

John 6:35.

Rom. 14:17.

V. 21.

the dutys of his particular calling : there bee the delighfull ditties wherewith Christ is fed. The second feast is made by Christ, and bee godlyfey whereto. Christ comest not to be enterained only, but to enteraunce: And the seat which he makes, is his owne bodie and bloud : For his blode is meat indeed, and his bodye is drink indeed. The vietels whereon their meats are carried, are the Word and Sacraments. And all that bee his welcome guests, are true penitent fumers, which have henging and thirfling hearts after his bodie and bloud, Luke. 7. 52. And from this feast arreplete blessings : Righteousnesse of conscience, and joy in the Holy Ghost.

Seeing this fellowship with Christ is here promised to thofk, that open and receive him into their hearts: First, hereby wee are taught to renounce all earthly & carnall pleasures, and not to adduct our selues to drinking and quaffing or sumptuous fare ; for here is a better feast for before us, whereupon we must set our hearts, turning our eyes from all worldly pleasures. We know by experience how friends entertaine each other; but wee must labour to know how to entartaine Christ, and to feast him with his owne graces, that he may feip with us, and we with him, and to have true fellowship with him.

Againe, by this wee may see a notable abuse of many that come to the Lords Table: for here wee see is required an interchange of feasting betwene Christ and a Chritian; but many there be that will come to the Lords Table, and feast with Christ, that will never feast Christ againe: And yet we oughte be as carefull to feast him, as to feast with him. It is a shame to feip often with Christ, and yet like ungratefull *Nabals*, neverto have one good ditta of grace and holy obedience to feest before him, wherewhich indeed wee shold feast him daily. Others will feeme to give him good entertainment, for that day wheroun they feat with Christ: but soone after they give him gall to

A cat, and vinegar to drinke, by their daily lines.

Ver. 21, 22.

v. 21. *To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and sit with my Father in his throne.*

v. 22. *Let him that bath an eare, heare what the spirit saith unto the churches.*

Here is the conclusion of this Epistle, and it hath two parts. A promise, ver. 21, and a commandement, ver. 22. In the promise note two things. First, to whom it is made, *To him that overcometh*. Hereof we have spoken. Second, the thing promised; that is, fellowship with Christ in glorie: *I will grant to sit, &c.* whereby is not meant equalite of all glorie and honour; for that is not possible for any creature to receive; but a participation only of some part of his glorie, so much as shall suffice for his perfect happiness. And becaufe it might be thought no great matter, therefore it is illistrated by a comparsion, *as I overcame, and sit with my Father in his throne.* As if he should say, I will advance them that overcome their spiritual enemies, into the participation of my glorie, even as my Father (when I had overcome) advanced me into the fellowship of his glorie. Now Christ as he is Mediator, is inferiour to his Father, and in that regard is not advanced to equal glorie with his Father, though he sit with him: So the members of Christ, being inferiour unto him, may sit with him in his throne, though their glorie be unequal. These things for substance have beene handled, chap. 2, ver. 25, 28.

The second part of this conclusion, *Let him that hath an eare, heare, &c.* hath also beene handled before.

The fruit of the righteous is a tree of life: And hee that winneth soules, is wise. Prov. 11. 30.

FINIS.

THE COMBAT BETWEENE Christ and the Devill displayed: O R, A COMMENTARIE UPON The Temptations of CHRIST.

Preached in CAMBRIDGE by that reverend and judicious Divine, M. WILLIAM PERKINS.

The third Edition much enlarged by a more perfect copie, at the request of M. Perkins Excutors, by Thomas Pierzon, Preacher of GODS WORD.

Hercunto is prefixed an Analysis or generall view of this Combat.

R OM. 16. 20.
The God of peace shall tread Satan under your feet shortly.

L V R. 22. 28, 29.
You are they which have continued with me in my temptations: Therefore I appoin unto you a kingdom, even as my Father hath appoined unto me.



Imprinted at London. 1631.

TO THE RIGHT HONOURABLE,

Sir William Russell, L. Russell, Baron of Thornebaug^h,

With the vertuous Ladie his Wife:

Grace and Peace.

Rev. 12.7.
Dan. 8.12.
Vpon that strange battell in Heaven, betweene Michael the great Prince, and Satan that old Serpent, was heard a loud voice, sounding forth joy and woe: joy to the heavens, and so them that dwelle therein, because the accuser of the brethren is cast out thence: but woe to the inhabitants of the earth and of the sea, that is, (to the sonnes of men in this vale of tears) for the Devil is come downe unto them with great wrath, knowing that he hath but a short time.

In this voice (Right Honourable) are two things affirmed touching Satan; first, that his casting out of Heaven is joyful to the Saints; next that, his comming downe on earth is wofull unto men. Is the matter of our woe, joy to the Saints? Nothing lesse; but that the Devil might be knowne to be an evill guest where ever hee comes, the Heavens doe rejoice for his departure, and sea and earth ought to mourne for his approaching; so that he is, or at leaste wiseought to be, no where welcome, except it be in Hell: and all such persons may well perceve themselves, not heavenly but plainly hellish minded, as give more kinde welcome unto Satan, in their chearefull practise of the works of darknesse, than they doe unto Iesus Christ, who knockes⁴ at the doore of their hearts, promising to come in and sup with them, if they will heare his voice and open unto him.

