm 119:175]- Let my soul live, and it shall praise thee; and let thy judgments help me.*
    - b.) *[2 Samuel 15:25]-And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation:*
  - 2.) A gracious heart pursues earthly things with a holy indifference, saving the violence and zeal of his spirit for the things of heaven.
    - a.) *[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;*
    - b.) *[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.*
  - 3.) The Christian use these things with a holy fear, lest earth should rob heaven, and his outward enjoyments prejudice his heavenly interest.
    - a.) *[Job 1:4-5]- And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. 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.*
- c.) Observe thy heart in keeping earthly things.

- 1.) *[Hebrews 11:24-25]- 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;*
- 2.) *[Mark 4:3-6]- And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.*
- 3.) The Christian will expose all he hath in this world to preserve his hopes for another. If the Christian can save anything, it shall be his soul, his interest in Christ and heaven, and then no matter if the rest go.
  - a.) *[Genesis 33:9,11]- And Esau said, I have enough, my brother; keep that thou hast unto thyself. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.*
  - 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.) Is heaven and all that is heavenly that Satan seeks to hinder us of? Let this provoke us the more earnestly to contend for them.
  - 1.) *[1 Kings 2:22]- And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.*
  - 2.) *[Psalm 36:1]- The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.*
  - 3.) Arguments to call men off the world to the pursuit of heaven, and what is heavenly.
    - a.) Earthly things, it is not necessary that thou hast them.
      - 1.) *[Isaiah 33:24]- And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*
      - 2.) *[1 Timothy 6:6]- But godliness with contentment is great gain.*
      - 3.) *[Hebrews 10:26]- For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*
    - b.) Earthly things are such as it is a great uncertainty whether, with all our labour, we can have them or not.
      - 1.) *[Galatians 6:16]- And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*

- 2.) Some would have heaven, but if God save them he must save their sins also, for they do not mean to part with them; and how heaven can hold God and such company together, judge you.
- 3.) A second sort would have heaven, but who had a mind to his kinsman Elimelech's land.
  - a.) ***[Ruth 4: 2-4]- And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:***
- 4.) A third sort are content to have it by Christ, but their desires are so impotent and listless, that they put them upon no vigorous use of means to obtain him; and so, like the sluggard, they starve.
  - 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:***
- 5.) Some have zeal enough to have Christ and heaven, but it is when the Master of the house is risen, and hath shut to the door.
  - a.) ***[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.) Earthly things, when we have them, we are not sure of them.
  - 1.) The Scripture compares the multitude of people to waters. As the ship floats upon the waves, so do their honours upon the breath and favour of the multitude.
  - 2.) One while they are mounted up to heaven, as David speaks of the ship, and then down again they fall into the deep.
  - 3.) ***[2 Samuel 19:43-20:1]- And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel. 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.***
  - 4.) O remember Dives stirring up his pillow, and composing himself to rest! —how he was called up with the tidings of death before he was warm in this his bed of ease, which God had made for him in flames; from whence we hear him roaring in the anguish of his conscience.
  - 5.) Christ an abiding portion—his graces and comforts, sure waters that fail not, but spring up into eternal life.

- 6.) This rock is Christ. Make sure of him, and he will make sure of thee; he will follow thee to thy sick-bed, and lie in thy bosom.
- 7.) When thy outward senses are locked up, that thou canst neither see the face of thy dear friends, nor hear the counsel and comfort they would give thee, then he will come, though these doors be shut, and say, *'Peace be to thee, my dear child; fear not death or devils; I stay to receive thy last breath, and have here my angels waiting, that as soon as thy soul is breathed out of thy body, they may carry and lay it in my bosom of love, where I will nourish thee with those eternal joys that my blood hath purchased, and my love prepared for thee.'*

d.) Earthly things are empty and unsatisfying.

- 1.) Labour to get Christ, and through him hopes of heaven, and thou takest the right road to content.
  - a.) The guilt of all thy sins is gone, and this spoiled all thy mirth before.
  - b.) Thy nature is renewed and sanctified.
  - c.) You become a child of God, and that cannot but please thee well.
  - d.) Thou hast a right to heaven's glory.
  - e.) ***[Psalm 78:25]- Man did eat angels' food: he sent them meat to the full.***

C. Direction Third: A Second Exhortation to Arm, and an Argument urging the Exhortation.

1. The Exhortation with the inference.

a. Proof text.

***1.) [Ephesians 6:13]- Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.***

b. Observables.

1.) Why the apostle renews so soon the same exhortation and what truths ministers ought to preach.

a.) Observe the repetition of the same exhortation and that in so short a space.

***1.) [Philippians. 3:1]- Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.***

b.) There are three sorts of truths must in our ministry be preached oft.

1.) Fundamental truths; or, catechism-points, that contain truths necessary to be known and believed.

a.) These are the landmarks, and show us the bounds of truth.

2.) Those truths, which ministers observe to be most undermined by Satan, or his instruments, in the judgments and lives of their people.

a.) The preacher must read and study his people as diligently as any book in his study, and, as he finds them, dispense like a faithful steward unto them.

***b.) [Galatians 1:6-7]- I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.***

3.) Truths of daily use and practice.

- a.) *[2 Peter 1:12]- Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*
  - b.) *[Ecclesiastes 12:9]- 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.*
- 2.) The best of saints subject to decline in their graces, and why we are to seek a recovery of them.
  - a.) Not only to take unto you the whole armor of God, but to take again, or recover a thing which we have lost, or reassume a thing which or the present we have left.
  - b.) Doctrine: That the Christian should have an especial care to repair his broken armour—to recover his decaying graces.
    - 1.) Jacob's girdle of truth and sincerity unbuckled, when he used that sinful policy to get the blessing?
    - 2.) David's breastplate of righteousness in the matter of Uriah?
    - 3.) Jonah when God would send him on an errand to Nineveh.
    - 4.) Hezekiah's helmet of hope was of being beaten off his head, in his distress.
      - a.) *[Isaiah 38:11]- 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.*
- 5.) Abraham had yet his fits of unbelief and distrustful qualms.
- 6.) *[Revelation 2:5]- Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*
- 7.) How many does a declining Christian wrong at once?
  - a.) He wrongs God, and that in a high degree, because reckons upon more honour to be paid him in, by his saints' grace, than by all other talents which his creatures have to trade with in the world.
  - b.) He wrongs his brethren who have a share in one another's grace by declining in grace, and not laboring to repair it.
    - 1.) *[2 John 5-6]- And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.*
  - c.) The Christian wrongs himself in not endeavoring to repair his broken armour, and to recover his declining grace.
    - 1.) *[Psalm 39:13]- O spare me, that I may recover strength, before I go hence, and be no more.*
- c.) Words of Counsel.
  - 1.) To direct him how to judge of the declining state of grace, that he may not pass a false judgment upon himself therein.
    - a.) What he is not to judge his grace to decline.
      - 1.) Do not judge grace to be fallen weaker, because thy sense of corruption is grown stronger.
        - a.) It is not the increase of sin in them, but the advance of their love to Christ, makes them judge so.
        - b.) It is a sweet sign that the love of Christ shines with [such] a force upon thy soul, that no corruptions can lie long in thy bosom, but they melt into sorrow and bitter complaints.

- 2.) Take heed you not think grace decays, because your comfort withdraws.
    - a.) Did ever faith triumph more than in our Saviour, crying, 'My God, my God?' here faith was at its meridian, when it was midnight in respect of joy.
  - 3.) Take heed thou dost not mistake, and think thy grace decays, when may be it is only thy temptations increase, and not thy grace that decreases.
- b.) What he may certainly conclude that grace is declining.
- 1.) In reference to temptations to sin.
    - a.) When thou art not so wakeful to discover the encroaching of sin upon thee as formerly.
    - b.) When a temptation to sin is discovered, and you find your heart shut up that you don't pray against it, or lack zeal and holy indignation, as formerly upon such occasions.
    - c.) When the arguments prevailing most with you to resist temptations to sin, or to mourn for sins committed, are more carnal and less evangelical than formerly.
  - 2.) In reference to the duties of God's worship.
    - a.) If your heart doth not prompt thee with that forwardness and readiness as formerly to hold communion with God in any duty.
    - b.) When you decline in thy care to perform duties in spiritual sort, and to preserve the sense of those more inward failings, which in duty none but thyself can check thee of.
    - c.) When a Christian gets little spiritual nourishment from communion with God, to what it hath done.
  - 3.) The frame of thy heart in worldly employments.
    - a.) When your worldly occasions do not leave you in so free and spiritual a disposition, to return to the presence of God as formerly.
    - b.) When your diligence in your particular calling is more selfish.
    - c.) When you can't bear the disappointment of your carnal ends in thy particular calling, as thou hast done.
- 2.) To direct him, when he finds grace to be in a declination, how he may recover it.
- a.) If thy grace be weakened by any blow given it by any sin committed by thee, there then lies a threefold duty upon thee towards the recovery of it.
    - 1.) You are to renew thy repentance.
      - a.) *[Revelation 2:5]- Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*
      - b.) *[Hosea 14:2,4]- 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. I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*
    - 2.) You are to renew thy faith on the promise for pardon.

- a.) *[Psalm 19:7]- The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*
    - b.) *[Romans 5:1-2]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
  - 3.) You are to daily endeavour to mortify those lusts which most prevail over thy grace.
    - a.) *[Romans 8:13]- For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
  - b.) Apply yourself to the use of those means, which God hath appointed for the strengthening of grace.
    - 1.) Be more frequently conversant with the Word of God.
      - a.) Here the Christian may see his sins in a glass that will not flatter him; and can there any godly sorrow be in the heart, any hatred of sin.
    - 2.) From the word go to meditation.
      - a.) Ask thy soul what takings it hath had that day, what mercies heaven hath sent into thee.
      - b.) Reflect upon thyself, and bestow a few serious thoughts upon thy own behavior—what it hath been towards God and man all along the day.
    - 3.) From meditation go to prayer.
    - 4.) Join in fellowship and communion with the saints you live amongst.
      - a.) *[Hebrews 10:23-24]- Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works:*
- 2. The Argument urging the Exhortation
  - a. The hour of battle—*‘that ye may be able to withstand in the evil day.’*
    - 1.) Some take this evil day to comprehend the whole life of a Christian here below in this vale of tears,
      - a.) *[Genesis 47:9]- And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.*
      - b.) *[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.*
      - c.) *[Job 1:10]- Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.*
      - d.) *[Job 3:26]- I was not in safety, neither had I rest, neither was I quiet; yet trouble came.*
    - 2.) Others take the phrase in a more restricted sense, to denote those particular seasons of our life wherein more especially we meet with afflictions and sufferings.
      - a.) *[Zechariah 1:8]- I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.*

- 3.) The Argument strengthened.
  - a.) The nature and quality of this day of affliction, it is an evil day.
  - b.) The unavoidableness of this evil day of affliction implied in the form of speech, 'that you may withstand in the evil day.'
  - c.) The necessity of this armour, to withstand. As we cannot run from it.
  - d.) Doctrine: It behooves every one to arm and prepare himself for the evil day of affliction and death, which unavoidably he must conflict with.
    - 1.) The day of affliction and death is an evil day.
      - a.) Affliction is not morally or intrinsically evil; for, if it were evil in this sense, God could not be the author of it.
        - 1.) *[Micah 2:3]- Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.*
        - 2.) *[James 1:13]- Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*
      - b.) If affliction were thus intrinsically evil, it could in no respect be the object of our desire, which sometimes it is, and may be.
      - c.) The day of affliction is called evil, as it is grievous to sense in Scripture; evil is oft put as contradistinguished to joy and comfort.
        - 1.) *[Jeremiah 8:15]- We looked for peace, but no good came; and for a time of health, and behold trouble!*
        - 2.) *[Hebrews 12:11]- Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*
        - 3.) *[Ecclesiastes 12:1]- Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;*
        - 4.) *As Elijah, to add to the miracle, first causeth water in abundance to be poured upon the wood and sacrifice, so much as to fill the trench, and then brings fire from heaven by his prayer, to lick it up; thus God pours out the flood of affliction upon his children, and then kindles that inward joy in their bosoms which licks up all their sorrow;*
    - e.) The day of affliction is an evil day, as it is an unwelcome remembrancer of what sinful evils have passed in our lives.
      - 1.) *[Genesis 42:21]- And they said one to another. We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.*
      - 2.) *[Psalm 49:4-5]- I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?*

- f.) This is the season when the evil one, Satan, comes to tempt.
- 1.) *[Matthew 13:21]- yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
  - 2.) *[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.*
- g.) The day of affliction oft hath an evil event and issue; and in this respect proves an evil day indeed.
- 1.) *[Psalm 119:67]- Before I was afflicted I went astray: but now have I kept thy word.*
  - 2.) To the wicked the issue is sad.
    - a.) In regard of sin; they leave them worse, more impenitent, hardened in sin, and outrageous in their wicked practices.
    - b.) In regard of sorrow; every affliction on a wicked person produces another, and that a greater than itself, the greatest comes the last, which shall rive him fit for the fire.
- 2.) This evil day is unavoidable.
- a.) *[Ecclesiastes 8:8]- There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.*
  - b.) *[2 Samuel 18:33]- And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!*
  - c.) *[Isaiah 28:18]- And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*
  - d.) *"God owes a debt to the first Adam and to the second. To the first he owes the wages of sin, to the second the reward of his sufferings."*
- 3.) It behooves every one to provide for this evil day.
- a.) In point of duty.
    - 1.) It is upon our allegiance to the great God, that we provide and arm ourselves against this day.
    - 2.) We are obliged to provide for that day, as a suitable return for, and improvement of, the opportunities and means which God affords us for this very end.
      - a.) *[2 Peter 3:15]- And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;*
      - b.) *[Romans 2:4]- Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?*
  - b.) In point of wisdom.
    - 1.) A wise man makes choice of that for the subject of his chief care and endeavour, which is of greatest importance and consequence to him.
      - a.) The end specifies every action, and gives it the name of good or evil, of wise or foolish.

- b.) The evil day of death is, as the end of our days, so to be the end of all the actions of our life.
  - c.) ***[Jude 15]- to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.***
- 2.) A wise man labors duly to time and his care and endeavour, for the attaining of what he proposes.
  - a.) As the evil day is of great concernment in respect of its event, so the placing of our care for it in the right season is of chief importance, and that sure must be before it comes.
  - b.) Who knows where, when, or what the evil day shall be? Therefore doth God conceal these that we should provide for all?
- 4.) Uses or Application.
  - a.) It reproves those that are *so far from providing for the evil day, that they will not suffer any thoughts of that day to stay with them.*
    - 1.) ***[Exodus 10:28]- And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.***
    - 2.) Thou art like a passenger in a ship, asleep or awake thou art going thy voyage.
    - 3.) Thou dost but like that silly bird, that puts her head into a reed, and then thinks see is safe from the fowler, because she sees him not.
    - 4.) Thou art a fair mark for God's vengeance; he sees thee, and is taking his aim at thee, when thou seest not him.
    - 5.) The first step to our safety is consideration of our danger.
  - b.) It reproves those who, if they think of the evil day, yet so far off, that it is to little purpose.
    - 1.) They will be sure to set it at such a distance from them, as shall take away the force of the meditation, that it shall not strike them down in the deep sense and fear of it.
    - 2.) The further we put the evil day, the weaker impression it makes on us.
    - 3.) First, they wish it may be long before the evil day comes
    - 4.) Second, because they would have it so, they are bold to promise themselves it shall be so
    - 5.) Third, and when they have made this promise, put off the stating of their accounts, till the winter evening of old age.
    - 6.) ***[Matthew 24:48,50-51]- But and if that evil servant shall say in his heart, My lord delayeth his coming; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.***
    - 7.) ***[Daniel 4:30,32-33]- 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? And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.***

8.) ***[Matthew 24:39]- and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.***

- c.) This reproves those who—much against their will, and by reason of an awakened conscience, yet they continue in their old trade of sin desperately.
  - 1.) Instead of arming yourselves against the evil day, you arm the evil day against yourselves;
- d.) It reproves those who, though they are not so violent and outrageous in sin, yet rest in an unarmed condition.
  - 1.) They do not fly to Christ for covering and shelter against the day of storm and tempest, because they have a lie in their right hand, they feed on ashes, and a deceived heart carries them aside from seeking after Christ.
- e.) Let it put thee upon the inquiry, whoever thou art, whether you are in a posture of defense for this evil day.
  - 1.) Ask thy soul soberly and solemnly, ‘Art thou provided for this day, this evil day?’
  - 2.) Rest not till thou hast got into a covenant-relation with Christ.
  - 3.) Betroth thyself to Christ.
    - a.) ***[Genesis 24:53]- And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.***
    - b.) ***[Psalm 39:13]- O spare me, that I may recover strength, before I go hence, and be no more.***
  - 4.) If you would live in a comfortable expectation of the evil day.
    - a.) Labour to die to this life, and the enjoyments of it, every day more and more.
      - 1.) ***[2 Timothy 4:6]- For I am now ready to be offered, and the time of my departure is at hand.***
    - b.) Be careful to approve thyself with diligence and faithfulness to God in thy place and calling.
      - 1.) ***[2 Kings 20:3]- I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.***
    - c.) Familiarize the thoughts of the evil day to thy soul.
      - 1.) Do not run from them because they are displeasing to the flesh; that is the way to increase the terror of it.
- b. The happy issue of the war, which will crown the Christian, thus armed, and that is certain victory—‘and having done all, to stand.’
  - 1.) Observe, that heaven is not won with good words and a fair profession; having done all.
    - a.) ***[James 1:25]- But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.***
    - b.) ***[Jeremiah 7:8]- Behold, ye trust in lying words, that cannot profit.***
  - 2.) Observe, that such is the mercy of God in Christ to his children, that he accepts their weak endeavors, joined with sincerity and perseverance in his service, as if they were full obedience; and therefore they are here said to have done all.

- a.) *[Psalm 119:6]- His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*
  - b.) God knows how to distinguish between the sincerity of a saint in the midst of his infirmities, and the shifts of a false heart.
- 3.) Four points which lie clear in the words.
- a.) Here is the necessity of perseverance —having done all.
  - b.) Here is the necessity of divine armour, to persevere till we have done all.
  - c.) Here is the certainty of persevering and overcoming at last, if clad with this armour.
  - d.) Here is the blessed result of the saints' perseverance, propounded as that which will abundantly recompense all their pain and patience in the war—'having done all, to stand.'
- 4.) Four doctrines from the points, which lie clear in the words.
- a.) Doctrine 1: He that will be Christ's soldier, must persevere to the end of his life in this war against Satan.
    - 1.) *[Philippians 2:12]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:*
    - 2.) The necessity of perseverance, because we are all under a covenant and oath to do this.
      - a.) *[Psalm 50:5]- Gather my saints together unto me; those that have made a covenant with me by sacrifice.*
      - b.) *[Matthew 16:24]- Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
    - 3.) Perseverance is necessary, because our enemy perseveres to oppose us.
      - a.) There is no truce in the devil's heart, no cessation of arms in our enemy's camp.
      - b.) Many fly from one temptation, but not persevering, are vanquished by another; those that at one time escape his sword, at another time are slain by it.
      - c.) It is hard when a line is drawn to a great length, to keep it so straight that it slacken not.
      - d.) It is hard to hold a thing long in our hand, and not to have a numbness grow in our fingers so as to remit of our strength; therefore we are bid so often to hold fast the profession of our faith.
    - 4.) Perseverance is necessary, because the promise of life and glory is settled upon the persevering soul.
      - 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.) *[2 Timothy 4:7-8]- 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.*
      - c.) *[Romans 13:11]- And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*
- 5.) Uses or Application.

- a.) Here we may take up a sad lamentation, in respect of the many apostate professors of our days.
  - 1.) They are like the silkworm, which, they say, after all her spinning, works herself out of her bottom, and becomes at last a common fly.
  - 2.) ***[2 Peter 2:21]- For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.***
  - 3.) Such a one who hath known both what a service Satan's is, and what God's is, then to revolt from God to the devil, seems to have compared one with the other, and as a result of his mature thoughts, to pronounce the devil's which he chooseth, better than God's which he leaveth.
  - 4.) ***[Hebrews 10:29]- of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?***
  - 5.) ***[Psalm. 119:118]- Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.***
  
- b.) Doctrine 2: There can be no perseverance without true grace in the heart.
  - 1.) The sanctifying graces of God's Spirit are this armour.
    - a.) ***[John 5:35]- He was a burning and a shining light: and ye were willing for a season to rejoice in his light.***
    - b.) The foolish virgins made as great a blaze with their lamps, and did expect as good a day when Christ should come
    - c.) The stony ground was more forward than the best soil. The seed comes up immediately, as if a crop should soon have been reaped, but a few nipping frosts turn its hue, and the day of harvest proves a day of desperate sorrow.
  
  - 2.) Reasons why forward formalists and flight professors find it too long for their short breaths.
    - a.) Such want a principle of divine life to draw strength from Christ to persevere them in their course.
      - 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.) ***[Proverbs 24:16]- for a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.***
      - 3.) ***[2 Timothy 3:13]- But evil men and seducers shall wax worse and worse, deceiving, and being deceived.***
      - 4.) ***[Matthew 14:29-31]- And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?***
  
    - b.) An unregenerate soul hath no assurance for the continuance of those common gifts of the Spirit he hath at present; they come on the same terms that temporal enjoyments do to such a one.
      - 1.) An unregenerate soul hath no assurance for the continuance of those common gifts of the Spirit he hath at present; they come on the same terms that temporal enjoyments do to such a one.

- c.) Every unregenerate man, when most busy with profession, hath those engagements lying upon him, that will necessarily, when put to it, take him off one time or other.
- 1.) Demas hath forsaken us, and embraced this present world.
    - a.) *[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.*
  - 2.) Herod feared John, and did many things; but love is stronger than fear, his love to Herodias overcomes his fear of John.
    - a.) *[Matthew 14:3-10]- For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison.*
  - 3.) This shows us what is the root of all final apostasy, and that is a want of a thorough change of the heart. The apostate doth not lose the grace he had, but discovers he never had any; and it is no wonder to hear that he proves bankrupt, that was worse than nought when he first set up.
- c.) Doctrine 3: Every soul clad with this armour of God shall stand and persevere; or thus, true grace can never be vanquished.
- 1.) *[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.) The causes for a saint to fall short of this eternal life.
    - a.) Because God may forsake the Christian, and withdraw his grace and help from him.
      - 1.) In promises He hath said.
        - 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.) *[Romans 11:29]- For the gifts and calling of God are without repentance.*
        - c.) *[Isaiah 57:17-18]- For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.*
      - 2.) God, to give further weight and credit to our unbelieving and misgiving hearts, seals his promise with an oath.
        - a.) *[Isaiah 54:8-10]- In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah*

*unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.*

- 3.) In the actual fulfilling of these promises—which he hath made to believers—to Christ their attorney.
  - a.) *What ground of fear can there be in the believer's heart, concerning God's love standing firm to him, when he sees the whole covenant performed already to Christ for him, whom God hath not only called to, sanctified for, and upheld in the great work he has to finish for us; but also justified in his resurrection and jail-delivery, and received him into heaven, there to sit on the right hand of the majesty on high, by which he hath not only possession for us, but full power to give it unto all believers?*
  - b.) Because the believer may forsake God.
    - 1.) The Spirit of God is given on purpose to prevent this.
      - a.) *[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.*
      - b.) *[Judges 17:28]- And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.*
      - c.) *[John 14:16-17]- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*
    - 2.) It is one main business of Christ's intercession to obtain of God perseverance for our weak graces.
      - a.) *[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.*
  - c.) Because Satan may pluck him out of the hands of God.
    - 1.) Abundant provision is made against his assaults.
    - 2.) The saint is wrapped up in the everlasting arms of almighty power, and what can a cursed devil do against God, who laid those chains on him which he cannot shake off.
    - 3.) When is he able to pluck that dart of divine fury out of his own conscience which God hath fastened there, then let him think of such an enterprise as this.
    - 4.) How can he overcome thee, that cannot tempt thee but in God's appointed time?
    - 5.) If God set Satan his time to assault the Christian whom he loves so dearly, surely it will be when he shall be repulsed with the greatest shame.

### 3.) Uses or Application

- a.) Away then with that doctrine that saith, One may be a saint to-day and none to-morrow; now a Peter, anon a Judas.
  - 1.) It is derogatory to God's design in the gospel covenant, which we find plainly to be this, that his children might be put into a state sure and safe from miscarrying at last, which by the first covenant man was not.
    - a.) *[Romans 4:16]- Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
    - b.) *[Titus 1:2]- in hope of eternal life, which God, that cannot lie, promised before the world began;*
  - 2.) It reflects sadly on Christ's honour, both as he is entrusted with the saints' salvation, and also as he is interested in it.
    - a.) *[John 17:2]- as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*
    - b.) *[John 10:27-28]- 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.*
    - c.) *[1 Corinthians 12:12]- For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ.*
    - d.) *[Ephesians 1:23]- which is his body, the fulness of him that filleth all in all.*
  - 3.) It wounds the saints' comfort to the heart, and lays their joy a bleeding.
    - a.) *[2 Corinthians 2:17]- 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.*
    - b.) *[Acts 13:34]- And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.*
    - c.) *[Psalm 89:33]- Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.*
- b.) This truth prepares a sovereign cordial to restore the fainting spirits of weak believers, who are surprised with many fears concerning their persevering and holding out to the end of their warfare.
  - 1.) *[John 13:1]- Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*
  - 2.) *[Jeremiah 37:10]- For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.*
  - 3.) *[Joshua 3:17]- And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.*

4.) *[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.*

c.) This truth calls for a word or two of caution.

1.) Take heed of falling into a neglect of duty upon this score.

a.) There are other arguments to invite, yea, that will constrain thee to a constant vigorous performing of duty, though the fear of falling away should not come in, or else thou art not a Christian.

b.) To neglect duty upon such a persuasion is contrary to Christ's practice and counsel.

1.) His practice. Though Christ never doubted of his Father's love, nor questioned the happy issue of all his temptations, agonies, and sufferings, yet he prays, and prays again most earnestly.

a.) *[Luke 22:32,44]- but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 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.*

2.) His counsel and command.

a.) *[Luke 22:40]- And when he was at the place, he said unto them, Pray that ye enter not into temptation.*

c.) Consider, that although the Christian may be secured from apostasy, yet he may fall sadly to the bruising of his conscience, the enfeebling of his grace, and the reproach of the gospel, because, the saints' backslidings begin in their duties.

2.) Take heed of abusing this doctrine into a liberty to sin.

a.) *[Romans 6:1-2]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*

b.) *[1 Corinthians 15:32]- If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.*

c.) *[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.*

d.) Doctrine 4: To stand at the end of this war, will abundantly recompense all our hazard and hardship endured in the war.

1.) To stand is to stand conquerors.

a.) Speak, O you saints, whose partial victory over sin at present is so sweet to you, that you would choose a thousand deaths, sooner than return to your old bondage under your lusts! How glorious then is that day in your eye, when this shall be completed in a full and eternal conquest, never to have anything to do more with sin or Satan!

2.) To stand is here to stand justified and acquitted at the great day of judgment.

a.) *[Psalm 1:5]- Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

- b.) *[Psalm 130:3]- If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?*
- c.) *Will not this, O ye saints, be enough for all the scorn ye were laden with from the world, and conflict you endured with the prince of the world!*

- 3.) To stand does as the compliment of their reward—denote the saints’ standing in heaven’s glory.
  - a.) *[Luke 1:19]- And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to show thee these glad tidings.*
  - b.) *[Zechariah 3:7]- Thus saith the Lord of hosts ; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.*
  - c.) *[2 Samuel 6:21-22]- And there they left their images, and David and his men burned them. And the Philistines came up yet again, and spread themselves in the valley of Rephaim.*
  - d.) *[Romans 8:18]- For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

D. Direction Fourth: The Position to be maintained in the Fight.

- 1. Proof Text
  - a. *[Ephesians 6:14]- Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*
- 2. The necessity of resisting Satan’s temptations, with the danger of yielding to them.
  - a. To stand is opposed to a cowardly flight from, or treacherous yielding to, the enemy.
    - 1.) Doctrine. Satan in his temptations is stoutly to be resisted, not in anywise to be yielded unto.
      - a.) Reason First. The command is express for it.
        - 1.) *[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.*
        - 2.) *[Hebrews 12:4]- Ye have not yet resisted unto blood, striving against sin.*
        - 3.) *[Job 2:3]- 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? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.*
    - b.) Reason Second. God furnisheth us with armour for this end, that we should stand it out valiantly, and not yield to Satan tempting.
      - 1.) *[Genesis 3:11]- And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*
      - 2.) It was not sure for hunger, thou hadst a whole paradise before thee; hast thou eaten that wert provided so well to have withstood him?
      - 3.) Hast thou, may God say to the Christian, eaten of the devil’s dainties, who hast a key to go to my cupboard?
      - 4.) Does thy heavenly Father keep so starved a house, that the devil’s scraps will go down with thee?
  - c.) Reason Third. The Christian’s safety lies in resisting.
    - 1.) *[Hebrews 10:38]- Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

- d.) Reason Fourth. The enemy we have to do withal, is such as is only to be dealt with by resisting.
  - 1.) He is a cowardly enemy.
    - a.) *[Acts 19:15]- And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*
    - b.) *[James 4:7]- Submit yourselves therefore to God. Resist the devil, and he will flee from you.*
  - 2.) He is an encroaching enemy.
    - a.) *[Ephesians 4:26-27]- Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.*
  - 3.) He is an accusing enemy.
    - a.) *[Job 27:6]- My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.*
- b. To stand is opposed to all disorder, or straggling from our place.
  - 1.) Doctrine. That it should be the care of every Christian, to stand orderly in the particular place wherein God hath set him.
    - a.) The Christian may be considered as related to a threefold society—church, commonwealth, and family. In all there are several ranks and places.
    - b.) A person then stands orderly in his place when he doth these three things.
      - 1.) When he understands the peculiar duty of his place and relation.
        - a.) *[Proverbs 14:8]- The wisdom of the prudent is to understand his way: but the folly of fools is deceit.*
      - 2.) When knowing the duty of our place, we conscientiously attend to it and lay out ourselves for God therein.
        - a.) *[1 Timothy 4:15]- Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.*
        - b.) *[Titus 1:16]- They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*
        - c.) *[Titus 2:1]- But speak thou the things which become sound doctrine:*
      - d.) He that is not a Christian in his shop, is not in his closet a Christian, though upon his knees in prayer. Wound religion in one part, and it is felt in every part.
      - e.) With some, their declining appears first in a negligence of duties, though all this while they may seem very forward and zealous in the duties of worship to God, much in hearing, praying, and such like.
      - f.) Others falter first in these, and at the same time seem very strict in the other.
      - g.) Both are alike destructive to the soul; they both meet in the ruin of the power of godliness.
  - 3.) To stand orderly, it is requisite that we keep the bounds of our place and calling.
    - a.) *[Numbers 2:2]- Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.*
    - b.) *[1 Corinthians 7:17]- But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.*

- c.) *[1 Thessalonians 4:11]- and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*
  - d.) *[John 21:22]- Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.*
  - e.) *[1 Peter 4:15]- If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*
- 2.) Considerations to persuade all to stand.
- a.) Consider what thou doest out of thy place is not acceptable to God, because thou canst not do it in 'faith,' without which 'it is impossible to please God;' and it cannot be in faith, because thou hast no call.
    - 1.) *[2 Samuel 6:7]- And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.*
    - 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.*
  - b.) By going out of our proper place and calling, we put ourselves from under God's protection.
    - 1.) *[Psalm 91:11]- For he shall give his angels charge over thee, to keep thee in all thy ways.*
    - 2.) *[1 Corinthians 7:24]- Brethren, let every man, wherein he is called, therein abide with God.*
    - 3.) *[Proverbs 27:8]- As a bird that wandereth from her nest, so is a man that wandereth from his place.*
    - 4.) *[Deuteronomy 22:6]- If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:*
    - 5.) *[Jude 6]- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*
    - 6.) *[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.*
  - c.) We shall never be charged for not doing another's work.
    - 1.) *[Luke 16:2]- And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship ; for thou mayest be no longer steward.*
    - 2.) *[Ephesians 5:7]- Be not ye therefore partakers with them.*
    - 3.) *[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.*
  - d.) There is poor comfort in suffering for doing that which was not the work of our place and calling.
    - 1.) *[Psalm 44:22]- Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.*
    - 2.) *[1 Peter 4:15-16]- But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*

- e.) It is an erratic spirit that usually carries men out of their place and calling.
  - 1.) Sometimes it is idleness.
    - a.) *[1 Timothy 5:13]- And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*
  - 2.) Sometimes it is pride and discontent.
  - 3.) Sometimes it is unbelief.
    - a.) *[Numbers 4:15]- And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.*
  - 4.) Sometimes it is misinformed zeal.
    - a.) *[Exodus 22:6]- If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.*
- c. To stand is opposed to sleep and sloth.
  - 1.) *[Psalm 62:8]- Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.*
  - 2.) Why the Christian is to stand and watch.
    - a.) The Christian's work is too curious to be done well between sleeping and waking, and too important to be done ill and slubbered over no matter how.
      - 1.) The Christian's path is so narrow, and the danger is so great, that it calls for a nimble eye to discern and a steady eye to direct; but a sleepy eye can do neither.
    - b.) The trouble of watching is not comparable to the advantage it brings.
      - 1.) By this, you frustrate the designs Satan hath upon thee.
        - a.) *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
        - b.) *[2 Sam. 11:2-6]- And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.*
      - 2.) By thy watchfulness thou shalt best learn the evil of a sleepy state.
      - 3.) By thy watchfulness thou shalt invite such company in unto thee as will make the time short and sweet; and that is thy dear Saviour.
  - 3.) How the Christian is to stand and watch.
    - a.) Watch *constantly*.

- 1.) *[Exodus 27:20]- And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.*
- 2.) *[Exodus 30:8]- And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.*
- 3.) *[Luke 22:45-46]- And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.*

b.) Watch universally.

1.) Watch thy whole man.

a.) *[2 Chronicles 23:6]- But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord.*

2.) Watch in everything.

a.) *[1 Thessalonians 5:18]- In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

c.) Watch wisely.

1.) *[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.*

2.) Begin at the right end of your work, Christian, by placing your chief care about these main duties to God and man, in his law and gospel, in his worship, and in thy daily course; which when thou hast done, neglect not the circumstantial.

3.) Be sure you are watchful more than ordinary over yourself, in those things where you find yourself weakest, and hast been often foiled.

E. Direction Fifth: The Several Pieces of the Whole Armour of God.

1. First Piece: The Christian's Spiritual Girdle.

a. Proof text.

1.) *[Ephesians 6:14]- Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*

b. A Twofold inquiry.

1.) What is truth here?

a.) Some by truth understand Christ, who indeed elsewhere is called 'the truth.'

1.) It is not properly so understood, because the apostle instance in here several pieces and parts of armour, one distinct from another, and Christ cannot so well be said to be a single piece to defend this or that part, as the whole in whom we are complete.

a.) *[Romans 13:14]- but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

b.) Some by truth mean truth of doctrine.

c.) Some will have it truth of heart, sincerity.

d.) Both then are necessary; sincerity to propound a right end, and knowledge of the word of truth to direct us in the right way to that end.

2.) What is meant here by loins that are to be girt with this girdle of truth?

a.) The loins must be like the girdle. This is spiritual, and therefore they must be so.

- 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;*
  - 2.) *[Job 40:16]- Lo now, his strength is in his loins, and his force is in the navel of his belly.*
  - 3.) *[Deuteronomy 33:11]- Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*
  - 4.) *[Psalm 69:23]- Let their eyes be darkened, that they see not; and make their loins continually to shake.*
- c. Truth of doctrine as a Girdle for the mind.
- 1.) Truth of doctrine, or truth of the word, called ‘the word of truth,’ because it is the word of God, who is God of truth.
    - a.) *[Ephesians 1:13]- 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,*
  - 2.) It behoves every Christian to be well girt with this truth.
    - a.) *[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.*
    - b.) *[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.*
  - 3.) A twofold girding about with this truth.
    - a.) First Girding about-Satan comes as a serpent in the persons of false teachers.
      - 1.) It is necessary that we be girt with truth in our understanding—that we have an established judgment in the truths of Christ.
        - a.) *[Acts 17:11-12]- 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. Therefore many of them believed ; also of honorable women which were Greeks, and of men, not a few.*
      - 2.) Truth and error are all one to the ignorant man, so it hath but the name of truth.
        - a.) *[Gen. 29:25]- And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?*
      - 3.) Why should the Christian labor for an established judgment in the truth.
        - a.) Because of the damning nature of false doctrines.
          - 1.) *[Revelation 2:23]- And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*
          - 2.) *[2 Kings 4:39-40]- And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.*
          - 3.) *[John 14:6]- Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

- 4.) *[2 John 9-10]- 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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed:*
  - 5.) *[Galatians 5:20-21]- idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 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.*
  - 6.) *[1 Peter 2:1-2]- Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
- b.) Because impostors are so subtle, it therefore behoves the Christian to establish and strengthen his judgment in the truths of Christ.
- 1.) *[2 Peter 2:3]- And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*
  - 2.) *[2 Corinthians 2:17]- 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.*
  - 3.) *[Ephesians 4:14]- that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*
  - 4.) *[Galatians 3:1]- O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*
  - 5.) *[2 Timothy 3:7-8,10]- ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,*
  - 6.) *[Proverbs 1:17]- Surely in vain the net is spread in the sight of any bird.*
  - 7.) Three characters are among those who are most commonly seduced.
    - a.) They are called ‘simple’ ones.
      - 1.) *[Romans 16:18]- For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*
    - b.) They are called ‘children’.
      - 1.) *[Ephesians 4:14]- that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*
    - c.) They are called ‘unstable’.
      - 1.) *[2 Peter 2:14]- having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:*
- c.) Because of the universal influence it hath upon the whole man.

- 1.) Upon the memory, which is helped much by the understanding.
  - a.) The more weight is laid on the seal, the deeper impression is made on the wax.
- 2.) Upon the affections.
  - a.) *[Luke 24:32]- And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?*
  - b.) *[John 16:13]- Ye call me Master and Lord: and ye say well ; for so I am.*
- 3.) Upon the life and conversation.
  - a.) *[1 Corinthians 15:58]- Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*
  - b.) *[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:*
- 4.) Uses or Application.
  - a.) They were emboldened to reprove those that, instead of endeavouring to establish their judgments in the truth, make it their great study how to strengthen themselves in their errors.
    - 1.) It is bad enough to fall into an error, but worse to persist. The first shows thee a weak man; but the other makes thee too like the devil.
  - b.) It reproves those who labour to unsettle the judgments of others—to ungird this belt about the Christian loins.
    - 1.) *[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?*
    - 2.) *[Galatians 5:12]- I would they were even cut off which trouble you.*
    - 3.) *[2 Timothy 2:14]- Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.*
    - 4.) *[Titus 1:11]- whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.*
    - 5.) *[Jeremiah 23:30]- Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor.*
  - c.) This might well chastise the strange fickleness and unsettledness of judgment, which many labour with in this unconstant age.
    - 1.) Truths in many professors' minds are not as stars fixed in the heaven, but like meteors that dance in the air. They are not as characters engraved in marble, but writ in the dust, which every wind and idle breath of seducers deface.
  - d.) Question. How is it possible that ordinary professors should attain to this established judgment in the truth, when we see many of great parts and eminency much unsettled in their judgments?