But what doe the Heavens gaine by Satans casting downe? And how doth his descending to the earth worke man such woe? Answ. For Heavens gaine, ⁴ they are well rid of the malitious accuser of the brethren. Who would know more, must strive to get to Heaven; and if more be needfull, there his information shall be certaine: As for mans woe by Satans company here on earth, who so doubts hereof, may well suspect him selfe to have already received of him that deadly hurt, in blindeesse of minde, and hardnesse of heart; whereof none save Iesus Christ the good Physition of our soules, by the eye⁵ falce, and ⁶ annoyng of his spirit, can worke the cure. Is it not wofull to the flocks and to the herds, when ravenous beasts doe frequent their pastures? then woe to man because of Satan: for the peril of the Lambe from the Wolfe, of the Kid from the Leopard, of the fat beast from the Lion, & of the sucking child from the Ape, is nothing comparable to the danger of man from this old Serpent, who in craft and cruelty, yea in everichonfull properte goes beyond them all. Other devouiring creatures keepe their circuitts, and observe their times; they are sometime weary, and not alway hungry: some are unfit for the darke, and others afraid of the light, whereby their silly prey gets some respite: but Satan is a Prince⁸ of the darkness of this world, who yet for his advantage ⁷ can transforme himselfe into an Angell of light; so as the day and night are both alike for the working of our woe: he is evergreedy, and never weary, and therefore alwayes seeking: and if we dreame of any restraint to him for time or place, we deceive our selves; for he was a ⁹ murderer from the beginning, and so will continue

Rev. 12.13.

Dan. 8.12.

Rev. 12.13.

Dan. 8.12.

Rev. 3.10.

Revel. 12.13.

Rev. 12.13.

Revel. 12.13.

Rev. 12.13.

Revel. 12.13.

Eph. 6.10.

Eph. 6.10.

2 Cor. 11.1.

2 Cor. 11.1.

1 Tim. 2.4.

1 Tim. 2.4.

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conuict, till time shall be no more : and lie ⁱⁿ *comps* ^{of} *hell*, *the inhabitant walking in it to and fro*, even ^a like *an* *awing Lion*, *seeking whom he may devoure*. With other creatures woe is ended, when the prey is once devoured; but to Satans prey it is not so, for unless his snare be broken, and they delivered in this life, their woe continues eafelss, endlesse, and remeless after naturall death. Indeed the naturall man doth not perceive the working of Satan, which doth procure his woe: it maybe he hath seene the Plawers and the Painters Devils, some blacke horned monstre with broad eyes, crooked clawes, or clovene feet; and till some such thing appeare unto him, hee never feareth hurt by Satan: little doth he think that ignorance in the Scriptures, neglece of Gods worship, prophaning Gods Sabbath, with greedie affecting the wealth, pompe, and pleaines of this world, doth give advantage unto Satan against his soule: and therefore while the matter of this life doth answer his deafe, he can fang to himselfe this pleasant regnion; ^{* sonis, fidei, takethref} But our ^o *wife from heaven* ^o *comes to all such inhabitants* of the earth because of Satan: for they are of this world, and he is their ^r Prince, and their ^r God, who having blinded their mindes, ^{* working in their hearts}, and lookest them sure in his possession. Indeed, like a seeming friend, he suffereth ^{all} *things to be in peace*; but wotfull peace, like to Absoloms wife which hee gave to Amnon, that ⁱⁿ *which his heart was most merrie therewith, his least suspected deadly reward might happenon*. Everie one by ^a *nature's childre of wrath*, and so of himselfe full of sinnes: but, mercilesse Satan feekes the increas hereof, by causing the root of mans corruption to spread forth the branches of all transgresions: indeed he is not the beginer of evill sinne, for much impiecie flowers from mans inbred impuritie: yetto sure a friend is Satan to corruption in the works of darkenesse, that if nature do but let forth the hand, Satan will thrust at the elbow: Doth Cain Abel? then will Satan bring this hattred from the heart to the hand, and cause ^a Cain to kill Abel. Is this covetous? then will Satan, for theatisfying of that deafe, ^{* make him trauois}: let him finde but a sparkle, he will soone kindle it to a flame: so that wotfull his comming to all naturall men.

But doth the childe of God escape his hands? No verily: Satan is a professed deadly foote to all such, he is their ^b *adverſarie*, and ^c *accuser*, that which shoulde procure them good, he seekes to hinder: and wherewer may worke them woe, he will be sure to further: if they fall into time, he seekes to bring them to deceipte; and when they endeavour to doe good, he moves them to be proud: they are no sooner converted to the Lord; but he hath forme ^d Elymas to turne them backe to the world: and though they stand againt that assault, yet he will pursue them still, by troubles without, and terrors within: by raging foes, and flattering friends, ^e *Ons* in regard of Satan advantaged by their flesh and his world; they shall finde this to be true: ^f *while their flesh is upon them, they shall be sorrowfull*; and ^g *while their soules be in them, they shall mourne*. Satan is a ^h *privie*, and a ⁱ *wily*, & ^k *sever*, and if either force or fraud may worke them woe, no childe of God shall escape his hands: hee spared not the greene tree, what then will he doe to the dry?

But is there no mean to ran off this woe that comes by Satan? Yes, blessed be our God, who hath not left us for a prey unto his teet, but he shew the exceeding riches of his grace and love to the world, ^l *but* ^m *given his only begotten Sonne*, to bee our Prince and ⁿ *our deliverer*: *who in no sort tooke the Angels*, ^o *but the seede of Abraham*: and ^p *be safe* ^q *they were partakers of flesh and bloud*; ^r *hee himselfe tooke a part with them*, ^s *that he might deſtroy through deuils, him that had the power of death*, *that is, the Devil*. For the evidencie and application of which ^t *deliverance*, hee hath ordained in his Church an holy Ministracie, whereby naturall men are brought ^x *from darkenesse unto light*, ^y *and from the power of Satan to himselfe*: and his owne children doe ^z *grow up into Christiſtieir heads*, and be edified ^{aa} *in their moſt holynesse*, through which ^{bb} *they are kept by the power of God unto salvation*. Yet we must ^{cc} *sancfce* of this deliverance, that as Israel being brought out of ^{dd} *Egypt*, was not presently settled in the Land of Canaan, but for the space of fortie yeeres was exercised with sundrie temptations in a barren and drie wil demesne, where they met with ^{ee} *fierie serpents*, and were encouerted with many and strong enemies, who fought to debase them from the promised Land: so