- 1.) We must distinguish between persons. Of persons, there are many eminent for parts, whose parts want piety to establish them, and no wonder to see wanton wits unfixed in the truths of God.
  - 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.***
- 2.) Some truths are fundamental, some truths are superstrucory.
  - a.) If bread were as hard to come by as sweetmeats, or if water were as scarce as wine, the greatest part of men must needs famish. So if truths necessary to salvation were as hard to be understood and cleared from the Scriptures as some others, many poor weak-parted Christians would certainly perish without a miracle to help them.
- 5.) Directions for establishing the judgment in the truth.
  - a.) Let thy aim be sincere in embracing truths.
    - 1.) ***[1 Timothy 1:5-6]- Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling;***
  - b.) Attend on the ministry of the word.
    - 1.) ***[Ephesians 4:11-12,14]- 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: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;***
    - 2.) ***[Nehemiah 8:7-8]- Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.***
  - c.) Enslave not thy judgment to any person or party.
    - 1.) Quote the Scripture rather than men for thy judgment.
    - 2.) ***[Acts 12:23]- And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.***
  - d.) Beware of curiosity.
    - 1.) ***[2 Timothy 4:3]- 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;***
  - e.) Humbly beg an established judgment of God.
    - 1.) ***[Daniel 4:34]- And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:***

- f.) Do not take offense at the difference of judgments and opinions that are found amongst the professors of religion.
  - 1.) How know you, saith he, which is truth, when there are so many judgments and ways amongst you?
- g.) Rest not till you feel the efficacy of every truth you hold in thy judgment, upon thy heart.
  - 1.) ***[1 John 2:23-24]- Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.***
- 6.) Questions to establish understanding in the truth.
  - a.) Whether they may not fear that they are in an error, and that this darkness is befallen their judgments as a punishment for their negligence and slowness of spirit in performing the duty when they did not question the lawfulness of it?
  - b.) Whether it were not better they should labour to recover the first liveliness of their affections in the duty—which would soon bring them again acquainted with that sweetness and joy they found of old in it—than to cast it off, upon so weak evidence as they who can say most, bring in against it?
  - c.) Whether such as neglect one duty, are likely to thrive by any other, and keep up the savour of them fresh in their souls?
  - d.) Whether, if God should suffer them to decline in their affections to any other ordinance—which [may] he forbid, if it be his will—it were not as easy for Satan to gather together arguments enough to make them scruple, and in time cast off that also as well as this?
- b.) Second Girding about-Satan comes sometimes as a lion in the persons of bloody persecutors.
  - 1.) The first man that was slain in the world was a saint, and he for religion.
    - a.) *“Cain will kill Abel unto the end of the world.”-Luther*
  - 2.) Doctrine: That it is the saint’s duty, and should be their care, not only to get an established judgment of the truth, but also to maintain a steadfast profession of the truth.
    - a.) ***[Hebrews 10:23]- Let us hold fast the profession of our faith without wavering; for he is faithful that promised;***
    - b.) ***[Revelation 2:13]- I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.***
    - c.) ***[1 Tim. 6:11-13]- But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 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;***
    - d.) ***[Romans 10:10]- For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.***

- e.) To pretend faith without profession of the mouth, is both hypocrisy and cowardice.
- 1.) Some things we trust God with, some things God trusts us with.
    - a.) We trust God with our souls.
      - 1.) *[2 Timothy 1:12-14]- 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. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.*
      - 2.) *[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.*
    - b.) God trusts us with His Truth.
      - 1.) *[Romans 3:1-3]- What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect?*
      - 2.) *[Psalm 19:7]- The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*
      - 3.) *[Isaiah 20:1-2]- In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; at the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.*
      - 4.) *[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,*
      - 5.) *[Revelation 11:3]- And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*
  - 2.) Objection. But this may seem too heavy a burden to lay on the Christian's back.
    - a.) Indeed it is hard to flesh and blood.
      - 1.) *[Matthew 13:21]- yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
      - 2.) *[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.*
  - 3.) Use or Application
    - a.) Let this stir us up to get the girdle of truth closely girt to us, that we may be able to hold fast the profession of it, even in the face of death and danger, and not be offended when persecution ariseth.

- 4.) Directions for the girding of truth close to us, in the profession of it.
  - a.) Labour to get an heart inflamed with a sincere love to the truth.
    - 1.) *[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.) *[Psalm 119:95,97]- The wicked have waited for me to destroy me: but I will consider thy testimonies. O how love I thy law! It is my meditation all the day.*
    - 3.) *[John 18:37-38]- 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. 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.*
  - 4.) There are three sorts of pretenders to truth, whose love is not like to endure the fiery trial.
    - a.) Such as embrace truth for carnal advantage.
      - 1.) *[John 12:4-6]- Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. \*\*\**
      - 2.) *[Acts 8:18-20]- And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. \*\*\**
    - b.) Such as commend truth, and cry it up highly, but who, if you mark them, do but compliment with it all this while.
      - 1.) Saul feared David, and that made him more industriously seek his ruin. Herod feared John, and that cost him his life.
      - 2.) Slavish fear makes the naughty heart imprison truth in his conscience, because, if that had its liberty and authority in the soul, it would imprison, yea, execute every lust that rules the roost; and he that imprisons truth in his own bosom, will hardly lie in prison himself as a witness for truth.
    - c.) Such as have no zeal against truth's enemies.
      - 1.) Love goes over armed with zeal; this is the dagger she draws against all the opposers of truth.
      - 2.) *Qui non zelat, non amat*—he that is not zealous doth not love.
      - 3.) *[John 11:16]- Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.*
      - 4.) *[1 Kings 19:4]- But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is*

*enough; now, O Lord, take away my life; for I am not better than my fathers.*

- 5.) Question. How may they get their hearts inflamed with this heavenly fire of love to truth?
- a.) Labour for an inward conformity of thy heart to truth.
    - 1.) Truth in the conscience reproving and threatening lust in the heart! and that again controlling truth in the conscience!
  - b.) Labour to get thy heart more and more in fired with the love of God, and this will work in thee a dear love to his truth.
    - 1.) David's love to Jonathan made him inquire for some of his race, that he might show kindness to, for his sake.
    - 2.) Love to God will make the soul inquisitive to find out what is near and dear to God—that by showing kindness to it, he may express his love to him.
      - a.) *[Psalm 138:2]- I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.*
- 3.) Considerations to conceive of the high value God sets of truth.
- a.) God, when he vouchsafeth his word and truth to a people, makes account that he gives them one of the greatest mercies they can receive or he give.
    - 1.) *[Hosea 8:12]- I have written to him the great things of my law, but they were counted as a strange thing.*
    - 2.) *[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.*
  - b.) Consider God's especial care to preserve his truth.
    - 1.) *[Peter 1:24-25]- For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*
  - c.) Consider the severity of God to the enemies of truth.
    - 1.) *[Revelation 22:18]- 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:*
- c.) Be much in the meditation of the transcendent excellency of truth.
- 1.) Truth is lovely.
    - a.) *[Psalms 119:97]- O how love I thy law! It is my meditation all the day.*
    - b.) *[Psalm 19:7]- The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*
  - 2.) Truth is pure.

- a.) *[Psalms 119:140]- Thy word is very pure: therefore thy servant loveth it.*
  - b.) *[John 17:17]- Sanctify them through thy truth: thy word is truth.*
  - c.) *[Ezekiel 36:25]- Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.*
- 3.) Truth is sure.
  - a.) *[Joshua 23:14]- And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.*
- 4.) Truth is free.
  - a.) *[John 8:32,44]- and ye shall know the truth, and the truth shall make you free. 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.) *[Ephesians 4:19-21]- who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus:*
- 5.) Truth is victorious.
  - a.) *[Revelation 11:9]- And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*
- b.) Labour to add a heart filled with the fear of that wrath which God hath in store for all that apostatize from the truth.
  - 1.) *[Revelation 21:8]- But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*
  - 2.) *[Hebrews 10:39]- But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*
  - 3.) *[Psalm 119:161]- Princes have persecuted me without a cause: but my heart standeth in awe of thy word.*
- d. Truth of heart or sincerity for the will.
  - 1.) What is meant by truth of heart.
    - a.) *[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.*

- b.) *[Joshua 24:14]- Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.*
- c.) *[1 Corinthians 5:8]- therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

2.) Why truth of heart is compared to a girdle

- a.) The girdle is used as an ornament put on uppermost, to cover the joints of the armour, which would, if seen, cause some uncomeliness.
  - 1.) Inquiry 1: What is the truth and sincerity that covers the Christian's uncomeliness and deficiencies.
    - a.) There is a moral truth, and uprightness, which we may call a field flower, because it may be found growing in the wild and waste of nature.
      - 1.) *[Genesis 20:6]- And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.*
      - 2.) *[1 Samuel 16:7]- But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*
    - 3.) The two great defects in this uprightness, which God rejects it for.
      - a.) It grows, not from a good root—a renewed heart.
      - b.) This moral uprightness falls short of the chief end indispensably necessary to make a person upright indeed.
        - 1.) *[1 Corinthians 10:31]- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*
        - 2.) *[Ephesians 6:7]- with good will doing service, as to the Lord, and not to men:*
        - 3.) *[Philippians 1:10-11]- that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*
      - a.) That the sincerity of the right stamp, is that which brings forth fruits of righteousness to the praise of God, that is, where the glory of God is the end of all our actions.
      - b.) That such fruit cannot be borne, but 'by Christ.'
- c.) A twofold caution.
  - 1.) To the sincere Christian. May there be found a kind of uprightness among men that are carnal and destitute of God's sanctifying grace?
    - a.) *[Genesis 20:16]- And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd.*
      - 1.) She was reprov'd by the uprightness of Abimelech in that business wherein she had sinfully dissembled. Especially considering that he a heathen did all this; and she a wife of a prophet
      - 2.) Abimelech in calling Abraham her 'brother,' not her husband, did give her a smart rebuke, putting her in mind how with that word he had been deceived by them.

- 2.) To the morally upright and no more. Take heed this  
uprightness proves not a snare to thee, and keeps thee from  
getting evangelical uprightness.
  - a.) *[Proverbs 26:12]- Seest thou a man wise in his own  
conceit? There is more hope of a fool than of him.*
  - b.) *[Ecclesiastes 7:16]- Be not righteous over much, neither  
make thyself over wise: why shouldest thou destroy  
thyself?*
  - c.) *[Mark 10:50]- And he, casting away his garment, rose, and  
came to Jesus.*
  
- b.) There is an evangelical uprightness, which is a plant found growing only  
in Christ's garden, or the inclosure of a gracious soul.
  - 1.) The two respects this evangelical sincerity may be called godly  
sincerity.
    - a.) It is of God.
      - 1.) *[2 Corinthians 1:12]- For our rejoicing is this, the testimony  
of our conscience, that in simplicity and godly sincerity, not  
with fleshly wisdom, but by the grace of God, we have had  
our conversation in the world, and more abundantly to you-  
ward.*
      - 2.) *[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:*
    - b.) It aims at God, and ends in God.
      - 1.) *[2 Corinthians 5:9]- Wherefore we labor, that, whether  
present or absent, we may be accepted of him.*
  
- 2.) Inquiry 2: What is the uncomeliness they are that sincerity covers.
  - a.) External temporal privileges.
    - 1.) Beauty.
      - a.) *[Revelation 13:13-14]- And he doeth great wonders, so that he  
maketh fire come down from heaven on the earth in the sight of  
men, and deceiveth them that dwell on the earth by the means of  
those miracles which he had power to do in the sight of the  
beast; saying to them that dwell on the earth, that they should  
make an image to the beast, which had the wound by a sword,  
and did live.*
      - b.) *[Ecclesiastes 8:1]- Who is as the wise man? and who knoweth  
the interpretation of a thing? a man's wisdom maketh his face to  
shine, and the boldness of his face shall be changed.*
      - c.) *"The nearer you come to the sincere soul, the better you find  
him."*
  - 2.) A mean parentage and inglorious descent.
    - a.) *[Isaiah 43:4]- Since thou wast precious in my sight, thou hast  
been honorable, and I have loved thee: therefore will I give men  
for thee, and people for thy life.*
    - b.) Sincerity sets a mark of honour; if you see this star shining, though  
over a mean cottage, it tells thee a great prince dwells there, an  
heir of heaven.

- c.) Sincerity brings the creature into alliance with a high family—no less than that of the high God; by which new alliance his own inglorious name is blotted out, and a new name given him
- 3.) A low purse.
  - a.) Though a man were poor, even to a proverb, yet if a vein of true godliness, sincere grace, be but to be found running in his heart, here is a rich mine, that will lift him up above all the world's contempt.
- 4.) To name no more, parts and endowments of the mind.
  - a.) Knowledge, parts, and abilities of the mind, these seem to lift up man's head, and make him that he loses none of his height; and therefore none so contemptible by the wise world, as those that are of weak parts and mean intellectual abilities.
- 5.) Where art thou, Christian, who sits lamenting, and bemoaning thy weak parts, and shallow understanding—what a happy man thou art, with thy honest sincere heart, beyond all compare with these, whose sparkling parts do so dazzle thine eyes, that thou canst not see thy own privilege above them?
- b.) Sinful uncomeliness lights on the most beautiful part—the soul.
  - 1.) This wound, which is given by sin to man's nature, Christ hath undertaken to cure by his grace in his elect. The cure is begun here, but not so perfected, that no scar and blemish remains; and this is the great uncomeliness which sincerity lays its finger on and covers.
- 3.) Inquiry 3: How does sincerity covers the uncomeliness.
  - a.) How sincerity does not cover them.
    - 1.) Sincerity doth not so cover the saint's failings, as to take away their sinful nature.
      - a.) Wandering thoughts are sin in a saint, as well as in another.
      - b.) A weed will be a weed wherever it grows, though in a garden among choicest flowers.
    - 2.) It doth not cover them so, as to give us the least ground to think that God doth allow the Christian to commit the least sin more than others.
      - a.) Though a man may be easily entreated to forgive his friend, that wounded him unawares, when he meant him no hurt, yet he will not beforehand give him leave to do it.
    - 3.) It doth not cover them so, as that God should not see them, which is not only derogatory to his omniscience, but to his mercy also, for he cannot pardon what he doth not first see to be sin.
      - a.) God doth not only see the sins of his children, but their failings are more distasteful to him than others', because the persons in which they are found are so dear, and stand so near to him.
      - b.) The Christian's bosom is God's court, throne, temple; there he hath taken up his rest forever.
    - 4.) It doth not so cover them, as that the saints need not confess them—be humbled under them, or sue out a pardon for them.

- a.) *[Job 42:6]- wherefore I abhor myself, and repent in dust and ashes.*
- 5.) It doth not so cover them, as if our sincerity did the least merit and deserve that God should for it cover our other failings and infirmities.
- a.) Were there such a thing as obedience absolutely complete, it could not merit pardon for past sins; much less can an imperfect obedience, as sincerity is in a strict sense, deserve it for present failings.
- b.) How sincerity does cover the saint's uncomeliness.
- 1.) Sincerity is that property to which pardoning mercy is annexed.
- a.) *[Psalm 32:2]- Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.*
- b.) *[2 Timothy 1:5]- when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*
- c.) *[Acts 8:36-37]- And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 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.*
- d.) *[Proverbs 10:9]- He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.*
- 2.) Where sincerity is, God approves of that soul, as a holy righteous person, notwithstanding that mixture of sin which is found in him.
- a.) Though sincerity doth not blind God's eye that he should no see the saint's sin, yet it makes him see it with a pitiful eye, and not a wrathful.
- b.) *[Job 1:22]- In all this Job sinned not, nor charged God foolishly.*
- c.) God's mercy is larger to his children, than their charity is many times to themselves and their brethren.
- 1.) To themselves.
- a.) As God hath strange punishments for the wicked, so he hath strange expressions of love and mercy for sincere souls.
- 2.) To their brethren.
- a.) *[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.*
- b.) *[1 Kings 19:18]- Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*
- c.) *[1 John 2:12-14]- I write unto you, little children, because your sins are forgiven you for his name's sake. 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. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you,*

*young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*

- 3.) Sincerity keeps up the soul's credit at the throne of grace, so that no sinful infirmity can hinder its welcome with God.
  - a.) *[Matthew 17:20]- And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.*
  - b.) *[2 Peter 1:1]- Simon Peter, a servant and an apostle of Jesus Christ, To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:*
  - c.) *[Hebrews 11:11]- Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*
  - d.) *[Ephesians 6:24]- Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.*
  - e.) *[James 5:17-18]- 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.) Inquiry 4: Why is it that sincerity thus covers the saint's uncomeliness.
  - a.) It flows from the grace of the gospel-covenant, that relaxeth the rigour of the law, which called for complete obedience; by resolving all that into this of sincerity and truth of heart.
    - 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.*
    - 2.) *[1 John 3:21]- Beloved, if our heart condemn us not, then have we confidence toward God.*
  - 3.) Two particular resolutions.
    - a.) In the covenant God made with mankind in Adam, there was no sponsor or surety to stand bound to God for man's performance of his part in the covenant, which was perfect obedience, and therefore God could do no other but stand strictly with him.
      - 1.) *[1 John 2:1-2]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
    - b.) God did, and well might, require full and perfect obedience of man in the first covenant, because he was in a perfect state, of full power and ability to perform it, so that God looked to reap no more than he had planted.
  - b.) The great love he bears, and liking he takes, to this disposition of heart; upon which follows this act of grace, to cover their failings where he spies it. It is the nature of love to cover infirmities, even to a multitude.

- 1.) *[Proverbs 11:20]- They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.*
  - 2.) *[Job 1:8]- It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?*
  - 3.) *[Numbers 14:24]- but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*
  - 4.) *[Joshua 14:7,9]- Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.*
  - 5.) *[John 1:47]- Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!*
  - 6.) *[Matt. 22:15-16]- Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.*
  - 7.) *[John 7:52]- They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.*
- c.) Two effects inseparable from sincerity.
- 1.) Sincerity makes the soul willing.
    - a.) *[1 Chronicles 28:9]-And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*
    - b.) *[2 Chronicles 29:34]-But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.*
    - c.) *[2 Chronicles 29:10]- Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.*
  - 2.) Sincerity makes the soul very open and free to God.
    - a.) *[John 1:9]-That was the true Light, which lighteth every man that cometh into the world.*
    - b.) *[Isaiah 29:15]- Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*
    - c.) *[Jeremiah 2:23-24,26]- How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,*
- d.) Uses and Application.

- 1.) Does sincerity cover all defects? Then hypocrisy uncovers the soul, and strips it naked to its shame before God, when set forth with the richest embroidery of other excellencies.
  - a.) *[1 Kings 15:14]- But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.*
  - b.) *[2 Chronicles 25:2]- And he did that which was right in the sight of the Lord, but not with a perfect heart.*
  - c.) *[2 Kings 14:3]- And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.*
  - d.) *[Isaiah 1:13-14]- Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*
  - e.) *[Psalm 78:34,36-37]- When he slew them, then they sought him: and they returned and inquired early after God. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant.*
  - f.) *[Isaiah 10:5-6]- O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*
  - g.) *[Jeremiah 7:9-13]- Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;*
  - h.) *[Ezekiel 14:7-8]- For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.*
  - i.) *[Matthew 24:51]- and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*
  - j.) Question. But why should God be so angry with the hypocrite?
    - 1.) Answer: He is fitly by one called 'the stranger's saint,' but a devil to those that know him better.
    - 2.) A few aggravations of hypocrisy.
      - a.) Hypocrisy is a sin that offers violence to the very light of nature.