the children of God, though redeemed by Christ, are not yett perfectly remitted from the bondage of corruption, to the full inheritance of perfecte glorie in the Heavens; but must pſſe thorow this vale of tears, and in the wildernes of this world, atcert with that crooked Serpent the Devil, who will feele to iting their soules to death, and also stirre up many an ^{ff} *simule* to entrap them in the way, that either through disobeience or unbeliere they may be deprived of their heavenly Canaan. True it is, this match is faire unequal, for flesh and bloud to fight against spirituall powers; yet here is comfort, that we have him for our Captainne, who in his ^{gg} *deep & humilitie*, shewed our innoſt aduerſaries, and is now ^{hh} *crowning with glorie and honor*, being ⁱⁱ *highly exalted* ^{jj} *above all might and domination*, ^{kk} *at his Father's right hand*, where hee must ^{ll} *reigne*, ^{mm} *and put all his enemies under his feet*: yea, till the lurt ⁿⁿ *wroden Satan under the feet of his newnes*: only this is required, that we shalld be ^{oo} *valiant*, and ^{pp} *qui* ^{qq} *our bloud* ^{rr} *the much ioy power of brightness*, knowing that the battell is the Lords, and to the victorie first before we strike a stroke. Now for the manner of our fight (a matter indeed of great moment, because a ^{tt} *smooth ſlowe out of D. reids fling*, ^{uu} *will faile to ke* ^{vv} *the grandezza* ^{ww} *glorie*) we have in this combat betwene Christ and the Devil, to preuent any dediſation ſet before us, that unleſſe we do wilfully shut our eyes againſt the light in this behalfe, we cannot be ignorant of our dutie: ^{xx} *whatſoever was written aforetime*, ^{yy} *was written for our learning*: and therefore the recording of this combat is as much from Christ to every Christian, as the speech of God to his ſouldiers, ^{zz} *Looke vpon me and do likevſe*; ^{aa} *even as I doe, ſo doe ye*: for Christ left himfelfe an example, that wee ſhoulde follow his ſteps, though not in his miraculous ſaſt, yet in his couragious fight againſt ſirene. The viewher of bath formerly beeene preuened to your Honours, by M. Robert IIIrd, Rachelour of Divinitie, under this title, *Satans Sophift is infuſed by our Saviour Christ*. And now at the entrecote of M. Perkins Executors, I haue publishede thatагaine; yet under a newtitle, and more at large almoſt by one third part. Mine endeavor hath bene that this poore Orphan might imitate his brethren, who were the meffengers of love unto our Church, while their happy Father lived among us. What ſhall be wanting herein, or may defere a juſt reprooche, I willingly take to my ſelfe, *Me me admitt gaudiſci, &c.* What I haue beeene able to doe, I humbly command to the Church of God, under your Honourable protection. If herein I ſeeme presumptuous, because I am unknowne unto you, I humbly crave this favourable conuention: that I choke rather by preuenting to wrong my ſelfe, than to alienate this Booke from your Honours, who had right hereto by former dedication. Vhen your Honourable employmēts in time past required your wiſdom and courage, for the juſt detençion of our Soveraignes right, I make no queſtion, but as well the meffengers of victorie over rebels, as the Counſellers of peace were awaies welcome to your Honour: why then ſhould I doubt whether this confuſing display, being as well a counſeller of peace with God, as an Herauld of triumph through Christ over Satan the arch-enemie of our soules, will be graciefull unto you, who haue learned long ſince, that whoſoever will keep a *good confidence towards God or man, muſt endure many a conſlid with Satan*.

Now the God of peace, who is able to doe exceeding abundantly above all that we can ianke or thinke, grantunto your Honours according to the riches of his mercie, to fight the good fight of faith on earth, that you may receive the crowne of glorie in Heaven. Cambridge, Emmanuel College, 25. of June 1606.

Your Honours in the Lord to be commanded,

THO. PIERSON.

TO THE RIGHT HONOURABLE,

Sir William Russell, L. Russell, Baron of Thornbrough,
Younger Son to that most Christian and Honourable
Earle, FRANCIS Earle of Bedford;
With the vertuous Ladie his WIFE:
Grace and Peace.

Mos. 3.
Matt. 4:1.

* Psal. 33:15.

♦ Matt. 4:3.
♦ Matt. 4:6.
♦ Matt. 4:14.
* 1 Pet. 5:1.
† Ps. 5:4.

RIGHT Honourable, as *Iohn* the Baptift was in one defart, so our Saviour Chrift he was in another: but as theſe two diſferred in their being in the world, fo did they not accord in their being in the wilderneſſe. *Iohn* was with ſome men, Chrift with none: *Iohn* was with wilde men, Chrift with wilde beaſts: *Iohn* was preaching, Chrift praying: *Iohn* was baptizing, Chrift fighting: *Iohn* was feeding, Chrift fainting: *Iohn* was encouning with Devils incarnate, Chrift did encounter with the Prince of thoſe Devils. From *Iohn* preaching in the defart, learne we diligēnce in our callings: from Chrift temptid in the defart, ſee we troubls at our calling: * *Many are the troubls of the righteous, but the Lord delivereth them out of all.*

If you purpoſe to give theſe after-lines the reading, you ſhall ſee for downe that monachie or ſingle combat, which was hand to hand betwixt Chrift and the Devil. And as for Chrift Iſus, you ſhall ſee him fasting, fighting, conqueſting. Fatiſt and an hungrie, to ſhew that he was man: fighting and encouning, to ſhew he was Melchift: and conqueſting and triumphing, to ſhew he was God. Andas for the Devil, you ſhall ſee him objecting, anſwering, flying. Objecſting, that Chrift ^b might deſpair; ^c anſwering, that he might preſume; ^d and ^e flying, when he could not over come.

In Chrift's temptations, we ſee the eſte of the Church; in Satans affaile, we ſee his malice to the ^f Church. Is Chrift tempreſt? think it not ſtrange if we fall into ^g temptations. For the greefe of the head, is the greefe of the ^h members: and the temptations of Chrift, thow the temptations of ⁱ Christians. It is true of Chrift, that ^k by many tribulations he did enter into the Kingdome of God: that our ^l high Priest was confeſſed by afflictions, that fo he muſt ſuffer, and enter into his ^m glorie.