- b.) Hypocrisy cannot so properly be said to be one single sin, as the sinfulness of other sins.
  - c.) He walks in a religious habit, hath a form of piety which others want, and performs duties that others neglect—these and the like are so far from taking from, that they add a further weight of aggravation to it.
- 3.) The hypocrite and his twofold respect.
- a.) The things the hypocrite trades- the duties of God's worship.
    - 1.) The hypocrite does no less than mock God in all his duties.
      - a.) *[Judges 16:10]- And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.*
      - b.) *[Revelation 3:2]- Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*
    - 2.) The hypocrite performs the duties of God's worship on some base design or other.
      - a.) *[2 Samuel 15:7-8]- And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.*
      - b.) *[Genesis 34:22-23]- Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 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.*
  - b.) The things the hypocrite lays claim to; and they are no small privileges—relation to God and interest in Christ.
    - 1.) *[Matthew 6:2]- Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*
    - 2.) *[Titus 1:16]- They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*
    - 3.) *[Revelation 3:9]- Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

- 4.) Truly the hypocrite does more hurt when he is discovered—which is the death of his profession—than when he seemed to be alive.
  - a.) *[Judges 16:30]- And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.*
- 2.) Does sincerity cover all a saint's infirmities? This shows how it behooves every one to try his ways and search narrowly his heart, whether he be sincere or hypocritical.
  - a.) It behooves thee to search thy heart so, because all depends on it—even all thou art worth in another world.
  - b.) It behooves thee thus to try thy ways when you consider how hypocrisy lies close in the heart.
  - c.) It behooves thee to search thy heart thus, because the exercise is feasible.
  - d.) That which both good and bad are mistaken in—the carnal wretch flattering himself his heart is good and honest; the sincere soul kept under fear of being a hypocrite, and Satan abusing them both.
    - 1.) The grounds of a hypocrite's profession and their falsities.
      - a.) The hypocrite will say 'Sure I am no hypocrite, for I cannot endure it in another.'
      - 1.) This is not enough to clear thee from being a hypocrite, except thou canst show thou dost this from a holy ground.
        - a.) *[Genesis 38:24]- And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.*
    - b.) The hypocrite will say, 'I am bold and fearless in dangers; sure I am no hypocrite;' but it is 'the righteous' that 'is bold as a lion.'
      - 1.) The better way, sure, were to try thy boldness by thy sincerity, than to conclude thy sincerity by thy boldness.
        - a.) *[Romans 5:1-4]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 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 patience, experience; and experience, hope:*
  - b.) Faith is the key, which lets him into all.
    - 1.) It opens the door of justification, and lets it into a state of peace and reconciliation with God through Jesus Christ.

- 2.) It opens to another room—the presence chamber of God’s favour.
  - 3.) It opens into a third room—‘rejoice in the hope of glory.’
- c.) ‘Sure,’ saith another, ‘I am not a hypocrite; for I perform secret duties in my closet. The hypocrite is nobody, except on the stage. That is the brand of the hypocrite—he courts the world for its applause, and therefore does all abroad.’
- 1.) Though the total neglect of secret duties in religion speaks a person to be a hypocrite, yet the performing of duties in secret will not demonstrate thee a sincere person.
- d.) ‘Sure I am not a hypocrite, for I do not only pray, and that in secret too, against my sins, but I also fight against them, yea, and that to good purpose, for I can show you the spoils of my victories, that I have got over some of them.
- 1.) It is good when thou dost say, and I wish all thy drunken neighbours could speak as much, that—when the magistrate will not, or cannot, spoil that drunken trade—they that keep those shops for the devil, might even shut up their windows for want of customers; but is it not pity that what is good should be marred in the doing?
  - a.) How long it hath been thus with thee? Lusts are like agues, the fit is not always on, and yet the man not rid of his disease.
  - b.) What was the great motive to take thee off? That which keeps thee from the alehouse now, may be as bad, as that which heretofore drew thee to it.
- 2.) The grounds on which a weak Christian argues against his own uprightness, and their falsity
- a.) ‘Sure I am a hypocrite,’ saith the poor soul, ‘or else I should not be as I am.
  - 1.) This fire into which God casts thee, proves thou hast dross.
  - a.) *[Acts 28:3-6]- And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.*

- b.) 'I fear I am a hypocrite,' saith the tempted soul; 'why else are there such decays and declensions to be found in me?'
- 1.) It is true that the sincere soul grows stronger and stronger, even as the tree grows higher and bigger, which we know meets with a fall of the leaf, and winter, that for a while intermits its growth.
    - 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.*
  - 2.) There is a great difference between the decay of a sincere soul and of a hypocrite.
    - a.) *[Proverbs 14:14]- The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.*
    - b.) *[Song of Solomon 5:2]- I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.*
- c.) 'I fear,' saith the poor soul, 'I am a hypocrite; because I have such a divided heart in the duties I perform.'
- 1.) Take heed you do not conclude your state therefore, from the presence of these in thee, but from the comportment and behavior of thy heart towards them.
    - a.) What friendly welcome have such thoughts with thee, when they present themselves to thee in duty?
      - 1.) *[Luke 11:24-26]- When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him 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.*
    - b.) Do you sit contented with this company, or use all the means thou canst to get rid of them, as soon as may be?
      - 1.) Prayer is the sincere soul's messenger. It posts to heaven with full speed in this case.
      - 2.) Objection: Though you dare not deny that thy cry is sent to heaven against them, yet you hear no news of thy prayer, which increases thy fear that thy heart is naught.
      - 3.) Answer: Paul might as well have said so when he besought the Lord thrice, but could not have thorn in the flesh plucked out.

- a.) *[2 Corinthians 12:8-9]- 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.*
- b.) *[Judges 2:22]- that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.*

d.) 'Oh but,' saith the tempted soul, 'I have sometimes inward checks from my own conscience that this duty I did hypocritically, and that, in that action, much falseness of heart discovered itself.

- 1.) We must distinguish between conscience proceeding by a right rule in its judgment, and conscience proceeding by a false rule.
- 2.) We must distinguish between a conscience that goes by a right rule, and is also rightly informed how to use it; and a conscience that judgeth by a right rule, but is not rightly informed in its use.

- a.) *[Psalm 32:2]- Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.*
- b.) *[1 Peter 2:21-22]- For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth:*
- c.) *[Malachi 2:6]- The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*
- d.) *[John 1:47]- Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!*

3.) Four characters of truth of heart or sincerity, such positive discoveries of sincerity as no hypocrite ever can reach to.

a.) A sincere heart is a new heart.

- 1.) *[1 Corinthians 5:7]- Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
- 2.) *[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:*

b.) A sincere heart is a plain heart, a simple heart, a heart without folds.

- 1.) *[Isaiah 29:15]- Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*
- 2.) *[Psalm 64:6]- They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.*
- 3.) *[2 Corinthians 1:12]- Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,*
- 4.) Plain dealing of the sincere heart appears in these three particulars.
  - a.) A sincere heart deals plainly with itself.
    - 1.) In searching and ransacking its own self.
      - a.) *[Psalm 77:3]- I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.*
      - b.) *[Ps. 139:21-24]- Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.*
      - c.) *[John 4:29]- Come, see a man, which told me all things that ever I did: is not this the Christ?*
    - 2.) Its plain-dealing with itself, in judging itself.
      - a.) *[2 Samuel 12:13]- 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.*
      - b.) *[Psalm 73:22]- So foolish was I, and ignorant: I was as a beast before thee.*
  - b.) A true heart is plain with God.
    - 1.) Observe whether you are deeply afflicted in spirit when thy request is not answered, or regardest not what success it hath.
      - a.) *'Hope deferred' will make 'the heart sick.'*
      - b.) *[1 Samuel 1:15]- And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.*
    - 2.) Observe whether you use the means to obtain that which you pray God to give.

- a.) *[Lamentations 3:41]- Let us lift up our heart with our hands unto God in the heavens.*
- c.) The sincere soul is plain and simple to men.
  - 1.) *[2 Corinthians 1:12]- For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*
  - 2.) *[Proverbs 16:17]- The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.*
- c.) The sincere heart is uniform.
  - 1.) The sincere Christian is uniform to the object.
    - a.) *[Psalm 26:12]- My foot standeth in an even place: in the congregations will I bless the Lord.*
    - b.) *[Ecclesiastes 9:2]- All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth 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.*
    - d.) *[Exodus 20:1]- And God spake all these words, saying,*
  - 2.) The sincere Christian is uniform as to the subject.
    - a.) The whole man, so far as renewed, moves one way. All the powers and faculties of the soul join forces, and have a sweet accord together.
  - 3.) The sincere soul is uniform as to the circumstances of his obedience and holy walking such as are time, place, and company and manner.
    - a.) *[Psalm 106:3]- Blessed are they that keep judgment, and he that doeth righteousness at all times.*
  - 4.) The sincere Christian is uniform to the place and company.
    - a.) *[Ps. 101:2]- I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.*
- d.) The sincere heart is progressive, never at its journey's end till it gets to heaven.

- 1.) *[Psalm 17:15]- As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*
  - 2.) *[Philippians 3:14-15]- I press toward the mark for the prize of the high calling of God in Christ Jesus. 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.*
- 4.) Directions for the report of conscience after self-examination.
- a.) Conscience will after examination condemn you as hypocrites.
    - 1.) Get thy heart deeply affected with thy present dismal state.
      - a.) *[Matthew 9:11-13]- And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*
      - b.) *[Luke 18:11-13]- 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.*
      - c.) *[Matthew 23:13]- But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*
      - d.) *[Acts 8:21-22]- Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*
      - e.) *[Revelation 3:17-19]- Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

- f.) *[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.*
- 2.) You must be convinced of thy insufficiency to make a cure on thyself.
- a.) *[Proverbs 28:26]- He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.*
- 3.) Betake thyself to Christ, as the physician on whose skill and faithfulness thou wilt rely entirely for cure.
- a.) *[Matthew 9:11-12]- And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.*
- b.) *[Revelation 3:18]- I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*
- c.) Look that thy thirst be right, a heart-thirst and not simply a conscience-thirst.
- d.) Look that thy thirst be deep.
- 1.) *[Matthew 5:6]- Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*
- b.) Conscience will, upon diligent inquiry, give fair testimony as to your sincerity.
- 1.) Gird this belt that is, be very careful to walk in the daily practice and exercise of thy uprightness.
- a.) *[Micah 2:7]- O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?*
- b.) *[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.*
- 2.) Walk in the view of God.
- a.) *'We think amiss of God before we do amiss against God.'*
- b.) *[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.) In the view of God's omniscience.

- 1.) *[Psalm 119:168]- I have kept thy precepts and thy testimonies: for all my ways are before thee.*
  - 2.) *[Hebrews 4:13]- But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.*
- d.) In the view of God's providence.
- 1.) *[Exodus 16:19]- And Moses said, Let no man leave of it till the morning.*
  - 2.) *[Deuteronomy 11:12]- a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.*
  - 3.) *[Psalm 121:4]- Behold, he that keepeth Israel shall neither slumber nor sleep.*
- e.) In the view of the universality and extent of God's care.
- 1.) *'We disfigure the beautiful face of God's providence, when we fancy him to have a cast of his eye, and care, to one more than another.'*
- f.) In the view of the efficacy of his care and providence.
- 1.) *[Deuteronomy 33:29]- Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.*
- 3.) Labor to act from love, and not fear.
- a.) *[2 Timothy 1:7]- For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*
  - b.) *[Psalm 78:34,36]- When he slew them, then they sought him: and they returned and inquired early after God. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.*
  - c.) *[Jeremiah 2:14,17]- Is Israel a servant? is he a homeborn slave? why is he spoiled? Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?*
  - d.) *[1 Corinthians 13:5]- doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;*
- 4.) Meditate often on the simplicity and sincerity of God's heart to his saints.
- a.) The faithfulness and truth of God to us?

- 1.) *[2 Samuel 16:17]- And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?*
  - 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?*
  - 3.) *[Deuteronomy 32:3-4]- because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*
- b.) The sincerity of God's heart appears in the principle he acts from, and in the end he aims at, in all his dispensations.
- 1.) *[Jeremiah 24:5]- Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.*
  - 2.) *[Psalm 102:16]- When the Lord shall build up Zion, he shall appear in his glory.*
- c.) The truth and sincerity of God to his people appears in the openness and plainness of his heart to them.
- 1.) *[1 Corinthians 2:10]- But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
  - 2.) *[Luke 22:31]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*
  - 3.) *[John 14:2]- 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.*
- d.) The sincerity of God's heart and affection to his people appears in the immovableness of his love.
- 1.) As there is 'no shadow of turning' in the being of God, so not in the love of God to his people.
    - a.) *[Isaiah 54:8]- In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*
  - 2.) His love cannot be corrupted.
    - a.) *[Deuteronomy 23:4]- because they met you not with bread and with water in the way, when ye came forth out of Egypt;*

*and because they hired against thee  
Balaam the son of Beor of Pethor of  
Mesopotamia, to curse thee.*

b.) *[Micah 6:5]- O my people, remember  
now what Balak king of Moab consulted,  
and what Balaam the son of Beor  
answered him from Shittim unto Gilgal;  
that ye may know the righteousness of  
the Lord.*

c.) *[Joshua 24:9,14]- Then Balak the son of  
Zippor, king of Moab, arose and warred  
against Israel, and sent and called  
Balaam the son of Beor to curse you:  
Now therefore fear the Lord, and serve  
him in sincerity and in truth; and put  
away the gods which your fathers served  
on the other side of the flood, and in  
Egypt; and serve ye the Lord.*

3.) His love to his saints cannot be conquered.

a.) *[Hosea 11:9]- I will not execute the  
fierceness of mine anger, I will not  
return to destroy Ephraim: for I am God,  
and not man; the Holy One in the midst  
of thee: and I will not enter into the city.*

b.) *[Zechariah 3:6-7]- Thus saith the Lord  
of hosts; If thou wilt walk in my ways,  
and if thou wilt keep my charge, then  
thou shalt also judge my house, and  
shalt also keep my courts, and I will give  
thee places to walk among these that  
stand by.*

5.) Beware of presumptuous sins.

a.) *[Psalm 19:13]- Keep back thy servant also from  
presumptuous sins; let them not have dominion  
over me: then shall I be upright, and I shall be  
innocent from the great transgression.*

b.) *[1 Kings 15:5]- because David did that which  
was right in the eyes of the Lord, and turned not  
aside from any thing that he commanded him all  
the days of his life, save only in the matter of  
Uriah the Hittite.*

c.) *[Daniel 1:8]- But Daniel purposed in his heart  
that he would not defile himself with the portion  
of the king's meat, nor with the wine which he  
drank: therefore he requested of the prince of  
the eunuchs that he might not defile himself.*

6.) Get above the love and fear of the world.

a.) *[1 John 2:15]- 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. \*\*\**

- b.) *[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. \*\*\**
  - c.) *[James 4:4]- Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God. \*\*\**
  - d.) *[Galatians 2:12,14]- 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. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*
- 7.) Keep a strict eye over thy own heart in thy daily walking.
- a.) *[Proverbs 4:23]- Keep thy heart with all diligence; for out of it are the issues of life.*
  - b.) *[2 Kings 12:15]- Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.*
- c.) Conscience will upon inquiry, bring you in as ignorant, and leave you doubting souls, who are indeed sincere, but dare not be persuaded to think yourselves so.
- 1.) Take heed Satan doth not draw you to conclude you are hypocrites because you are without the present evidence of your sincerity.
    - a.) It is Christ's work, not grace's, to evidence itself to our eye so demonstratively as to enable us to own it.
  - 2.) Look once again more narrowly, that Satan does not have a hand in these questions and scruples started in thy bosom about thy sincerity.
  - 3.) Neglect no means for getting thy truth of heart and sincerity evidenced to thee.
    - a.) *[Revelation 2:17]- 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 hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*
    - b.) *[2 Corinthians 1:12]- For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had*

*our conversation in the world, and more abundantly to you-ward.*

c.) *[Job 10:7]- Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.*

4.) Objection. But may be thou wilt say, these were saints of the highest form, and though they might come to see their sincerity, and have this ‘white stone’ in their bosoms; yet such jewels cannot be expected to be worn by ordinary Christians.

a.) Answer: The weakest Christian in God’s family hath the same witness in him that these had.

1.) *[1 John 5:10]- He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

b.) Means that must not be neglected.

1.) Reach forth; whether thou wilt own the name or no —to further degrees of grace.

2.) Readily embrace any call that God sends thee, by his providence, for giving a proof and experiment of thy sincerity.

a.) *[Matthew 25:21]- His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

b.) *[Genesis 22:12]- And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.*

c.) *[John 1:47]- Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!*

d.) *[1 Samuel 24:4,17]- And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul’s robe privily.*

e.) *[2 Samuel 7:9]- and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.*

- 3.) Continue thou to wait upon God in all the ways of his ordinances—every one in their season.
  - a.) *[1 Corinthians 2:12]- Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God.*
  - b.) *[Ecclesiastes 11:6]- In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*
  - c.) *[Psalm 142:3]- When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.*

b.) The girdle was used for strength.

1.) Proof texts.

- a.) *[Psalm 18:39]- For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.*
- b.) *[Job 12:21]- He poureth contempt upon princes, and weakeneth the strength of the mighty.*
- c.) *[Ephesians 6:24]- Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.*

2.) Doctrine: That sincerity doth not only cover all our infirmities, but is excellent, yea necessary, to establish the soul in, and strengthen it for, its whole Christian warfare.

a.) *[Proverbs 11:3]- The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.*

b.) The threefold strength sincerity brings.

1.) Sincerity hath a preserving strength to keep the soul from the defilement of sin.

- a.) *[Psalm 78:8] and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.*
- b.) *[Psalm 78:56-57]- Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers they were turned aside like a deceitful bow.*
- c.) *[Proverbs 10:9]-He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.*

d.) The seasons wherein sincerity keeps the soul from the power of temptation.

1.) When the false heart can hide itself in a crowd, and have store of company, under which it may shroud itself.

a.) *[Numbers 14:7]- and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.*

- b.) *[1 Kings 22:6]- Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.*
- 2.) When sin comes with a bribe in its hand.
- a.) *[Matthew 4:8-9]- Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*
- b.) *[Matthew 26:15-16]- and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.*
- c.) *[Psalm 26:9,11-12]- Gather not my soul with sinners, nor my life with bloody men: But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot standeth in an even place: in the congregations will I bless the Lord.*
- 3.) When the hypocrite may sin without being controlled by man, which falls out in a double case.
- a.) When he may embrace his lust in a secret corner, where the eye of man is not privy to it.
- 1.) *[Acts 5:1-2]- But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.*
- 2.) *[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.) When the greatness of his place and power lifts him above the stroke of justice from man's hand.
- 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.) *[2 Chronicles 12:1]- And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.*
- 3.) *[Genesis 45:5]- Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.*
- 4.) *[Genesis 42:18]- And Joseph said unto them the third day, This do, and live; for I fear God:*
- 5.) *[Nehemiah 5:15]- But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty*

*shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.*

- 2.) Sincerity hath a recovering strength to heal the soul from sin.
  - a.) The sincere soul falls as a traveller may do, by stumbling at some stone in his path, but gets up and goes on his way with more care and speed; the other falls as a man from the top of a mast, that is engulfed past all recovering in the devouring sea.
    - 1.) *[Proverbs 24:16]- for a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.*
    - 2.) *[Esther 8:10]- So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.*
    - 3.) *[1 Chronicles 10:13-14]- So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.*
    - 4.) *[1 Samuel 13:14]- But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.*
  - b.) The double reason for this recovering strength of sincerity.
    - 1.) The nature of sincerity itself.
      - a.) *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
    - 2.) The sincere soul is under a promise, and promises are restorative.
      - a.) *[Psalm 19:7]- The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*
      - b.) *[Proverbs 28:18]- Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.*
      - c.) *[Job 8:20]- Behold, God will not cast away a perfect man, neither will he help the evildoers:*
      - d.) *[Job 8:15]- He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.*
      - e.) *[Psalm 37:16-18]- A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever.*
      - f.) *[2 Timothy 3:13]- But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*
      - g.) *[Isaiah 6:9-10]- And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed,*

*but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

h.) *[2 Kings 22:19]- because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.*

i.) *[Jeremiah 42:20]- For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it.*

3.) Sincerity hath a supporting comforting strength in battle with sin

a.) It lifts the head above water, and makes the Christian float atop the waves of all troubles, with a holy presence and gallantry of spirit.

1.) *[Psalm 112:4]- Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*

2.) *[Hosea 2:11]- I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.*

3.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed: I will sing and give praise.*

b.) It keeps the soul's mouth open, to receive the sweet consolations that drop from word and Spirit; indeed all the promises are directed to such.

c.) Hypocrisy is like the squinancy or inflammation of the throat of the sick man, he burns within, and can get nothing down to quench the fire which his sins have kindled in his soul.

1.) Conscience tells him, when sweet promises are offered, *'These are not for me, I have dealt falsely with God and man. It is the sincere soul God invites; but I am a rotten-hearted hypocrite.'*

2.) *[Lamentations 3:65]- Give them sorrow of heart, thy curse unto them.*

d.) Types of afflictions and their comforts.

1.) Sincerity supports and comforts the soul under reproaches from men.

a.) *[Hebrews 11:36]- and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*

b.) *[Psalm 41:11-13]- By this I know that thou favorest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.*

- 2.) Sincerity girds the soul with comforting strength, when conflicting with affliction from the hand of God.
  - a.) When the Lord toucheth his outward man by sickness, or his inward man by spiritual conflicts.
    - 1.) *[Job 2:9-10]- Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. 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.*
    - 2.) Sincerity enables the Christian to think and speak well of God.
      - a.) *[Psalm 39:9]- I was dumb, I opened not my mouth; because thou didst it.*
    - 3.) Sincerity enables the soul to expect good from God, when his hand presseth hardest on body or soul.
      - a.) *[Psalm 38:1-2,15]- For thine arrows stick fast in me, and thy hand presseth me sore. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.*
      - b.) *[Psalm 40:17]- But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.*
      - c.) *[Job 13:15-16]- Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for a hypocrite shall not come before him.*
  - b.) Sincerity comforts the Christian when he wants success, visibly to crown his endeavours, in his place and calling.
    - 1.) *[2 Corinthians 2:14-17]- Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? 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.) *[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.) *[Psalm 101:2]- I will behave myself wisely in a perfect way. O when wilt thou come unto me?*
    - 4.) *[1 Chronicles 28:9]- And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he*

*will be found of thee; but if thou forsake him, he will cast thee off for ever.*

- 5.) *[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.*
- 6.) *[Jeremiah 18:20]- Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.*
- 7.) *[Jeremiah 20:4]- For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.*

c.) Sincerity girds the Christian with strength of comfort, when deprived of those opportunities which sometime God had intrusted him with for serving of him.

- 1.) *[Psalm 45:5]- Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.*
- 2.) *[Genesis 45:7]- And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.*
- 3.) *[Matt. 25:34]- 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:*
- 4.) *[Isaiah 38:3]- and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.*

c.) Uses for the doctrine that sincerity hath a preserving strength, a restoring strength, and a comforting strength.

1.) Sincerity has a strengthening virtue, whereby it wither preserves the soul from falling into sin, or helps the Christian fallen to rise again.

a.) This affords a further discovery of thy heart, whether sincere or not.

1.) *[Job 40:5]- Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.*

b.) This shows of what importance it is to labour for sincerity.

1.) *[Psalm 51:10]- Create in me a clean heart, O God; and renew a right spirit within me.*

c.) Bless God for this grace, for it is a blessing invaluable—crowns and diadems are not to be compared with it.

1.) *[Deuteronomy 32:4]- He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

d.) Let this encourage thee who art sincere against the fears of final apostasy.

1.) *[Luke 10:35]- And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.*

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.*

e.) Take heed of resting on, or glorying in, thy sincerity.

1.) *[2 Samuel 22:24-25,33]- I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight. God is my strength and power; and he maketh my way perfect.*

2.) Let it teach us not to fear affliction but hypocrisy.

F. Direction Sixth: Second Piece—The Christian's Breastplate.

1. Proof text.

a. *[Ephesians 6:14]- Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*

2. First Inquiry: What is the righteousness here meant?

a. A legal righteousness, which God required of man in the covenant of works.

1.) *[Romans 10:5]- For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

2.) An obedience absolutely perfect to the law of God, that is, perfect extensively, in regard of the object; intensively, in regard of the subject.

a.) The whole law must be kept with the whole heart; the least defect either of part or degree in the obedience spoils all.

3.) A perfect obedience to the law of God that must be personally performed by him that is thus righteous.

a.) *[Numbers 21:8]- And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.*

4.) This perfect personal obedience must be perpetual.

a.) *[Romans 3:9-10]- What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one:*

b.) *[Psalm 143:2]- And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*

b. An evangelical righteousness.

1.) Twofold righteousness.

a.) Imputed righteousness, or Justification, is wrought by Christ for the believer.

- 1.) *[Romans 3:21]- But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*
  - 2.) *[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.*
- b.) Imparted righteousness, or Sanctification, is wrought by Christ in the believer.
- 2.) Imputed righteousness is not only wrought by Christ, but also performed in Christ so that the benefit of it redounds by faith to us.
    - a.) *[Jeremiah 23:6]- In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.*
  - 3.) Imputed righteousness, and not imparted, is what God hath ordained to be the meritorious cause of our justification and also the acceptation of our inherent righteousness imparted by Him to us.
    - a.) *[Romans 4:11]- 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:*
  - 4.) Imputed Righteousness described in its parts.
    - a.) Here is the efficient, or workman—the Holy Spirit.
      - 1.) *[Galatians 5:22]- But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,*
      - 2.) *[Jude 19]- These be they who separate themselves, sensual, having not the Spirit.*
    - b.) Here is the work produced—a supernatural principle of a new life.
      - 1.) A principle of a new life by an inward disposition and quality, sweetly, powerfully, and constantly inclining it to that which is holy; so that the Christian, though passive in the production, is afterward active, and co-working with the Spirit in all actions of holiness.
        - a.) *[Romans 8:14]- For as many as are led by the Spirit of God, they are the sons of God.*
      - 2.) A principle of a new life in that the Spirit's work was not chafe and recover what was swooning, but to work a life in a soul quite dead.
        - a.) *[Ephesians 2:1]- And you hath he quickened, who were dead in trespasses and sins;*
        - b.) *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
        - c.) *[Gal. 4:19]- My little children, of whom I travail in birth again until Christ be formed in you,*
        - d.) *[Gal. 6:15]- For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*
        - e.) *[Jeremiah 31:33]- but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people.*
        - f.) *[Romans 8:2]- For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
    - 3.) It is a supernatural principle.

- a.) Distinguishing it from Adam's righteousness and holiness.
- c.) Here is the soil or subject in which the Spirit plants holiness—the child of God.
  - 1.) *[Galatians 4:6]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
  - 2.) *[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.*
  - 3.) *[1 Corinthians 7:14,34]- For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.*
  - 4.) *[Hebrews 10:29]- of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*
  - 5.) *[John 17:17]- Sanctify them through thy truth: thy word is truth.*
- d.) Here is the efficacy of this principle, planted by the Spirit in the heart of a child of God, whereby he endeavors.
  - 1.) *[Matthew 8:15]- And he touched her hand, and the fever left her: and she arose, and ministered unto them.*
- e.) Here is the imperfect nature of this principle—that it enables but to an endeavour, not to a full performance.
  - 1.) *[Hebrews 13:18]- Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*
  - 2.) *[Acts 24:16]- And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.*
- f.) Here is the uniformity of this principle in its actings—‘to God and man.’
  - 1.) *[Exodus 20:1]- And God spake all these words, saying,*
- g.) Here is the order of its actings—as ‘to God and man;’ so, first to God, and then to man.
  - 1.) *[2 Corinthians 8:5]- And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*
- h.) Here is the rule it goes by—‘what the word of God requires.’
  - 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.*
3. Second Inquiry: Why is it compared to this piece of the soldier's armour, the breastplate?
  - a. A twofold use that the soldier makes and benefit he receives from this piece of armour.
    - 1.) The breastplate preserves the principal part of the body, and that is the breast.
      - a.) *[Proverbs 6:26]- For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.*
      - b.) *[Proverbs 7:23]- till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.*
    - c.) Righteousness and holiness defend the conscience from all wounds and harms from sin, which is the weapon Satan uses to give the conscience its deadly stab with.

- 2.) The breastplate emboldens the soldier, and makes him fearless of danger.
  - a.) Righteousness, by defending the conscience, fills the creature with courage in the face of death and danger.
  - b.) ***[Proverbs 28:1]- The wicked flee when no man pursueth: but the righteous are bold as a lion.***
  - c.) ***[1 John 3:21]- Beloved, if our heart condemn us not, then have we confidence toward God.***
  
4. The Connection between the Breastplate and the Girdle.
  - a. Take notice how lovingly truth and holiness are here conjoined, like the sister-curtains of the tabernacle.
    - 1.) Take truth, for truth of doctrine.
      - a.) An orthodox judgment, with an unholy heart and an ungodly life, is as uncomely as a man's head would be on a beast's shoulders.
      - b.) The open hostility which many express by their ungodly lives, does not so much provoke God as the base usage they give to his truth, which he sends to treat with them, yea, in them.
    - 2.) Take truth, for truth of heart.
      - a.) In vain do men pretend to sincerity, if they be unholy in their lives. God owns no unholy sincerity.
      - b.) We shall never come at God's glory out of God's way.
  
5. The Christian's Special Care to Keep his Breastplate.
  - a. Doctrine: That he who means to be a Christian indeed, must endeavour to maintain the power of holiness and righteousness in his life and conversation.
    - 1.) Branch First: Reasons the Christian should have care to keep on the breastplate of righteousness.
      - a.) In regard to God, the great design is, to have His people 'a holy people'.
        - 1.) ***[Acts 13:36]- For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:***
        - 2.) It was his design in it appearing in his very decrees.
          - a.) ***[Ephesians 1:3-4]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:***
      - 3.) It was his design in sending his Son into the world.
        - a.) ***[Titus 2:14]- Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.***
        - b.) ***[Isaiah 63:12]- And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.***
        - c.) ***[Philippians 3:18]- (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:***
    - 4.) It was his design in the regenerating work of the Spirit on the hearts of his people, to make them righteous, and to fit them to walk holily before him.
      - a.) ***[Ezekiel 36:26-27]- 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. 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.*

- b.) *[Ephesians 2:10]- For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
- c.) *[Ephesians 2:1]- And you hath he quickened, who were dead in trespasses and sins;*
- d.) *[Colossians 2:6]- As ye have therefore received Christ Jesus the Lord, so walk ye in him:*
- e.) *[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?*

5.) It was his design in his word and ordinances, to make his people holy and righteous.

- a.) *[Romans 1:18]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*
- b.) *[1 Corinthians 10:6]- Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

6.) It was his design in all his providences.

- a.) *[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.*
- b.) *[Hebrews 12:10]- For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*
- c.) *[Hosea 2:8]- For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.*
- d.) *[Song of Solomon 5:1]- I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved.*

b.) In regard to Satan, the great design is as much against the saints' holiness, as God is for it.

1.) There is no creature the devil delights to lodge and dwell in as man. When he enters into other creatures it is but on a design against man.

- a.) *[Genesis 3:1-5]- Now the serpent was more subtle 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? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 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. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*
- b.) *[Matthew 8:32]- And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.*
- c.) *[Job 1:11; 2:5,9]- But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. Then*

*said his wife unto him, Dost thou still retain thine integrity? curse God, and die.*

- d.) *[2 Timothy 3:12-13]- Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*
  - e.) Mark, what it is that makes the devil take arms against Christians-it is their godliness.
  - f.) Mark, the kind of godliness at which their blood rises, ‘all that will live godly in Christ Jesus.’
  - g.) *[Hebrews 11:37]- 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;*
  - h.) *[Micah 4:11]- The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.*
- c.) In regard to holiness itself—the incomparable excellency whereof commands us to pursue it, and endeavour after it, with our utmost care and strength.
- 1.) It is an excellency peculiar to the rational creature.
    - a.) *[Proverbs 12:26]- The righteous is more excellent than his neighbor: but the way of the wicked seduceth them.*
    - b.) *[Proverbs 10:20]- The tongue of the just is as choice silver: the heart of the wicked is little worth.*
  - 2.) It is an excellency peculiar to holiness that is, though not our plea, yet our evidence for heaven.
    - a.) *[Hebrews 12:14]- Follow peace with all men, and holiness, without which no man shall see the Lord:*
    - b.) *[Genesis 5:24]- and Enoch walked with God: and he was not; for God took him.*
  - 3.) It is an excellency peculiar to holiness, and that maintained in its power, that capacitates us for communion with God in this life.
    - a.) *[1 John 1:6]- If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*
    - b.) *[Amos 3:3]- Can two walk together, except they be agreed?*
    - c.) *[Proverbs 25:26]- A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.*
  - 4.) It is an excellency peculiar to holiness in the power of it is necessary to the true peace and repose of the soul.
    - a.) *[Isaiah 48:22]- There is no peace, saith the Lord, unto the wicked.*
    - b.) *[1 Kings 1:52]- And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die.*
  - 5.) It is an excellency peculiar to holiness and has a mighty influence upon others.
    - a.) In the divinity and holiness of Christians’ lives.
      - 1.) *[Matthew 5:16]- Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
    - b.) In the reason for the hope of the Christian.

1.) *[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:\*\*\**

c.) In the reproof from the Christian.

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.*

d.) In the peaceful union with the Christian.

1.) *[Hebrews 12:14]- Follow peace with all men, and holiness, without which no man shall see the Lord:*

e.) He that keeps not up, in some measure, the power of a holy life, renders himself useless and unprofitable.

6.) It is an excellency peculiar to holiness and righteousness—they are the pillars of kingdoms and nations.

a.) Who are they that keep the house from falling on a people's head, but the righteous in a nation?

1.) *[Genesis 18:32]- And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.*

2.) *[Genesis 19:21-22]- And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.*

3.) *[2 Chronicles 11:16-12:2]- And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon. And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse; which bare him children; Jeush, and Shemariah, and Zaham. And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victuals in abundance. And he desired many wives. And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord,*

2.) Branch Second: The instances wherein especially every Christian is to express the power of a holy and righteous life.

- a.) In his contest with sin.
  - 1.) Not only refuse to commit broad sins, but shun the appearance of sin.
    - a.) *[Jude 23]- and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*
    - b.) *[Nehemiah 6:11]- And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.*
    - c.) *[I Thessalonians 5:22]- Abstain from all appearance of evil.*
  - 2.) Not only endeavour against all sin, but that, on noble principles.
    - 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?*
    - b.) *[Matthew 10:42]- And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*
    - c.) *[Exodus 20:1]- And God spake all these words, saying,*
    - d.) *[Genesis 4:23]- And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.*
    - e.) *[2 Samuel 19:6]- in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.*
    - f.) *[Psalm 51:4]- 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.) Not only abstain from acting a sin, but also labour to mortify it.
    - a.) *[I Corinthians 15:31]- I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.*
    - b.) *[Revelation 13:3]- And I saw one of his heads as it were wounded to death; and his deadly wound was healed : and all the world wondered after the beast.*
  - 4.) Endeavour to mortify corruption, so to grow and advance in the contrary grace.
    - a.) *[Matthew 12:44]- 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.*
    - b.) Not to swear and curse will not serve our turn; but thou wilt be asked, ‘Didst thou bless and sanctify God’s name?’
    - c.) It will not suffice that thou didst not persecute Christ, but ‘Didst thou receive him?’
    - d.) Thou didst not hate his saints, but didst thou love them?
    - e.) Thou didst not drink and swill, but wert thou filled with the Spirit?
    - f.) He is the true Christian, that doth not content himself with a bare laying aside of evil customs and practices, but labors to walk in that exercise of the corresponding graces.
    - g.) Art thou discomposed with impatience? Haunted with a discontented spirit, under any affliction? Think it not enough to silence thy heart from quarreling with God; but leave not till thou canst bring it sweetly to rely on God.

- h.) *[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.*
- 5.) Have a public spirit against the sins of others.
- a.) *[Psalm 139:21-24]- Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.*
- 6.) A Christian shows most zeal against sin, and hath greatest victory over it; even then must he renounce all fiduciary glorying.
- a.) *[Job 9:21]- Though I were perfect, yet would I not know my soul: I would despise my life.*
- b.) *[Jude 21]- keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*
- c.) *[Hosea 10:12]- Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.*
- b.) In the duties of God's worship.
- 1.) In making conscience of one duty as well as another.
- a.) *[Song of Solomon 3:4]- It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.*
- b.) *[Daniel 9:3,23]- And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 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.) *[Psalm 39:3]- My heart was hot within me; while I was musing the fire burned: then spake I with my tongue,*
- d.) *[Acts 8:26-28]- And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah the prophet.*
- e.) *[Luke 24:15,35]- And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. And they told what things were done in the way, and how he was known of them in breaking of bread.*
- f.) *[Acts 10:1-3]- There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 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.*
- g.) *[1 Samuel 16:11]- And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold,*

*he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*

2.) In a close and vigorous pursuance of those ends for which God hath appointed them.

a.) God intends that by them we should do our homage to him as our sovereign Lord.

1.) *[Matthew 27:29]- And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!*

2.) The misbehavior of a person in religious duties, ariseth from his misapprehensions of God whom he worships.

a.) Abel is very choice in the matter of his sacrifice—‘the firstlings and the best of the best.

1.) *[Genesis 4:3-4]- And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:*

b.) Abel did not put God off with a beast or two for a sacrifice; but with them give his heart also.

1.) *[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.*

2.) *[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.*

3.) *[1 Chronicles 29:1-2]- 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, glistering stones, and of divers colors, and all manner of precious stones, and marble stones in abundance.*

b.) He intends them to be as means through which he may let out himself into the bosoms of his children, and communicate the choicest of his blessings to them.

1.) *[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.*

2.) *[Psalm 69:32]- The humble shall see this, and be glad: and your heart shall live that seek God.*

c.) In his particular calling and worldly employments.

- 1.) *[1 Peter 1:15]- but as he which hath called you is holy, so be ye holy in all manner of conversation;*
- 2.) When the Christian is diligent in his particular calling.
  - a.) It is true, when Elisha was called, he left his plough, and the apostles their nets, but not as they were called to be saints, but because they were called to office in the church.
  - b.) *[2 Thessalonians 3:11]- For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.*
  - c.) *[Philemon 11]- which in time past was to thee unprofitable, but now profitable to thee and to me:*
- 3.) When he is diligent for conscience's sake.
  - a.) *[1 Timothy 1:3-6]- As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; \*\*\**
  - b.) *[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.*
- 4.) When he expects the success of his labour from God, and gives his humble thanks to God.
  - a.) *[Job 8:14]- whose hope shall be cut off, and whose trust shall be a spider's web.*
  - b.) *[Habakkuk 1:15]- They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.*
  - c.) *[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.*
- 5.) When the Christian is content with the portion.
  - a.) *[Philippians 4:12]- Notwithstanding, ye have well done, that ye did communicate with my affliction.*
  - b.) *[1 Timothy 6:6]- But godliness with contentment is great gain.*
- 6.) When the Christian's particular calling doth not encroach upon his general.
  - a.) When the Christian suffers not his worldly business to eat upon his time for communion with God.
    - 1.) *[Ecclesiastes 11:4]- He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.*
    - 2.) *[1 Chronicles 22:14]- Now, behold, in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.*
  - b.) When his worldly employments do not turn the edge of his affections for communion with God.
    - 1.) Oh it is hard to converse with the world all day, and shake it off at night, so as to be free to enjoy privacy with God.