He is no ſooner born into the world, but hee is ⁿ hunted by *Herod*: baptizated *Jordan*, but Satan ^o ſeton him: a Preacher for repenſance, but ^p the Scribes proſcribe him: to worke ^q miracles, but the Pharites flander him. He is no ſooner to ſuffer, but the Devil affaults him: apprehended, but the ^r Jewes deliver him: delivered, ^s *Herod* derides him: derided, but ^t *Pilate* condemnes him: condemned, but the Souldiers abuse him. Is he on the croſte? the ^u people will not pitie him: Is hee riſen? the high ^v Priests will belie him. In a word, is hee upon earth? hee is tempreſt in his ^w perfon: is he in heaven? he is ^x tempreſt in his members. Thus the life of Chrift was a warraſte upon earth, and the life of Christians muſt bee a warraſte upon earth. We live here in a ſea of troubls; the ſea is the world, the waves are calamities, the Church is the ſhip, the anchor is hope, the failes are love, the Saints are paſſengers, the haven is Heaven, and Chrift is our Pilot. When the ſea can continue without waves, the ſhip without toſſings, and paſſengers nor bee ſick upon the water, then ſhall the Church of God bee without troubls. We begin this voyage ſo ſoonē as we are borne, and we muſt ſail on till our dying day.

We do read in Gods word of many kindeſ of temptations: *God, Satan, the world,*

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world, and the flesh, are ſaid to tempt. God tempreſt man to tri his obedieneſſe, Satan tempreſt him to make him diſobedient: Men doe tempt men to tri what is in them: and man tempreſt God to ſe what is in him. The world is a tempreſt to keepe man from God; and the flesh is a tempreſt to bring man to the Devil. So did tempreſt Abraham ^a in the offering of his ſon: Satan tempreſt Job in the loſe of his goods: a Queen tempreſt Salomon in trying his wiſewife: mea ^b tempreſt God by diſtrit in the defart: the world tempreſt ^c Denys, when he forſoke the Apoftoles: and the flesh tempreſt David, ^d when he fell by adulterie. Doth God temprus? take heed of hypocriteſ: doth Satan temprus? take heed of his ſubtiltie: doth man temprum? take heed of diſembling: doth man tempt God? take heed of enquiring: doth the world tempt man? take heed of apofatice: doth the flesh tempt man? take heed of carnalitie. But doe we ſo? Are we warie of theſe tempreſt? No, we are not, and therefore we fall. We fall on the right hand, by temptations in proſperitie: and we fall on the left, by temptations in adverſitie. Of the one it may be laid, if it hath ſtaine thousands of the other, that it hath ſtaine ten thouſands.

When we come and fee cities diſpeopled, houſes defaced, and walles pulled downe, we lay the Souldier hath beene there: and when we ſee pride in the rich, diſcontent in the poore, and ſinn in all, we may iſſuer ſay, the Tempreſt hath beene there.

Now of all other temptations, it pleaſeth God to ſuffer his Churche to bee tempreſt with afflictions. It is never free either from the ſword of *Iſmael*, which is a reviling ^a tongue: or ſword of *Eſau*, ^b perfecting hand. Neither was there y euer Christian man found, who had not his part in the cup of affliction. We muſt ſpeak of the same cup our maſter did: ^c *the diſpote is not above his maſter.*

The reaſon why God doth viſit us thus with afflictions, are; 1. To humbleſ. 2. To weareus. 3. To wiſhous. 4. To prevent us. 5. To teach us. 6. To enlighten us. 7. To honourus. 8. To cōtrouſ. 9. To crowne us. 10. To comfort us. 11. To protecſt us. 12. To adoptus. And laſt of all, to teach and comfort others. To ^d humbleſ us, that we be not proud: to ^e weareus, that we love not this world: to ^f wiſhous, that we be not chafie: to ^g prevent us, that we doe not ſin: to ^h teach us, that we be patient in adverſitie: to ⁱ enlighten us, that we fee our errois: to ^j honourus, that our faith may be maniſt: to cure us, that we ^k ſuffer not of ſcruſtis: to ^l crowne us, that we may live eternally: to ^m comfort us, that he may ſend his ſpiriſ: to ⁿ protecſt us, that he may guide us by his Angels: to ^o adoptus, that we may be his ſonnes: and to ^p teach others, that they ſeeing how ſinne is ſuſſid in us, may take heed if be not found in them: that they ſeeing oþre comiſſionis troublis, may not bee diſcouraged in like trials.

Thus a Christian mans diet is more ſowre than ſweeter: his Phyſiſe is more alegre than honey: his life is more a pilgrimage than a progreſſe: and his death is more diſpifed than honoured. That iþ men would diſlike, afflictions would be as welcome to the ſoul of man, as affliction ^q *was to the field of Roza.* But because we looke not for them before they come, thidde nation God diſhing when they are oþre, and doe deſire to bee happy both here and iþdiſt, therefore we can away with the name of *Nomis*, but in no case would be called *Mari.* Wee ^r ſee the Sea, not the Whale: the ^s Egyptian, not the valiantone ^t Lion mouth, not hirer that ſtoppeth the Lions mouth. If we could ſee God iþour troubls, as ^u *Eſau* did in hiſ, then would we ſay; There aemore withus, than there are againſt us. But because we doo not, therefore at evene fault of the Affriens, we lay, as the ſervant to ^v *Eſau* did: *Alas Mater, what ſhall we doe.* And with the Diſciples, Careth thou not maſter that we periſh? Yet it is good for te to ſuffer affliction: ^w Bleſſed is the man that endurketh temptation: for when he is tried, he shall receive the crone of life, which the Lord hath promiſed to them that looke high. It is ſommanded by God, ^x practiſed by Chrift, ^y receyded toby the Saints, ^z affignd by Gods providence, and good forus each way. We are Gods ^a trees, wee shall grow better by pruning: Gods poſſander, ſmell better by iufting: Gods ſpice, bee more profitablie by bruſing: and Gods conduiſt, we are the better by running. Let us ſuffer afflictions, they are ^b importante in iþrefect of time: ^c favours, if we reſpect Gods love, and a meaſure to bring