- 2.) If the world cannot keep us from going to religious duties, then it will cry to be taken along with us, and much ado to part it and the affections.
- d.) In his carriage and behavior to others, and they are either within doors, or without.
- 1.) The Christian must express the power of holiness in his carriage to those within doors—his family relations.
    - a.) *[Psalm 101:2]- I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.*
    - b.) The power of holiness is to appear in the choice of our relations, such, I mean, as are eligible.
      - 1.) Art thou godly and want a service? O take heed thou show thy holiness in the family thou choosest, and towards the governors thou puttst thyself under.
        - a.) *[Romans 8:21]- because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*
      - 2.) Art thou a godly master? When thou takest a servant into thy house, choose for God as well as thyself.
        - a.) *[Proverbs 21:4]- A high look, and a proud heart, and the plowing of the wicked, is sin.*
        - b.) *[Genesis 24:12]- And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.*
        - c.) *[Psalm 120:5]- Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!*
        - d.) *[Psalm 101:7]- He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.*
        - e.) *[Psalm 120:2-3]- Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? Or what shall be done unto thee, thou false tongue ?*
    - 3.) Art thou godly? Show thyself so in the choice of husband or wife.
      - a.) *[Genesis 6:2]- that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*
      - b.) *[2 Corinthians 6:14]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
      - c.) *[1 Corinthians 7:39]- The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*
  - c.) The power of holiness is to appear in labouring to interest God in our relations.
    - 1.) *"Near relations call for dear affections. Grace doth not teach us to love them less than we did, but to love them better."*
  - d.) The power of holiness is to appear in your taking heed that thy relations be not a snare to thee, or thou to them.
    - 1.) There are such sad families to be found, who do nothing else but lead one another into temptation, by drawing forth each other's corruption,

- from one end of the year to the other. What can we call such families, but so many hells above ground?
- 2.) *[Genesis 12:13]- Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.*
  - 3.) *[Genesis 27:12]- my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.*
- e.) The power of holiness appears as to our relations, when the Christian is careful to improve the graces of his relations, and get what good from them he can while they are with him.
- 1.) *[2 Kings 4:3]- Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.*
  - 2.) *[Genesis 37:11]- And his brethren envied him; but his father observed the saying.*
- 2.) The power of holiness is to appear to others, must not stay within doors, but walk out into the streets, and visit thy neighbours round.
- a.) Thy behavior to and conversation with them must be holy and righteous.
- 1.) *[Titus 2:12]- teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
  - 2.) *[1 Corinthians 6:9]- Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*
  - 3.) *[Philippians 3:18]- (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:*
  - 4.) *[Acts 8:22]- Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*
- b.) When our care is uniform, and equally distributed to endeavour the performing of one duty we owe to our neighbour as well as another.
- c.) When our motive and spring within sets us at work, and makes all these wheels move, must be evangelical.
- 1.) *[John 13:34]- A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*
  - 2.) *[John 14:15]- If ye love me, keep my commandments.*
- 3.) Branch Third: Ten directions, to guide those who desire to maintain the power of holiness.
- a.) Be sure to get a good foundation laid for a holy righteous conversation; a change of thy heart by the powerful work of God's sanctifying Spirit in thee.
- 1.) *[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.*
  - 2.) *[Matthew 25:4]- but the wise took oil in their vessels with their lamps.*
  - 3.) In thy judgment of and disposition of heart to sin.
  - 4.) In thy judgment and heart, as makes thee take an inward complacency and delight in Christ and his holy commands.
- b.) Be sure to keep thine eye on the right rule thou art to walk by.
- 1.) *[2 Corinthians 13:8]- For we can do nothing against the truth, but for the truth.*

- 2.) *[1 Kings 22:7]- And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?*
- 3.) Take heed to not take away the rule God sets before thee, with the antinomian and libertine, who say the law is not a rule to the Christian.
  - a.) *[Matthew 5:27]- Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*
  - b.) *[1 Peter 2:21-22]- For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth:*
  - c.) *[2 Peter 2:19]- While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.*
- 4.) Take heed thou walkest not by a false rule.
  - a.) *[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.*
  - b.) *[Ecclesiastes 7:16]- Be not righteous over much, neither make thyself over wise: why shouldest thou destroy thyself ?*
  - c.) *[Revelation 22:18]- 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:*
  - d.) *[Hosea 8:14]- For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.*
  - e.) *[1 Kings 12:33]- So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.*
- 5.) Use not the true rule partially.
  - a.) *[Proverbs 20:10]- Divers weights, and divers measures, both of them are alike abomination to the Lord.*
  - b.) *[John 18:28]- Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.*
- c.) Be sure to propound a right end to thyself in thy righteous holy walking, and here be sure to stand clear off a legal end.
  - 1.) *[Romans 6:23]- For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
  - 2.) *[Philippians. 3:8-9]- 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, 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:*
  - 3.) *[John 14:15]- If ye love me, keep my commandments.*
  - 4.) *[Song of Solomon 7:12-13]- Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*

- d.) Be sure to look often on the perfect pattern, which Christ, in his own example, hath given thee for a holy life.
- 1.) *[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.*
  - 2.) *[1 Corinthians 11:1]- Be ye followers of me, even as I also am of Christ.*
  - 3.) *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
  - 4.) Two things make a thing the image of another, likeness and derivation.
    - a.) True holiness is that which is derived from Christ, when the soul sets Christ in his word and Christ in his example before him.
- e.) Be sure to walk dependently on God.
- 1.) *'The vine is fruitful so long as it hath a pole or wall to run upon, but without such help it would soon be trodden under foot, and come to nothing.'*
  - 2.) *'There are many good things that God doth in man, which man has no hand in; but there is no good and holy action that man does but God enables him to do it.'*
  - 3.) *[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.*
- f.) Be sure to look to thy company, who they are you consort with.
- 1.) *[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:*
  - 2.) *[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.*
- g.) Be sure to get some Christian friend whom thou mayest trust above others to be thy faithful monitor.
- 1) He that hath not love enough to give a reproof seasonably to his brother, nor humility enough to bear a reproof from him, is not worthy to be called a Christian.
    - a.) *[Leviticus 9:17]- And he brought the meat offering, and took a handful thereof, and burnt it upon the altar, besides the burnt sacrifice of the morning.*
    - b.) *[Proverbs 9:8]- Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.*
    - c.) *[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.*
    - d.) *[1 Kings 1:27,32]- Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him? And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.*
- h.) Be often thinking of your dying hour and how holy and righteous you wished you had lived.
- 1.) There are few so horribly wicked, but the thoughts of death awes them.
- i.) Be sure to improve the covenant of grace for thy assistance in thy holy course.

- 1.) *[Hebrews 11:24-25]- 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;*
- 2.) God in the covenant of grace hath promised to furnish and enable his children for a holy life.
  - a.) *[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.*
  - 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.) *[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.*
  - d.) *[Philippians 2:12-13]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.*
- 3.) God hath laid up in Christ a rich and full treasure of grace to supply thy wants continually.
  - a.) *[Colossians 1:18-20]- and he is the head of the body, the church: who is the beginning, the firstborn from the dead ; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven.*
  - b.) *[John 1:16-17]- And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.*
- 4.) Every child of God hath not only a right to this fulness in Christ, but an inward principle—which is faith—whereby he is, by the instinct of the new creature, taught to suck and draw grace from Christ.
  - a.) *[Ps. 116:9-10]- I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted:*
- j.) Be sure to fortify thyself against those discouragements, by which Satan will make thee lay aside this breastplate of righteousness and holiness, as cumbersome to thy carnal interests.
  - 1.) Satan attempts to make the Christian throw away his breastplate of righteousness, by presenting it as that which hinders the pleasure of his life.
    - a.) By way of concession, there are some pleasures, which are inconsistent with the power of holiness.
      - 1.) All such pleasures as are in themselves sinful.
        - a.) *[Titus 3:3,5]- For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
      - 2.) There are pleasures, which are not in their own nature sinful.
        - a.) When a due measure is not kept in the use of them.

- 1.) *[James 5:5]- Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.*
- b.) They are sinful when not rightly timed. Fruit ate out of its season is nought.
  - 1.) Proof text.
    - a.) *[Ecclesiastes 3:5]- a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;*
  - 2.) On the Lord's-day.
    - a.) *[Isaiah 58:13-14]- 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: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.*
  - 3.) In days of solemn fasting and prayer.
  - 4.) In times of public calamity in the church abroad, especially at home.
- b.) By way of negation, that though a holy righteous life denies the Christian the pleasures aforementioned, yet it doth not deprive him of any true pleasure the creature affords.
  - 1.) The gracious person hath a more curious palate that fits him to taste a further sweetness in, and so draw more pleasure from, any creature-enjoyment, than an unholy person can do.
    - a.) *[1 Corinthians 10:4]- and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.*
    - b.) *[Judges 14:8-9]- And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.*
  - 2.) The Christian has more true pleasure from the creature than the wicked, as it comes more refined to him than to the other. The unholy wretch sucks dregs and all—dregs of sin and dregs of wrath—whereas the Christian's cup is not thus spiced.
    - a.) He sucks dregs of sin.
    - b.) The unholy man sucks dregs of wrath.
      - 1.) *[Psalm 78:30]- they were not estranged from their lust: but while their meat was yet in their mouths,*
      - 2.) *[Psalm 4:8]- I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.*

- c.) By way of affirmation, the power of holiness is so far from depriving a man of the joy and pleasure of his life, that there are incomparable delights and pleasures peculiar to the holy life.
- 1.) It is a life from God.
    - a.) *'Men fall out with their outward conditions, and are discontented with their rank and place in the world, but the fault lies more inward—the shoe is straight and good enough, but the foot is crooked that wears it.'*
    - b.) *'All would do well if thou wert well, and thou wilt never be well till thou art righteous and holy.'*
  - 2.) It is a life with God.
    - a.) *[1 John 1:3]- that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ.*
    - b.) *[Psalm 89:15]- Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.*
  - 3.) It is the life of God himself.
    - a.) *[Ephesians 4:18]- having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*
    - b.) *[Exodus 15:11]- Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?*
- 2.) Satan endeavors to make the Christian throw away his breastplate, as being prejudicial to his worldly profits.
- a.) Consider, it is not necessary that you should be rich, but it is necessary that you should be holy, if thou meanest to be happy.
  - b.) Heaven is worth the having, though thou goest poor and ragged, yea, naked thither.
  - c.) A little of the world will give thee content, if holiness be kept in its power, as few clothes will serve a hale strong man.
    - 1.) *[1 Timothy 6:6]-But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.*
    - 2.) *[Philippians 4:11-13]- Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 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.*
  - d.) Consider what a dear bargain they have who part with or pawn their breastplate of righteousness for the world's riches.
    - 1.) In the sin.
      - a.) It is a great sin.
        - 1.) *[Luke 4:5-7]- And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.*

- b.) It is a foolish sin.
- 1.) *[1 Timothy 6:9]- But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*
  - 2.) *[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.*
  - 3.) *[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.*
  - 4.) *[Matthew 19:29]- And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.*
- c.) Unrighteous gain will appear to be a dear bargain, from the heavy curse that cleaves unto it.
- 1.) *[Proverbs 3:33]- The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.*
  - 2.) *[Proverbs 15:6]- In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.*
  - 3.) *[Habakkuk 2:10-11]- Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*
  - 4.) *[Zephaniah 1:9]- In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.*
- 2.) In the heavy curse that treads upon the heels of that sin.
- 3.) Satan endeavours to make the Christian throw away his breastplate, by scaring him with the contradiction, opposition, and feud, which it brings from the world.
- a.) Proof text.
- 1.) *[Exodus 32:22]- And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.*
- b.) Thy God, Christian, whom thou servest, commands the tongues, hands, yea hearts, of all men.
- 1.) *[Proverbs 16:7]- When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*
  - 2.) *[Genesis 31:24,29]- And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.*
- c.) Suppose thy holy walking stirs up the wrath of ungodly ones against thee, know that there may be more mercy in their hatred than in their love.
- 1.) *[Psalm 5:8]- Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.*

- 2.) When we lose for this any love from men, we gain God's blessing instead of it.
  - a.) *[Matthew 5:11]- Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*
- 3.) While thy holy walking loseth thee some love from the world, it gains thee the more reverence and honour.
  - a.) *[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.*
  - b.) *[Exodus 8:16]- And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.*
- 4.) Uses and Applications for maintaining holiness.
  - a.) Use for information on two points as to holiness.
    - 1.) If we are thus to endeavour the maintaining of the power of holiness, then sure there is such a thing as righteousness and unrighteousness—holiness, and sin that opposeth it.
      - a.) *[Psalm 14:1]- 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.*
      - b.) *[Romans 2:14-15]- For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 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.) If we be to maintain the power of holiness, then surely it is possible.
      - a.) *[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.) Use for reproof of several sorts of persons.
    - 1.) All those who content themselves with their unholy state wherein they are.
      - a.) *[Acts 8:23]- For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*
      - b.) *[Deuteronomy 29:18]- lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;*
      - c.) *[2 Samuel 2:26]- Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?*
    - 2.) Those who are as unholy as others, naked to God's eye and Satan's malice, but to save their credit in the world, wear something like a breastplate—a counterfeit holiness, which does them this service for the present that they are thought to be what they are not.
      - a.) *[Matthew 6:2]- Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the*

- streets, that they may have glory of men. Verily I say unto you, They have their reward.*
- b.) *[Ephesians 4:24]- and that ye put on the new man, which after God is created in righteousness and true holiness.*
  - c.) *[Acts 23:3]- Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?*
- 3.) Those who are so far from being holy themselves, that they mock and jeer others for being so.
- a.) *[Psalm 1:1]- Why do the heathen rage, and the people imagine a vain thing?*
  - b.) *[Proverbs 9:8]- Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.*
  - c.) *[Genesis 21:9]- And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.*
  - d.) *[Galatians 4:29]- But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*
  - e.) What was the ground of the quarrel?
    - 1.) His brother 'was born after the Spirit,' and this, he, being 'born after the flesh,' hated.
  - f.) Observe how the Spirit of God phraseth this his scornful carriage to his brother—it is called persecuting him.
    - 1.) This mocking of holiness is called persecuting, because there is the seed of bloody persecutions in it.
  - g.) Observe this was not barely the cross disposition of Ishmael's personal, peevish, and froward temper, so to abuse his brother, but it is laid as the charge of all wicked men.
    - 1.) As he did persecute his brother, because born after the Spirit, 'even so it is now.'
    - a.) *[Matthew 27:19]- When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.*
    - b.) *[Jude 17-19]- But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.*
    - c.) *[Galatians 6:7]- Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*
    - d.) *[2 Kings 2:23-24]- And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.*
    - e.) *[1 Kings 12:28]- Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.*

*f.) [1 Samuel 6:22-23]- And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honor. Therefore Michal the daughter of Saul had no child unto the day of her death.*

- 2.) It is great wickedness to mock at the calamity of another.
- a.) *[Proverbs 17:5]- Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.*
  - b.) *[Exodus 15:11]- Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?*
  - c.) *[Psalm 74:6-7,10]- But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?*

c.) For Use of exhortation to the saints in several particulars.

1.) Bless God that hath furnished thee with this breastplate.

a.) *[Colossians 1:12-13]- giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*

2.) *Look thou keepest thy breastplate on, Christian.*

a.) *[John 21:17]- He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

1.) Peter's sin was not a deliberate sin.

2.) There had intervened his bitter sorrow between his sin and his profession; and the renewing of his repentance so speedily, conduced much to the clearing of his sincerity to his conscience.

3.) David found it harder work who sinned more deliberately, and lay longer soaking in his guilt, as you may perceive

a.) *[Psalm 51:10]- Create in me a clean heart, O God; and renew a right spirit within me.*

b.) Unholiness weakens the soul as much as sickness doth the body, and indisposes it to endure any hardship.

1.) *[Psalm 39:10-11,13]- Remove thy stroke away from me: I am consumed by the blow of thine hand. 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. O spare me, that I may recover strength, before I go hence, and be no more.*

2.) *[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.) By thy negligence in thy holy walking thou endangers thy faith, which is kept in a good conscience, as the jewel in the cabinet.

1.) *[Romans 5:1-2]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

3.) Be humble when thou art most holy.

a.) The more pride puffs thee, the less pure blood of holiness thou hast running in the veins of thy soul.

1.) *[Habakkuk 2:4]- Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

2.) *[Philippians 2:3]- Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

3.) *[Job 31:27]- and my heart hath been secretly enticed, or my mouth hath kissed my hand: Often meditate on the infinite holiness of God.*

b.) Often meditate *on the infinite holiness of God.*

1.) *[Isaiah 6:3,5]- And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.*

2.) *[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.*

c.) Often meditate on the holiness of man's innocent state.

1.) *[Ezra 3:12]- But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:*

2.) *[1 Peter 4:18]- And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

d.) Often meditate on thy own personal miscarriages, especially in thy unregenerate state.

1.) *[1 Corinthians 15:7,9-10]- After that, he was seen of James; then of all the apostles. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 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.*

G. Direction Seventh: Third Piece—The Christian's Spiritual Shoe.

1. Proof Text

a. *[Ephesians 6:15]- and your feet shod with the preparation of the gospel of peace;*

2. The Spiritual Shoe purpose.

a. It is fitted to his foot, and to be worn by him, so long as he keeps the field against sin and Satan.

3. What is meant by the 'gospel'?

a. It signifies any good news, or joyful message.

1.) *[Jeremiah 20:15]- Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.*

2.) *[Luke 2:10-11]- And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

b. Doctrine: The revelation of Christ, and the grace of God through him, is without compare the best news, and the most joyful of tidings, that poor sinners can hear.

1.) *[Psalm 67:1]- God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.*

2.) God forgives and then he gives.

a.) *[Luke 2:14]- Glory to God in the highest, and on earth peace, good will toward men.*

3.) No ill news can come after the glad tidings of the gospel, where believingly embraced. God's mercy in Christ alters the very property of all evils to the believer.

a.) All plagues and judgments that can befall the creature in the world, when baptized in the stream of gospel-grace, receive a new name, come on a new errand, and have a new taste on the believer's palate, as the same water by running through some mine, gets a tang and a healing virtue, which before it had not.

1.) *[Isaiah 33:24]- And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*

b.) This is so joyful a message which the gospel brings, that God would not have Adam long without it, but opened a crevice to let some beams of this light, that is so pleasant to behold, into his soul, amazed with the terror of God's presence.

1.) *[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.*

c.) This is the news God used to tell his people of, on a design to comfort them and cheer them, when things went worst with them, and their affairs were at the lowest ebb,

1.) *[Isaiah 7:15]- Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.*

2.) *[Micah 5:5]- And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.*

d.) This is the great secret which God whispers, by his Spirit, in the ear of those only whom He embraces with his special distinguishing love.

1.) *[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.*

2.) *[1 Corinthians 2:12]- Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.*

e.) This is made the sad sign of a soul marked out for hell, to have the gospel 'hid' from it,

1.) *[2 Corinthians 4:3]- But if our gospel be hid, it is hid to them that are lost:*

4.) The Five Properties of a joyful message found in the gospel.

a.) A message to be joyful must be good.

- 1.) Joy is the dilation of the heart, whereby it goes forth to meet and welcome in what it desires.
  - 2.) *[Luke 2:10]- And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. \*\*\**
- b.) It must be some great good, or else it affects little.
- 1.) *[Luke 2:14]- Glory to God in the highest, and on earth peace, good will toward men. \*\*\**
- c.) This great good must intimately concern them that hear it.
- 1.) *[Luke 2:15]- And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. \*\*\**
- d.) It would much add to the joyfulness of the news if this were unheard of and unlooked for—when the tidings steal upon us by way of surprise.
- 1.) *[Luke 2:8-9]-And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. \*\*\**
- e.) To fill up the joy of all these, it is most necessary that the news be true and certain, else all the joy soon leaks out.
- f.) In the glad tidings of the gospel, all these do most happily meet together, to wind up the joy of the believing soul to the highest pin that the strings of his affections can possibly bear.
- 1.) The news which the gospel hath in its mouth to tell us poor sinners is good.
  - 2.) The news the gospel brings is as great as good.
    - a.) *[Luke 2:10]- And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*
    - b.) *[1 Corinthians 3:22-23]- whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.*
    - c.) *[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:*
    - d.) *[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.*
  - 3.) The gospel doth not tell us news we are little concerned in—not what God has done for angels, but for us.
    - a.) *[Luke 2:11]- For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*
  - 4.) The glad tidings of the gospel were unheard of and unlooked for by the sons of men.
  - 5.) The glad tidings of the gospel are certainly true.
    - a.) *[Luke 9:35]- And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*
    - b.) *[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.*

- 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,*
- d.) *[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.*

c. Use or Application

- 1.) Claim of those who never heard the gospel on our compassion.
  - a.) *[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?*
  - b.) *Indeed, I find a star led the wise men to Christ; but they had a heavenly preacher to open the text to them, or else they would never have understood it.*
- 2.) Lamentation for the unkind welcome the gospel finds in the world.
  - a.) *[John 5:39-40]- Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.*
  - b.) Objection. Though it cannot be denied that the gospel hath found very unkind entertainment by many among us, and especially of late years—since a spirit of error hath so sadly prevailed in the land—yet, make us not worse than we are.’
    - 1.) Answer. If there were not such a sprinkling of saints among us, our case would indeed be desperate, conclusum esset de nobis—the shades of that dismal night would quickly be upon us.
    - 2.) Consideration 1: The little proportion, as to the number, I mean, do these that embrace the gospel bear with those that continue to reject it—those that desire to keep Christ among us with those that wish him gone and would gladly be rid of him.
      - a.) *[Revelation 3:4]- Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*
    - 3.) Consideration 2: The few gracious ones found amongst us that embrace the gospel, how many are new converts—such, I mean, as the gospel hath of late days won to Christ.
      - a.) *[Genesis 29:34]- And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.*
      - b.) *[Jeremiah 6:8]- Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.*
    - 4.) Consideration 3: The unhappy contentions and divisions that are found among the people of God yet left upon the place: these prophesy sadly, the Lord knows.
  - 3.) A word of exhortation to unbelievers and also to believers.
    - a.) To unbelievers: Be persuaded to receive the message of the gospel kindly, believingly, into your hearts.
      - 1.) *[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.*
      - 2.) *[Luke 14:21,24]- So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the*

*maimed, and the halt, and the blind. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.*

- b.) To believers: You, who have entertained the message of the gospel, rejoice at the news.
  - 1.) *[Psalm 132:16]- I will also clothe her priests with salvation: and her saints shall shout aloud for joy.*
  - 2.) *[Ecclesiastes 10:19]- A feast is made for laughter, and wine maketh merry: but money answereth all things.*
  - 3.) *[Deut. 26:14]- I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.*
  - 4.) *[Genesis 14:23]- that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:*
  - 5.) *[James 5:14]- 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:*
- 4. What is meant by 'peace,' and why it is attributed to 'the gospel'?
  - a. A comprehensive word.
    - 1.) *[Jeremiah 8:15]- We looked for peace, but no good came; and for a time of health, and behold trouble!*
  - b. Peace brings, and carries away again with it, all good, as the sun doth light, to and from the world.
    - 1.) *[John 14:27]- Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*
  - c. Doctrine: True peace is the blessing of the gospel, and only of the gospel.
    - 1.) Peace with God, which we may call peace of reconciliation.
      - a.) The quarrel depending between God and the sons of men.
        - 1.) *[Titus 3:3]- For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*
        - 2.) *[Roman 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*
        - 3.) *[Psalm 7:11-13]- God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.*
        - 4.) *[2 Thessalonians 1:9]- who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
      - b.) The gospel only takes the quarrel and makes peace betwixt God and man; therefore called the gospel of peace.
        - 1.) The gospel presents us with the articles of peace, which God graciously offers to treat and conclude an inviolable peace upon, with rebellious man.
          - a.) *[Galatians 3:23]- But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed.*
          - b.) *[Hebrews 10:20]- by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*

- c.) *[Romans 5:1]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
  - d.) *[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:*
  - e.) *[Isaiah 42:16]- And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*
- 2.) The gospel, published and preached, is the great instrument of God to affect this peace.
- a.) *[Romans 1:16]- For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
  - b.) *[2 Corinthians 3:8]- how shall not the ministration of the spirit be rather glorious?*
- c.) Why God conveys this second piece of reconciliation into the world in this way, and by this method.
- 1.) *[Colossians 1:19-22]- For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight:*
- 2.) Particular reasons why God adopts the method of reconciliation by the gospel.
- a.) That God might give the deepest testimony of his perfect hatred to sin in that very act wherein he expresseth the highest love and mercy to sinners.
    - 1.) *[Micah 7:19-20]- 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. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*
    - 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.*
    - 3.) *[Isaiah 53:5-6]- 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*
    - 4.) *[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.*
  - b.) That God might forever hide pride from his saints' eyes.
    - 1.) *[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.) *[Ephesians 2:14]- For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

- 3.) *[Isaiah 45:24]- Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come ; and all that are incensed against him shall be ashamed.*
  - 4.) *[Ephesians 1:14]- which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
  - 5.) *[Deuteronomy 8:16]- who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;*
  - 6.) *[Psalm 78:25]- Man did eat angels' food: he sent them meat to the full.*
- c.) That it might be a peace with the greatest advantage possible—that God and man might meet again on better terms by this pacification, than when Adam stood in all his primitive glory.
- 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.*
  - 2.) *[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.*
  - 3.) *[Philippians 3:21]- who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- 3.) Superiority of our nature in Christ to its state in Adam.
- a.) The reconciled sinner hath the advantage of Adam in his union to God.
    - 1.) It is nearer. The union is nearer, because God and man make one person in Christ.
      - a.) *[1 Corinthians 12:12]- For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ.*
      - b.) *[Hebrews 1:14]- Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
    - 2.) It is stronger. Therefore stronger, because nearer.
      - a.) *[John 14:19]- Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*
      - b.) *[Ephesians 1:23]- which is his body, the fulness of him that filleth all in all.*
      - c.) *[2 Corinthians 8:23]- Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.*
  - b.) The reconciled sinner hath the advantage of Adam in his communion with God.
    - 1.) *[Isaiah 54:5]- For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.*
    - 2.) There is, in Christ, a foundation laid for greater familiarity with God, than Adam was at first capable of.
      - a.) The lower a prince stoops to the meanest of his subjects, the more familiar he makes himself to his subjects.

3.) There is the sweetness of pardoning mercy, and the bleeding love of Christ—who, by his death, purchased it for him—to be tasted in the reconciled soul's communion with God.

a.) ***[Revelation 15:2-3]- And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.***

c.) Uses or application.

1.) Let it provoke everyone to labour to get an interest in this peace of reconciliation with God, which the gospel brings. Peace with God!

a.) ***[Luke 2:14]- Glory to God in the highest, and on earth peace, good will toward men.***

2.) Exhortations to the sinner to embrace this peace with God, offered in the gospel.

a.) Consider what it is that is offered thee —peace with God.

1.) All the attributes of God, thy ally, are thine.

a.) ***[1 Kings 22:4]- And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.***

2.) All his providences, though like bees, are yet all at work for thee; and thy soul is the hive wherein they will unlade the sweet fruit of all their labour.

3.) ***[Romans 8:30]- Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.***

b.) Consider who offers peace to thee—the great God.

1.) It is hard to say which speaks the greatest wonder—for God to offer, or thee to deny what he offers.

c.) How he offers it.

1.) God offers peace sincerely.

a.) Never did God shed the blood of war in peace, or give a soul to the sword of his wrath, after quarter taken and peace given.

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.***

2.) God offers peace affectionately, his heart deeply engaged in the tenders of mercy to poor sinners; which will appear.

a.) In his contriving a way for reconciling sinners to himself.

b.) By the early discovery he made of this to the sons of men.

c.) The great ordinance of the gospel-ministry, which God hath set up in the church, on purpose to treat with sinners upon a peace, speaks his deep affection to the work.

- 1.) *[2 Corinthians 5:18]- And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*
- 2.) The persons he sends to preach. Not angels, he sends men.
- 3.) Observe the qualifications required in those he employs as ambassadors to offer peace to sinners.
  - a.) *[2 Timothy 2:24-25]- And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*
- 4.) Look into the commission God gives his ambassadors, and still his heart appears in the business.
  - a.) *[Mark 16:15]- And he said unto them, Go ye into all the world, and preach the gospel to every creature.*
  - 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 21:17]- He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*
  - d.) *[2 Timothy 4:2]- preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. \*\*\**
  - e.) *[Psalm 40:9]- I have preached righteousness in the great congregation: lo, I have not refrained my lips, \*\*\**
  - f.) *[Isaiah 61:1-3]- The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. \*\*\**
- 5.) Look at the joy God expresseth when poor sinners come into the offer of peace.
  - a.) *[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.*

b.) *[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.*

6.) Consider what thou doest when thou refusest peace with God.

a.) *Death is the trap-door which will let thee down to hell's dungeon; and when once thou art there, thou art where thou wilt have space enough to weep over thy past folly, though here thou hast neither mind nor leisure to make God thy friend.*

d.) Consider what thou doest when thou refusest peace with God.

1.) But how may a poor sinner be at peace with God?

a.) See and be sensible of the feud and enmity that at present stands betwixt God and thee.

1.) As to the reality of the thing, that there is indeed a quarrel, which God hath against thee?

a.) *[Isaiah 36:11]- Then said Eliakim and Shebna and Joah unto Rab-shakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.*

2.) Labour to bring thyself under the sense of thy miserable condition as thou art.

a.) *[Isaiah 48:22]- There is no peace, saith the Lord, unto the wicked.*

b.) Look that you propound right ends in thy desire of reconciliation with God.

1.) *[Psalm 55:21]- The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

2.) *[2 Samuel 10:19]- And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.*

3.) You must desire to be reconciled to God with an eye to the honour of God.

a.) *[Psalm 79:9]- Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.*

b.) *[1 Samuel 25:31]- that this shall be no grief unto thee, nor offense of heart unto my lord, either*

*that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.*

- 4.) You must desire to be reconciled to God, that you may have fellowship with God.

a.) *[2 Samuel 14:32]- And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*

- c.) Throw down thy rebellious arms, and humbly submit to his mercy.

1.) *[Isaiah 1:16,18]- Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 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.*

- 2.) God is a great God, and it doth not become his sovereignty to treat with his sorry creature on equal terms, but as a mighty king with his rebel subject, whom he hath fast bound with chains in prison, and can at pleasure hang up for his treason.

a.) *[James 4:10]- Humble yourselves in the sight of the Lord, and he shall lift you up.*

b.) *[Exodus 34:7]- keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

- 3.) The holy nature of God requires this.

a.) *[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.*

- b.) To 'forsake' sin is to make a deliberate choice in the soul; he does it freely-to repel and resist.

1.) *[Psalm 118:12]-They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.*

2.) *[Hebrews 11:24-26]- 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.*

c.) To 'forsake' sin is to leave it without any thought reserved of returning to it again.

1.) *[Hosea 14:8]- Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.*

d.) Hasten to the throne of grace, and humbly present thy request to God to be at peace with thee through Christ.

1.) *[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.*

3.) Exhortations to those already at peace with God

a.) Hast thou peace with God? Look thou makest no peace with sin.

b.) Is God reconciled to thee? Be thou willing to be reconciled to any that have wronged thee.

c.) Is God at peace with thee? Hath he pardoned thy sins? Never, then, distrust his providence for anything you want as to this life.

1.) When he pardoned thy sins he did more for thee than this comes to.

a.) *[Romans 8:32]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

b.) *[1 Corinthians 3:22]- whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;*

2.) Consider how God gives these temporals to those he denies peace and pardon to.

a.) *[Luke 12:28]- If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?*

d.) Art thou at peace with God? O show then no discontent at any cross or affliction that God visits thee withal!

1.) *[1 Samuel 16:4-5]- 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? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.*

2.) *[Romans 8:31]- What shall we then say to these things? If God be for us, who can be against us?*

e.) Comfort thyself with this, that thou, who art at peace with God now on earth, shalt feast with God ere long in heaven.

- 1.) *[Romans 8:30]- Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
- 2.) *[Romans 5:10]- For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life.*
- 3.) *[Revelation 1:18]- I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

f.) Art thou at peace with God? Knowing the goodness of God to thyself, then do thou woo in some others to embrace the same mercy.

- 1.) *[Luke 14:22]- And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*
- 2.) *[Psalm 34:8]- O taste and see that the Lord is good: blessed is the man that trusteth in him.*
- 3.) *[Ezekiel 13:22]-Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life;*
- 4.) *[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.*
- 5.) *[Acts 15:14]- Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*

2.) Peace with ourselves, or peace of conscience.

a.) The distressed conscience described.

- 1.) *[Exodus 6:9]- And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.*
- 2.) *[1 Samuel 1:7]- And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.*
- 3.) *[Proverbs 18:14]- The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?*
- 4.) *[Acts 19:14]- And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.*

b.) The argument that is able to pacify conscience when thoroughly awakened.

1.) The cause of the convulsions of horror, which the consciences of men are so sadly rent and distorted. Now this is sin.

- a.) *[Hebrews 10:2,4]- For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. For it is not possible that the blood of bulls and of goats should take away sins.*
- b.) *[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.) Conscience demands as much to satisfy it as God himself doth to satisfy him for the wrong the creature hath done him. Nothing can take off conscience from accusing but that which takes off God from threatening.

- a.) *[Hebrews 9:11-12]- But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands,*

*that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

- b.) *[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.*
- 3.) The blood of Christ applied to the heart by the Spirit, for pardon and reconciliation with God.
- a.) *[Psalm 51:7]- Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*
  - b.) *[Leviticus 14:6]- As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:*
  - c.) *[Hebrews 12:24]- and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*
  - d.) *[1 Peter 3:21]- The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
- 4.) Hearing of Christ and receiving him by faith into his heart,
- a.) *[Romans 8:34]- 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.*
  - b.) *[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.*
- c.) The strength and power required pressing this argument home to the conscience, so as to quiet and fully satisfy it.
- 1.) *[Job 34:29]- When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:*
- 2.) The Gospel alone presents the Spirit of God to us under the notion of a Comforter.
- a.) *[John 16:7]- Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*
  - b.) *[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.*
  - c.) *[John 16:13-14]- 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. He shall glorify me: for he shall receive of mine, and shall show it unto you.*
- 3.) The admirable fitness and sufficiency of the Holy Spirit to pacify and comfort a guilty troubled conscience.
- a.) *[Romans 1:4]- and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:*
  - b.) *[John 14:16-17]- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit*

*of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

- c.) *[1 Corinthians 2:9-10]- 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
- d.) *[Psalm 51:8]- Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.*

d.) Uses or application.

- 1.) Is peace of conscience the blessing of the gospel? This reproves three sorts of persons.

- a.) The Papists, who interpretatively deny that peace of conscience is the blessing of the gospel.

- 1.) *[Romans 5:1]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
- 2.) *[1 John 2:11]- But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*
- 3.) *[Deuteronomy 28:66]- and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:*

- b.) Those who frame very unlovely images in their own foolish imaginations of the gospel.

- 1.) Consider all that are not true Christians that hang upon the gospel by profession.

- a.) *[Matthew 10:13]- And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.*

- 2.) As for those that are sincere, truehearted Christians, there are several considerations, which will vindicate the gospel to answer its name, and to be a gospel of peace and consolation.

- a.) Some that are sincere Christians do not so clearly understand the doctrine of the gospel as others; and the want of light, of joy, and comfort in their consciences comes from that want of light in their understandings.

- 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.) Some that do understand the doctrine of salvation by faith in Christ yet may, by their negligence in their Christian course deprive themselves at present of this sweet peace, which otherwise might flow into their bosoms from the promises of the gospel.

- 1.) *[Galatians 6:6]- Let him that is taught in the word communicate unto him that teacheth in all good things.*

- 3.) Some do walk close to the rule of the gospel and thou seest no such peace and comfort.

- a.) They may have it, and thou not know it.
  - 1.) *[Proverbs 14:10]- The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.*
  - 2.) *[Proverbs 14:13]- Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.*
  
- b.) Though some precious souls, that have closed with Christ, and embraced the gospel, be not at present brought to rest in their own consciences, but continue for a while under some dissatisfactions and troubles in their own spirits; yet even then they have peace of conscience in a threefold respect.
  - 1.) Every true believer hath peace of conscience in the promise.
    - a.) *[Psalm 29:4,11]- The voice of the Lord is powerful; the voice of the Lord is full of majesty. The Lord will give strength unto his people; the Lord will bless his people with peace.*
    - b.) *[John 14:27]- Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*
  - 2.) Every believer hath this inward peace in the seed.
    - a.) *[Psalm 97:11]- Light is sown for the righteous, and gladness for the upright in heart.*
    - b.) *[Hebrews 12:11]- Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*
    - c.) *[Psalm 126:6]- He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*
    - d.) *[Psalm 37:37]- Mark the perfect man, and behold the upright: for the end of that man is peace.*
  
- c.) Those that think to heal their consciences with other than gospel balm; who leave the waters of living comfort, that flow from this fountain opened in the gospel by Christ, to draw their peace and comfort out of cisterns of their own hewing.
  - 1.) Some think to draw their peace out of a carnal cistern.
    - a.) *[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.*
    - b.) *[1 Samuel 16:23]- And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.*
    - c.) *[1 Samuel 25:36-38]- And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died.*

- 2.) Some think to draw their peace out of a legal cistern.
  - a.) *[Matthew 11:28]- Come unto me, all ye that labor and are heavy laden, and I will give you rest.*
  - b.) *[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.) Let this doctrine be as a touchstone to try the truth of your peace and comfort; hath it a gospel stamp upon it? The character of gospel peace that Christ in his gospel speaks to his people.
  - a.) Gospel comfort may be known by the vessel it is poured into, which is a broken heart.
    - 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.*
    - 2.) *[Isaiah 61:1]- The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*
    - 3.) *[John 16:8]- And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*
    - 4.) *[Isaiah 35:3]- Strengthen ye the weak hands, and confirm the feeble knees.*
    - 5.) *[Luke 11:21]- When a strong man armed keepeth his palace, his goods are in peace:*
  - b.) Gospel peace is obtained in a gospel way, and that is twofold.
    - 1.) Gospel peace is given to the soul in a way of obedience and holy walking.
      - a.) *[Galatians 6:15-16]- For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*
      - b.) *[2 Thessalonians 3:6]- Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*
    - 2.) Gospel peace is given in the soul in a way of duty, and close attendance on God in his ordinances.
      - a.) *[2 Thessalonians 3:16]- Now the Lord of peace himself give you peace always by all means. The Lord be with you all.*
      - b.) *[Joshua 5:11-12]- And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.*
  - c.) Gospel peace in the conscience is strengthening and restorative.

- 1.) *[Psalm 51:12-13]- 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.*
  - 2.) *[Proverbs 7:14-15]- I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.*
- d.) Gospel peace comforts the soul, and that strongly, when it hath no other comfort to mingle with it.
- 1.) *[Psalm 73:25]- Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.*
  - 2.) *[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.*
  - 3.) *[Psalm 119:165]- Great peace have they which love thy law: and nothing shall offend them.*
  - 4.) As distinguished from the worldling.
    - a.) *[John 14:27]- Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*
- 5.) As distinguished from the hypocrite. The difference between the comforts of the Holy Spirit and Satan the deceiver.
- a.) They differ in their causes.
    - 1.) This darkness, which sometimes is upon the sincere Christian's spirit in deep distress, comes from the withdrawing of God's lightsome countenance; but the horror of the other from his own guilty conscience.
  - b.) They differ in their accompaniments.
    - 1.) There is something concomitant with the Christian's present darkness of spirit, that distinguishes it from the hypocrite's horror; and it is the lively working of grace, which then commonly is very visible when his peace and former comfort are most questioned by him.
    - 2.) *[Psalm 88:13]- But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.*
  - c.) They differ in the issue.
    - 1.) The Christian—he, like a star in the heavens, wades through the cloud that, for a time, hides his comfort; but the other, like a meteor in the air, blazes a little, and then drops into some ditch or other, where it is quenched.
    - 2.) *[Proverbs 13:9]- The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.*
    - 3.) *[Psalm 40:12-14,17]- For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.*

4.) *[Job 11:20]- But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.*

3.) Peace with one another, or peace of love and unity.

a.) Proof texts.