The Epistle Dedicatory.

to the kingdom of God. If they did continue us, we might with them an end; but they doe purge us, let us be content. They ^a are Gods fan, weare Gods wheat; they are Gods boulter, weare Gods meale; they are Gods ^b flame, weare Gods bush; they are Gods ^c cords, weare Gods sacrifice; they are Gods fornace, weare Gods gold. The wheat will nor be good without the fan, nor the meale without the boulter, nor the bush without the flame, nor the sacrifice without the cords, nor the gold without the fornace: they are trials, not punishments, if we be fones; punishments, not trials, if wee be slaves. Let us then boare them, they will ^d have an end: joy ^e will follow: they ^f shew us our weaknesse, they ^g move us to pray, they ^h shew weare in the path way to Heaven, and ⁱ make us contemne this present world. By them wee a forme to repente us of sinne past, ^j to take heed of sinne prelent, and to foresee sinne to come. By them we ^k receive Gods spirit, ^l are like to Christ, are accouerted ^m with Gods power, have joy in ⁿ deliverance, know benefit of prosperitie, made more hardie to faulter, and ^o have cause to practise many excellent vertues. They couerte us (as one faith) to ekeke out Gods promise, the promise to keeke faith, faith to keeke prayer, and prayer to finde Gol. ^p Secke and ye shall finde, ^q call and he will answere, ^r wait and he wil come. I am to write an Epistole, I must not be long. ^s Iob's afflictions came not so fast on him, but ^tIob's afflictions may come as fast upon us. Hark ^u David flaine a ^v Beare? he shall encounter with a Lion: hath he killed a Lion? he must fight with a ^w Goliath: hath he subdued Goliath? he must make a rode upon the Philistines: are the Philistines conquerred? ^x Saul will assault him. Rememb're ^y David's troubles, and foresee what may be our troubles. The more righteous wee are, the more manifold are our troubles: and the better we are, the better we may indure them.

But as our troubles are many, so are our deliveries many: God will deliver us out of all. Hee that delivered ^z Noah from the flood, ^{aa} Lot from Sodome, ^{ab} Jacob from Esau, ^{ac} Joseph from Potipher, ^{ad} Moses from Pharaoh, ^{ae} Israel from Egypt, ^{af} David from Saul, ^{ag} Elias from Achab, ^{ah} Eliphaz from the Syrians, ^{ai} Naumon from his leprosie, ^{aj} Hesekiah from the plague, ^{ak} the three children from the fire, ^{al} Daniel from the Lions, ^{am} Joseph from Herod, the Apostles ^{an} from the Iewes, and ^{ao} Christ from the Devil: he, even he will deliver us from trouble, or comfort us in trouble, or mitigate troubles when they come upon us.

He ^{ap} hath promised to doe it, and he that hath promised, is able to doe it. And this he doth sometimes by no meanes, sometimes by small meanes, and sometimes by ordinarie meanes, sometimes by extraordinarie, sometimes contrarie to all meanes: ^{aq} By ^{ar} meanes he cured the Cripple at Bethel, ^{as} by ^{at} small meanes, he fed five thousand in the desart: by ^{au} ordinarie meanes, hee was brought from the pinnacle by meanes ^{av} extraordinarie, he was provided for in hunger: and contrarie to all meanes, were the ^{aw} three children preferred in the fornace of fire.

I have good cause to think of Gods gracious delverance, being my selfe delivered from a great trouble. Since the time I was dismissed from my poore charge, where I would have continued, if malice had not hindered me, I have lived than end of this Citie: dangerously in respect of the sicknesse, poorely in respect of maintenance, and painfullly in respect of my Ministerie; yet until this time hath the Lord delivered me, and as ^{ay} Paul said, he ^{az} will deliver me, if he see it be best for me.

Let therefor ^{ba} comfort him selfe in the Lord: ^{bb} after two days he will revive us, and the third day he will raise us up againe: ^{bc} Heauenlye may endure for a night, but joy will come in the morning. ^{bd} Doublefesse there is a reward for the righteous; verily, ^{be} God retaineth nor his wrath for ever. Coulde he overcome the world, and can he not overcome many troubles in the world? Yea, let one plague follow another, as one quale fings to another: yet, as ^{bf} the viper leaped on ^{bg} Paul's hand, and forthwith leapt off againe, so one trouble shall leape upon the righteous, and anon leape off againe: though hee fall, he shall rise againe; the righteous shall not bee forsaken for ever.

If he hath delivered us from the guilt of our sins, he will deliver us from the punishment of our sinnes. Let us then therefore be patient in trouble, constent in hope, rooted in love; let us wait, and he will come; call, and he will heare; believe, and hee will

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will performe, repent us of our evill committed against him, and he will repente of his evill intended againt us. Hee is over us by his providence, about us by his Angels, in us by his spirite, with us by his word, underus by his power, and upon us by his Son. In him is our helpe, from him is our comfort, by him is our victory, and for him is our trouble. In thee ^{ca} have I trusted, saith a King: who ever was ^{cb} confounded that trusted in the Lord, saida friend: and as ^{cc} Elkanah was to ^{cd} Hannah in stead of many sons, so God is to his in stead of many comforters. Of other comforters wee may say as ^{ce} Job did of his friends: ^{cf} Silly comforters are you all. They will leave us, as nice doe a trutious house: but the Lord (like ^{ch} Ruth to Naomi) will never leave us, nor foriske us. Especially in the houre of death, ^{ci} which is in remembrance bitter to great men: in that houre of death he will be with us, and command his ^{cj} Angels to take charge of our soules, the ^{ck} earth to be a bed for our bodies; so that the one may goe into ^{cl} glorie, the other referred in hope of like glorie, and bee made ^{cm} one day like unto the glorious body of Christ Iesus. Thus, Right Honourable, you haue seene the righteous in affliction; as ^{cn} Iob was in Babylon: and the Lord like ^{co} Zorobabel is ready to deliver them. Though in troubles Christ seemes as in the ship to sleepe, yet in deliverance he awakes, as a man out of sleep, and as a Giant refreshed with wine. He will rebuke the waves and winds of troubles and perſecution, and they shall lie before him, as ^{cp} Sisera did before ^{cq} Deborah, and the ^{cr} Philistines before ^{cs} touch and his servant. And as Christ asking the woman of heraccuter, the answere, There was none: so in the end, ask a Christian of his trouble, and hee will say, There are none. Hee is a buckler for our left hand, and a sword in our right: hee is an helmet on our head, and haunceſſe for our bodye. We ſhall looke upon troubles, as Iſrael did upon the Egyptians, as the Iewes ^{ct} did upon Goliath, and as the Grecians did upon ^{cu} Hector, to triumph over them: and as the Angel said to ^{cv} Iob, They are dead that fought the childeſſe, to the Spirit that ſay to the afflicted, They are dead that did ſeake your life. A day of deliverance, a yere of Jubile will come, and then ^{cw} Iob's ſhall be out of prifon, ^{cx} Jacob out of ſervitio, and ^{cy} Job ſhall lie no more in the dulf of the earth: ^{cz} Let us comfort our ſelves with theſe words.

I haue exceeded an Epistole, especially to ſuch a ſmall Booke. If the wals ſeeme too great for this Citie, abundans cunctis nouocet. It is uſtiall for Students, not only to preſent their owne labours, but other mens to great perſonages: especially ſuch Workes wherein they haue beeene either Translators or Overseers. It were infinite to iſtance this point. I am bold to doe the like to your Honour at this time. This Copie it was brought unto my hand, I haue conſidered it with another, I haue perufed it at the Preſeſc, I heard divers of the Sermons, I haue added nothing of mine owne: and I defire, that of theſe many baskets full of moft delicate diſt, which this worthy man hath now left behinde him, there may not ſo much as any one be loſt. If any ſuch come unto my hand, surely they ſhall not be loſt. By his life ha I much comfort, and I will ſecke to honour him after he is dead. I waſtent ſevere acquainted with him: I at his requeſt made the firſt fruits of his labours to ſpeak English. And now I am bold to preſent this his Poethum to your Patronage. Your Honourable Nephew, his vertuous Ladie, your worthy Sister, haſeretore accepted the labours of this man. If it ſhall pleafe your good Honour to doe the like, this Preface of mine ſhall remaine as a perpetuall teſtimonie of my dutie to you: and the Booke following as fully armed againſt all ſich adverſaries as thal ſpeak againſt it. The God of Heaven, who hath made you Honourable in your moft Honourable Progenitors, make you thrice Honourable in your future ſuccesſor, that the memoriall of the righteous may bee everlasting, when as the name of the wicked haſſell rot. London, ſaint Martins in the fields, June. 12. 1604.

Your Honour's at commandement,

Robert Hill,

Fellow of Saint John's College in Cambridge.

^a Act. 14. 21.
^b 1 Pet. 1. 5.
^c Psal. 1. 5.
^d Gen. 1. 6.

^e Job 17. 3.
^f Job 17. 3.
^g 1 Sam. 1. 8.

^h Job 6. 2.
ⁱ Ruth 1. 16.
^j 1 Cor. 4. 4.

^k Luk. 16. 16.
^l 1 Cor. 17. 2.
^m Luk. 1. 30.

ⁿ 1 Pet. 1. 19.
^o 1 Cor. 6. 6.
^p Mat. 2. 14.

^q Job 7. 4.
^r Job 8.

^s Exod. 14.

^t 1 Sam. 19. 15.
^u 1 Sam. 1. 20.

^v Gen. 1. 2.
^w 1 Cor. 11. 2.
^x 1 Cor. 14. 22.

^y 1 Thess. 4. 18.

^z 1 Thess. 4. 12.

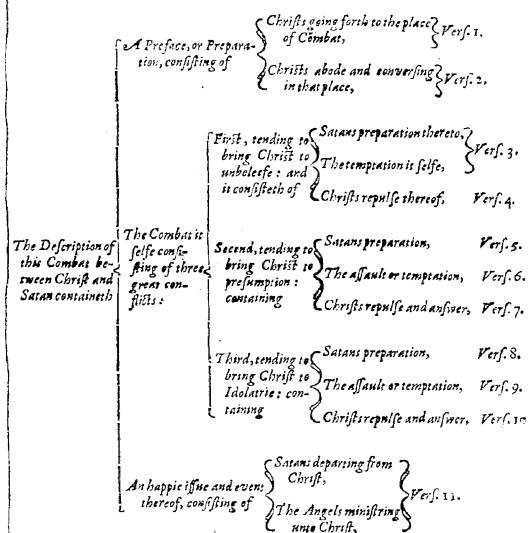
^{aa} 1 Thess. 4. 12.

^{ab} The golden chaine.
^{ac} The Earle of Bedfورد.

^{ad} The Countesse of Bedfورد.
^{ae} The Countesse of Bedford.

^{af} The Countesse of Bedford.

A GENERALL VIEW OF THE
Strange Combat betweene our Saviour
CHRIST and SATAN.



Resist the Devil and he will flee : Draw neare to God, and he will draw neare to you,
Iam. 4. 7, 8.

The true grace of faith en-
ables us to be bold : for
1 Cor. 5. 9. Whom resist stedfast in the faith.
Heb. 10. 22. Let us draw neare with a true heart in assurance of faith.

THE COMBAT
BETWEEN
CHRIST and the Devill expounded.

M A T T H . 4. 1.

Then was Jesus led aside of the spirit into the wilderneſſe to bee tempted of the Devill.