- 1.) *[Mark 9:50]- Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.*
- 2.) *[Hebrews 12:14]- Follow peace with all men, and holiness, without which no man shall see the Lord:*
- 3.) *[1 Thessalonians 5:13]- and to esteem them very highly in love for their work's sake. And be at peace among yourselves.*

b.) Doctrine: The Gospel alone can knit the hearts and minds of men together in a solid peace and love.

1.) Proof texts

- a.) *[Luke 1:16-17]-And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*
- b.) *[Isaiah 11:6,9]- The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*
- c.) *[John 13:35]-By this shall all men know that ye are my disciples, if ye have love one to another.*

2.) Peace will appear to be the natural fruit of the gospel.

a.) When the gospel was first preached and embraced, what a sweet harmony of peace and admirable oneness of heart was then amongst the holy professors of it, who but a while before were strangers to or bitter enemies one against another!

- 1.) *[Acts 2:46]- 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,*
- 2.) *'So notorious was the love of Christians in the primitive times, that the very heathens would point at them, as Tertullian saith, and say, 'See how they love one another.'*

b.) Look on the gospel *in the complement of all in heaven*, when the hearts of saints shall be thoroughly gospelized, and the promises concerning the peaceable state of saints have their full accomplishment—then above all this peace of the gospel will appear.

- 1.) *[Revelation 8:1]- And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

3.) How the gospel knits the hearts of men in peace, and why it alone can do so.

a.) The gospel knits the hearts of men together, as it propounds powerful arguments for peace and unity; and indeed such as are found nowhere else.

- 1.) *[Ephesians 4:3-7]- endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism,*

*one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.*

- b.) The gospel takes away the cause of that feud and enmity which is among the sons and daughters of men.
  - 1.) The curse, which lies upon mankind for his apostasy from God.
    - a.) *[Genesis 3:18]- thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:*
    - b.) *[Zechariah 11:10,14]- And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.*
  - 2.) The lust that dwells in their own bosoms.
    - a.) *[James. 4:1]- From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?*
    - b.) *[Titus 3:3-5]- 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, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
    - c.) *[Romans 8:13]- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
- c.) The gospel fills the hearts of those that embrace it with such gracious principles as to incline to peace and unity.
  - 1.) *[Galatians 5:22-23]- But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.*
- c.) Uses and Application.
  - 1.) The difference between the peace among saints and that of the wicked.
    - a.) The 'peace' of the wicked as a conspiracy or confederacy.
      - 1.) *[Isaiah 8:12]- Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.*
      - 2.) *[Luke 23:12]- And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.*
      - 3.) *[Proverbs 1:14]- cast in thy lot among us; let us all have one purse:*
  - b.) The 'peace' of the wicked is so fundamentally defective, that it does not deserve the name of true peace.
    - 1.) The peace of the wicked is superficial and external, not inward and cordial.
    - 2.) The peace of the wicked is unsanctified peace.
      - a.) While they seem to have peace with one another, they have not peace with God; and it is peace with God takes away the curse.
      - b.) It proceeds from unsanctified hearts.

**1.) [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:**

- c.) The end that all such propound in their love is carnal, not spiritual.
- 3.) The peace of the wicked is, in a word, a peace that will not long last, because it wants a strong cement.
- 2.) The sin of ministers who stir up strife.
  - a.) **[Philippians 1:15]- Some indeed preach Christ even of envy and strife; and some also of good will:**
  - b.) Christians are unevangelical in their judgments.
    - 1.) **[1 Corinthians 13:9]- For we know in part, and we prophesy in part.**
    - 2.) **[Romans 16:17]- Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.**
  - c.) Christians are in part unevangelical in their hearts and lives.
    - 1.) **[1 Corinthians 3:2-3]- I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 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.) **[1 Timothy 1:14]- And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**
- 3.) An exhortation to saints to maintain and promote peace.
  - a.) The saints should nourish peace what they can among themselves.
    - 1.) **[Luke 9:55]- But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.**
    - 2.) **[Acts 15:39]- And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;**
  - 3.) Argument. The Christian should seek peace and unity for Christ's sake.
    - a.) By the solemn charge He gave his disciples.
      - 1.) **[John 13:34]- A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**
      - 2.) **[John 15:11-15,17]- These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. 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. These things I command you, that ye love one another.**
    - b.) By His fervent prayer for this.
      - 1.) **[John 17:11,21,23]- And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep**

*through thine own name those whom thou hast given me, that they may be one, as we are.*

- 2.) *[John 17:21,23]- 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. I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*
- 3.) *[John 12:30]- Jesus answered and said, This voice came not because of me, but for your sakes.*
- 4.) He would by this raise the price of this mercy in their thoughts.
- 5.) He would make divisions appear more fearful and dreadful things to his people, by putting in so many requests to God for preventing them.
- 6.) He would aggravate the sin of contention to such a height, that all who have any love to him, when they shall see they cannot live in strife, but they must sin against those prayers which Christ with strong cries put up for peace and unity, may tremble at the thoughts of it.

c.) By the price that Christ gave for the obtaining of this peace and unity.

- 1.) *[1 Corinthians 10:16-17]- The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.*
- 2.) *[Acts 15:14]- Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*
- 3.) *[John 17:23]- I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

4.) Argument. The Christian should live in peace and unity for their own sakes.

a.) Consider your obligations to love and unity; your relations call for it.

- 1.) Consider how near you are set one to another.
  - a.) *[Galatians 3:26]- For ye are all the children of God by faith in Christ Jesus.*
  - b.) *[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.*

2.) Though the father does not show partiality in his affection, yet often inequality in the distribution of his estate and this sows the seed of strife among them.

- a.) *[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.*

- b.) *[Colossians 1:12]- giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*
  - c.) *[John 17:22]- And the glory which thou gavest me I have given them; that they may be one, even as we are one:*
- b.) Consider where you are, and among whom. Are you not in your enemies' quarters?
  - 1.) *[Genesis 13:7]- And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.*
- c.) Consider the sad consequences of your contentions.
  - 1.) You put a stop to the growth of grace.
    - a.) *[Ephesians 4:15-16]- but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*
  - 2.) You cut off your trade with heaven at the throne of grace.
    - a.) *[Matthew 5:24]- leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*
    - b.) *[Genesis 31:44,54]- Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.*
  - 3.) You cut off your trade with one another.
    - a.) *[Ephesians 4:16]- from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*
    - b.) *[Romans 1:11-12]- For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.*
    - c.) *[Romans 15:24]- whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*
  - 4.) You do not only hazard the decay of grace, but growth of sin.
    - a.) *[James 3:14,16]- But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work.*
    - b.) *[James 1:20]-for the wrath of man worketh not the righteousness of God.*

- 5.) They are prognostics of judgment coming.
  - a.) *[Malachi 4:6]- and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*
  - b.) *[2 Corinthians 13:11]- Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*
  - c.) *[Acts 7:29-30]- Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. 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.*

5.) Argument. O labour for peace and unity, for other's sake, I mean those who at present are wicked and ungodly, among whom you live.

- a.) *[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.*
  - b.) *[Song of Solomon 2:7]- I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.*
  - c.) *[Romans 16:17]- Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.*
- 4.) Peace with the other creatures, even the most hurtful, which may be called a peace of indemnity and service.
- a.) As Adam enjoyed in his primitive state.
    - 1.) By exercising that act of authority over them—in giving them names—might have an experiment of his perfect, though not absolute and independent, dominion over them.
    - 2.) No sooner did man withdraw his allegiance from God; than all the creatures, as if they had been sensible of the wrong man by his apostasy had done his and their Maker, presently forget their subjection to him and take up arms in their Lord's quarrel against apostate.
    - 3.) They continue in array against him, till God and man meet together again in a happy covenant of peace
      - a.) *[Hosea 2:18]- 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.*
  - b.) Our peace with the creatures comes in by our peace with God.
    - 1.) *[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.*

5. What the 'feet' here mentioned import, and what grace is intended by 'the preparation of the gospel of peace,' which here is compared to the shoe, and fitted for these feet.
  - a. Question 1: What is meant by this preparation of the gospel of peace?
    - 1.) Considering the part it is designed for—and that is 'the foot,'

- a.) The soldier's shoe, which is to be of the strongest make, being not so much intended for finery as defense.
  - 1.) The ground strewn with sharp stones.
  - 2.) Disabling wounds.
  - 3.) Wet or cold weather.
  - 4.) Opportunity for disease.
- 2.) What the foot is to the body that the will is to the soul.
  - a.) The foot carries the whole body, and the will the soul; yea, the whole man, body and soul also.
  - b.) What the shoe is to the foot, that 'preparation,' or, a readiness and alacrity, is to the will.
  - c.) The man whose feet are well shod fears no ways, so when the will and heart of a man is prompt, and ready to do any work, the man is shod and armed against all trouble and difficulty.
  - d.) He makes nothing of afflictions, yea persecutions, but goes singing over them.
    - 1.) *[Psalm 57:7]- My heart is fixed, O God, my heart is fixed: I will sing and give praise.*
- b. Question 2: Why is it called 'the preparation of the gospel of peace'?
  - 1.) The gospel of peace is the great instrument by which God works the will and heart of man into this readiness and preparation to do or suffer what he calls to.
    - a.) *[Luke 1:17]- And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*
  - 2.) Doctrine 1: It is our duty, as Christians, to be always prepared and ready to meet with any trial, and endure any hardship, which God may lay out for us in our Christian warfare.
    - a.) Proof texts.
      - 1.) *[Acts 21:13]- Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*
      - 2.) *[2 Timothy 4:6]- For I am now ready to be offered, and the time of my departure is at hand.*
    - b.) Reason 1: Those taken from Christ, for or from whom we suffer.
      - 1.) Christ commands this frame of spirit.
        - a.) *[Titus 3:1]- Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*
        - b.) *[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.*
        - c.) The Christian 'must deny himself', deliver up his own will out of his own hands; and, from that day that he enters into Christ's service, acknowledge himself not to be at His own disposal.
        - d.) Christ tells his people the worst at first, and chooses to speak of the cross they must bear, rather than of the crown they shall at last wear; and withal, that he expects they should not only 'bear' it but also 'take it up.'
        - e.) This they must do every day—'take up his cross daily.'
          - 1.) *[Exodus 12:11]- And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste: it is the Lord's passover.*

- f.) When the cross is on then the Christian must 'follow Christ.'
- 1.) *[Hosea 2:14]-Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.*
- 2.) Christ deserves this frame of spirit at our hands.
- a.) Christ deserves this readiness to meet any suffering he lays out in his providence for us, if we consider his readiness to endure sorrow and trouble for us.
    - 1.) *[Psalm 40:7-8]- Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.*
    - 2.) *[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?*
  - b.) Christ deserves this readiness to meet any suffering he lays out in his providence for us, if we consider his tender care over his saints, when he calls them into a suffering condition.
    - 1.) In proportioning the burden to the back he lays it on.
      - a.) *[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.*
    - 2.) In the consolations he gives them then above other of their brethren that are not called out to such hard service.
      - a.) *[Psalm 50:15]- and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*
      - b.) *[Psalm 138:3]- In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.*
      - c.) *[2 Corinthians 1:5]- For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.*
    - 3.) In seasonable succors which Christ sends to bring them off safe.
  - c.) Reason 2: Those taken from the excellency of such a temper as this readiness to endure any hardship imports.
    - 1.) This readiness of heart to stoop to the cross evidences a gracious heart.
      - a.) *[Numbers 14:24]- but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*
      - b.) *[Exodus 1:19]- And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.*
      - c.) *[Hebrews 12:7]- If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?*
    - 2.) This frame of spirit makes him a free man that hath it.
      - a.) Bondage to the creature when a man is so enslaved to his enjoyments and low contentment here on earth.
        - 1.) *[Ezekiel 33:31]- And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.*

- b.) Bondage to their honors.
  - 1.) *[Esther 5:13]- Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.*
- c.) Bondage to their pleasures.
  - 1.) *[James 5:5]- Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.*
  - 2.) *[1 Corinthians 6:12]- All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*
- 3.) This readiness to suffer, as it ennobles with freedom, so it enables the Christian for service.
  - a.) *[1 Thessalonians 5:18]- In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*
  - b.) *[Acts 9:15-16]- But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake.*
  - c.) *[Romans 1:15-16]- So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
  - d.) *'It is the duty of every Christian to make a free profession of Christ. Now this cannot be done without hazard many times. And if the heart be not resolved in this point—what to do; the first storm that rises will make the poor man put in to any creek or hole, rather than venture abroad in foul weather.'*
  - e.) *[John 12:42-43]- Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.*
- 4.) This readiness of spirit to suffer, gives the Christian the true enjoyment of his life.
  - a.) When we are prepared to deny ourselves in any comfort we may enjoy, then, and not till then, is that which hinders the enjoyment of our lives taken away; and that is fear.
    - 1.) *[Psalm 23:4-5]- Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*
    - 2.) *[Acts 12:6-7]- And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.*
  - b.) The more ready and prepared the Christian is to suffer from God, or for God, the more God is engaged to take care for him, and of him.

- 1.) *[Matthew 16:25]- For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*
- 2.) *[Psalm 116:15]- Precious in the sight of the Lord is the death of his saints.*
- 3.) *[1 Kings 17:12-13]- And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.*

d.) Uses or application.

- 1.) Must the Christian stand thus shod in readiness to march at the call of God in any way or weather?

a.) *[Luke 13:17,22-24]- And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

- b.) Several sorts of Christians not having this gospel shoe to their foot.

- 1.) The ignorant Christian.

a.) *[1 Samuel 25:11]- Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?*

b.) *[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.*

c.) *[John 4:22]- Ye worship ye know not what: we know what we worship; for salvation is of the Jews.*

- 2.) The carnal gospellers.

a.) Keep possession of lusts while they make profession of Christ.

- 3.) The politic professor.

a.) Saves himself, not from sin, but from danger.

- 4.) The covetous professor.

a.) Heart so full of worldly projects, that suffering for Christ must needs be very unwelcome to him

b.) *[Exodus 14:3]- For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.*

c.) *[Matthew 24:19]- And woe unto them that are with child, and to them that give suck in those days!*

- 5.) The conceited professor.

a.) Who has a high opinion of himself, and is so far from a humble holy jealousy and fear of himself, that he is self-confident.

b.) *[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.*

c.) *[Jeremiah 17:9]- The heart is deceitful above all things, and desperately wicked: who can know it?*

2.) An exhortation to take the name of Christ upon you, to get this shoe of preparation on, and keep it on, that you may be ready at all times to follow the call of God's providence, though it should lead you into a suffering condition.

a.) Motive 1: Consider that suffering work may overtake thee suddenly, before thou art aware of it; therefore be ready shod.

1.) *[Genesis 22:2]- And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

2.) *[Acts 9:31]- Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

3.) *[Acts 12:1,12]- Now about that time Herod the king stretched forth his hands to vex certain of the church. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

b.) Motive 2: Consider, if thy feet be not shod with a preparation to suffer for Christ here on earth, thy head cannot be crowned in heaven.

1.) *[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.*

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.) *[Deuteronomy 25:9-10]- then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.*

4.) *[Ruth 4:7-8]- Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.*

5.) *[Philippians 1:28]- and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

c.) Directions for helping on this spiritual shoe.

1.) Look carefully to the ground of thy active obedience, that it be sound and sincere.

a.) *[Psalm 78:9]- The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.*

b.) *[Hebrews 11:33-36]- who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 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. Women received their dead raised to life again: and others were tortured, not accepting*

*deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*

- 2.) Pray for a suffering spirit.
    - a.) *[Philippians 1:29]- For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
    - b.) *[James 1:2,5]- My brethren, count it all joy when ye fall into divers temptations; If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*
    - c.) *[Matthew 14:30]- But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.*
    - d.) *'He that would learn to pray, let him go to sea.' But I think it were better thus, 'He that would go to sea—this I mean of suffering—let him learn to pray before he comes there.'*
  - 3.) Be much in the meditation of a suffering state.
    - 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.*
  - 4.) Make a daily resignation of thyself up to the will of God.
    - a.) *[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.*
  - 5.) Make self-denial appear as rational and reasonable as thou canst to thy soul.
    - a.) Consider that he bids thee deliver his own, not thy own.
    - b.) Consider that he doth not, indeed cannot, bid thee deny so much for him as he hath done for thee.
      - 1.) *[Philippians 2:6-7]- who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*
    - c.) Consider, whatever God calls thee to deny for his truth, it is not more than he can recompense.
      - 1.) *[Hebrews 11:26]- esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.*
  - 6.) Labour to carry on the work of mortification every day to further degrees than other.
    - a.) *[Hebrews 11:35]- Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*
    - b.) *[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.*
- 3.) Doctrine 2: The gospel's blessing of peace prepares the saint for trials.
- a.) Proof texts.

- 1.) *[Proverbs 3:17]- Her ways are ways of pleasantness, and all her paths are peace.*
  - 2.) *[Psalm 4:7-8]- Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.*
  - 3.) *[Psalm 3:5]- Then shall he speak unto them in his wrath, and vex them in his sore displeasure.*
  - 4.) *[Genesis 12:1-3]- Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*
- b.) How gospel peace prepares the soul for suffering
- 1.) By its glorious privileges.
    - a.) *[Philippians 4:7]- And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*
    - b.) Becomes a child of God.
    - c.) Becomes an heir to God.
      - 1.) *[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.*
  - 2.) By its influences.
    - a.) Makes the Christian unconquerable in his faith.
      - 1.) *[Psalm 32:5,7]- 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. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*
    - b.) Fills the heart with love to Christ.
      - 1.) *[Luke 7:47]- Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.*
      - 2.) *[John 11:16]- Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.*
      - 3.) *[Song of Solomon 1:3]- Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.*
      - 4.) *[Hebrews 2:15]- and deliver them, who through fear of death were all their lifetime subject to bondage.*
    - c.) A sweet influence into his self-denial.
      - 1.) *[Mark 8:34]- And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*
      - 2.) The sense of this peace will enable the Christian to deny himself in his sinful self.
      - 3.) The sense of this peace will enable the Christian to deny himself in his carnal enjoyments.

- a.) *[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.*
- d.) Promotes the suffering grace of patience.
- 1.) *[Matthew 13:21]- yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
  - 2.) *[Romans 5:5]- 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.) *[Philippians 4:7]- And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*
- c.) Uses or application.
- 1.) This doctrine informs our judgments in two particulars.
    - a.) What to judge of their patience in affliction that have no interest in the gospel's peace.
    - b.) What to think of their peace who, in affliction, have no patience at all.
      - 1.) *[Proverbs 24:10]- If thou faint in the day of adversity, thy strength is small.*
  - 2.) Let this doctrine stir thee up to be very tender and chary of thy peace with God and thy own conscience.
    - a.) *'A thorn in the foot will make any way uneasy to the traveler; and guilt in the conscience any condition uncomfortable to the Christian, but most of all a suffering one.'*
    - b.) If you will keep your peace unbroken, you must bestow some attendance on it, and set as it were a lifeguard about it.
      - 1.) Two ways to lose his heavenly treasure of inward peace and comfort.
        - a.) *[Matthew 6:19]- Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:*
        - b.) Presumptuous sins, these are the thieves that 'break through and steal' the saint's comfort away.
          - 1.) *[Proverbs 20:27]- The spirit of man is the candle of the Lord, searching all the inward parts of the belly.*
    - c.) Sloth and negligence are as the 'rust,' that in time will fret into his comfort and eat out the heart and strength of it.
      - 1.) It is impossible that the Christian who is careless and secure in his walking, infrequent and negligent in his communion with God, should long be owner of much peace or comfort that is true.
      - 2.) What if thou dost not pour water of presumptuous sins into the lap of thy joy to quench it? It is enough if thou dost not pour oil of duty to feed and maintain it.
      - 3.) Thou art murderer to thy comfort by starving it, as well as by stabbing of it.