He eleven first verses of this chapter do containe a briefe description of Chrifl's temptations, whereof I have chosen to treat, ha-
ving formerly handled the
doctrine of Conſcience, be-
cause all endeuour, either to getor keepe a
good conſcience, are moft of all ſubject to
temptations. Now here wee haue the ſpeciall
temptations of the Devill, wherewith he haſſaulted
our Saviour Christ, and in Chrifl's example
the beſt way to avoid the fame. This deviſion
consifted of three diſtinct parts : First, A
Preface or preparation to a combat betwixt
Christ and the Devill, ver. 1, 2. Secondly, The
combat or conflict it ſelfe, ver. 3, 4, 5, 6, 7, 8,
9, 10. Thirdly, The iſſue or event of this com-
bat, ver. 11.

*I. Part. The Preparation to the combat hath two parts: First, Christ going forth to that place where the combat was to be fought, ver. 1. Secondly, his abode and conuering in that place, ver. 2, 1. Christ going forth to the place is ſet out by fynding circumſtances of the Evangelists: as, The time when he went; The au-
thor of his going; The manner how he went furnished; The place whither he went; And the end wherefore.*

*I. Circumſtance. The time when Christ went forth to be tempted is noted in this word, Then: what time this was, wee shall fee in the end of the former chapter, where it is told downe the bat-
talion of our Saviour Christ by John in the river Jordan; as also the great honour and majefie wherewith he was there renowned: for it pleaſed Christ for ſpeciall end and purpoſe, to bee
baptized, not as weare, to put off neare, for hee*

had none; but to be ordained a Mediator for us, that putting on our ſonne, hee might beare the burden thereof in our flead. Againe, in his bat-
talion he was diſtinguished proclaimed, The Doctor of his Churche for immedately therupon, The Holy Ghost descended upon him like a dove, and a voice came from heaven, I am myne. *This is my well-beloved Sonnelme I am myne. s.ed.* Now ſo ſoon as Cuyt was thus Colenly inaugura-
ted into his office, & proclaimed from heaven to be the ſole Doctor & Prophet of Gods Churche, even then immedately without any delay was he driven forth, as *Clarke fith, chap. 1. 12.*

*The V. In that Christ is no ſooner bapti-
zed, but he is preſently tempted, wee leare,
that all thoſe who are truly baptized into
Chrifl, muſt make account to bee tempted, and
prepare for a combat with the Devil, even
through the whole course of their lives: for if
Satan don't bee bold, to encounter with
Chrifl the head of the Churche after his
baptoline, then doubtleſſe he will not ſpare any
of his members, whome but wilke and ſin-
full men. Againe, a baptifit a man gives up
his name unto God, promiſing thereto for ever
to renounce all ſervice to the Devil, the fleſh,*

*C and the world: and contrariwise, to believe in
God, and to ſerve him: and this woorke being
thus made, it is the will of God hee ſhould bee
tempted, that in the ſchool of reciprocation, he
might leare to praſtie his batoline. But here
moſt men will lay, they never felde experience
in themſelves the truth of this doctrine; for
they haue not perceiued any ſuch combat in
themſelves, though they haue beene baptizeſ
many years agone. *Asſo.* Such men whar-
ever they be, haſcind the outward baptoline
of water, but they never yet received the in-*

The Combat betweene

ward baptism of the spirit; they were Christs' livetie, but as yet they doke service unto Satan; and though they have beene made partakers of the seales of the covenant, yet still they abide within the kingdome of darkness; for Christ here teacheth by his owne example, that all those who have received the inward baptism of the spirit, whereby they have effectually put off sinnes, and put on the Lord Jesus, are as sure to be tempted by Satan as himselfe was; therefore let such persons as never yet feln in themselves this spirituall conflict, now begin to examine their livers, and to perforne their vow of baptism, and they shall undoubtedly finde in themselves the truth of this doctrine, *That all that are baptised into Christ, shall be tempted of the Devil.* So long as the children of Israel continued under Pharaohs bondage, they were not purified by his armes; but when they set their faces toward the land of Canaan, then presently he makes after them, with all his might and malice; even so, while men live in sin, and submit themselves to Satans spirituall bondage, he will suffer all things to be in peace with them; but if once they set their hearts on the heavenly Canaan, and give themselves sincerely to Gods service, then will he with all his force pursue them, and meet them with armes of temptation to turn them backe into their old way of sinngaine. The silly bird that is in the snare, or under the net, so long as the flesh still, feeleth no harme; but when free fles and offers to get away, then beginnes her paine, and the more free furies, the more fise findes her selfe enhured: So fareth it with fles men, while they live in sinnefury, they are not troubled with Satans temptations; but when they begin to leave their bad couses, and lette themselves to serve the Lord, then presently the Devil seekes to spread his net to entangle them in the snare, The confederacion whereof must teach us, to *watch and pray, that we enter not into temptation;* and *(as Paul saith)* to *put on the whole armour of God, that we may be able to stand against the afflictions of the Devil.* Ephes. 6.11.

Secondly, in that our Saviour Christ after his solemn inauguration into his Mediatorship, was immediately to go to be tempted, we leare, that all thoe that are cast apart by God to any special calling, even at their vere entrance thereinto must looke for temptation. This befor the head and therefore all the members must recken for it. When *Mos* was first called to bee the guide and conductor of Gods people out of Egypt, having slain an Egyptian in defense of one of his brethren, upon knowledge of the fact he was faine to flee from Pharaohs Court into the land of Midian, and thereto live a shepherds life for many yeres with his father in law *Ietro*. And *David* was no sooner appointed by God to bee King over his people Israel, but *Saul* began to persecute him, and so continued all his dayes. And our Saviour Christ, having called his Apostles to

his office of preaching his Kingdom, caused them home after to the sea, and there falling asleep, suffered their shippes to bee so tossed with waves in a great tempeste, that they looked for nothing but present drowning, so astiche cried out, *Masters, save us, we perishe.* And this the Lord doth in great wildeome for the good of his children; first to teach them, that no man is able of himselfe to carrie himselfe in any acceptable course of his calling, without Gods speciall assistance and grace. Secondly, to stirre up in them those good gifts and graces, which he hath formerly bestowed on them; as the feare of his name, the love of his maiestie, the gifts of prayer, faith, patience, and many other which he would have tried in the entrance of their callings, and exercised in the continuall therein unto the end.

Thirdly, seeing Christ begins his Propheticall office of teaching his Churche with temptations; this should admonish all Ministers of the Word, that howsoeuer all Gods people must prepare themselves against Satans temptations, yet they must do it above the rest; for looke as in a pitched field, the enimie armeth principally at the Standard-bearers; even so Satan and his instruments doe among all Gods people bend their greatest forces against the Ministers of Christ which hold up his scepter, and display his banner in the preaching of the Gospell. *When Jezebel, the high Priest stood before the Lord, Satan stood at his right hand to resist him.* Zech. 3.1. And when *Ahab* went to fight against the King of Syria, Satan became a lying spirit in the mouth of *400* Prophets and more, 1 Kings. 22.22. This is that *great red dragon, that with his tail drew downe the third part of the stars of heaven;* that is, of the Ministers and Preachers of the Word, and cast them to the earth, Revel. 12.3, 4. This is *that spirit designed to minnow the Disciples as wheat,* Luk. 12.32. And as the King of Aram failed of *Ahab, Eight, not against smalnor great, but against the King of Israel only,* 1 Kings. 22.21. So Satan fighteth not against any so much as the Prophets of Israel, the Ministers of the Church.

Fourthly, in that Christ is tempted before he goe to preach, we leare that it is good and profitable for Gods Ministers to bee exercized with temptation even of Satans himselfe, and that for sundrie causes; first, that they may know what temptations meant; Secondly, that they may be the more able to minster help and comfort to thoes that are tempted; Thirdly, to make them understand the word of God aright; for many places of Scripture cannot be well understanded by bare studie only, as by *temptation therewhile;* and it is true which one laith well, *Reading, meditation, prayer, and temptation, make a Divine.*

11. *Circumst.* The author or sufficient cause of Christs going forth, to wit, the *Holy Ghost*, noted in these words, *washed by the Spirit.* The word *led*, in the original signifieth thus much; that

Christe, tu es Christus filius meus.
Act. 10.38.

Reformation.
Act. 20.20.

2.

W. K. H.

W. K. H.
*spirituall friends
all may be
to temptations.*

2.

W. K. H.
*spirituall friends
all may be
to temptations.*

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*spirituall friends
all may be
to temptations.*

2.

W. K. H.

*Math. 4.
v. 1.*

*2 Kings 1.11.
Act. 8.39.40.*

1. K. H.

W. K. H.

W. K. H.
*spirituall friends
all may be
to temptations.*

2.

W. K. H.
*spirituall friends
all may be
to temptations.*

2.

W. K. H.
*spirituall friends
all may be
to temptations.*

2.

W. K. H.
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to temptations.*

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*spirituall friends
all may be
to temptations.*

2.

W. K. H.
*spirituall friends
all may be
to temptations.*

2.

W. K. H.

Christ and the Devil.

that Jesus was carried apart by the Spirit; which must not bee understand of any local transportation of his bodie, from the river to the wilderness; as *Elias* was carried from earth to heaven; or as *Philip* was taken away from the Eunuch, and carried to Azotus; but it was a motion of the Holy Ghost, wherewith Christ was filled above measure, and made willing to encounter with Satan in that combat: for so say the words by Saint *Luke, being full of the Holy Ghost, he returned from Jordan, and was led by the Spirit into the wilderness,* that is, by the inward motion and inflent of Gods spirit, Againe, Saint *Mark* sayng, *the Spirit drove him into the wilderness,* give us further to understand, that this motion in Christ from the Spint, was a peculiar motion, not forced or constrained, but voluntarie, and yet verie strong and eff. *Quod.*

Againe, by the *spirit* here is not meant the Devil, or evill spirit, but the *spirit of God* of *God*; here was that moved Christ to goe into the wilderness; so that the meaning is this: After Christ was baptizid in Jordan by *John*, he willingly tooke hisjourny into the wilderness, being moved thereto by a speciall and strong inflent of Gods Holy Spirit, wherewith he was filled above measure. If any ask, how Christ could be led by the spirit, seeing he fends the spirit: *Answ.* There two may well stand together: for Christ must bee considered two wayes; first, as man in the forme of a servant; secondly, as God, even the Son of God, ye God himselfe. Now as Christ was man, he was subject to Gods providence, and so he was led and guided by the Holy Ghost; but as he is God, he is not subject to providence, but is the author thereof, and is not himselfe led or fene, but together with the Father, leadeth the Spirit.

The *Vt.* In this circumstance we may obserue, first, the exceeding boldnesse of Christs manhood, in that hee moved not from one place to another, without the speciall intell and direction of the Spirit of God. By which example wee are taught, to suffice our selves to bee ordered and guided by the spirit of God, in evrie thing wee take in hand; yea, in all our thoughts, words, and deeds; for this is the true note of everie childe of God, *as led by the spirit,* Rom. 8. 4, where the Apostle meth the same word that St. *Luke* doth, speaking of this leading of our Saviour to be tempted: *we must therefore labour to bee Davids disposition, to have our hearts pliable to all Gods commandments.* When God said, *Seek ye my face, Davids heart answered, I feele thy face, O Lord,* Psl. 27.8, and thus doing, we shall suffice our selves to be directed and guided by the Holy Ghost; for hee leadeth and guideth the Word.

Secondly, Christ being lead by the spirit, did not feele to shroud himselfe from this combat; so likewise if a man follow his calling according to Gods wil, & therupon fall into troubls and temptations, hee may not feele to escape them by neglecting his duty, but with courage and patience, until hee himselfe to bee beaten, waiting on the Lord by well-joing for his deliverance. Here it may well beasked, whether a man can lawfully & with good con-

science leave, or enter into the world, *W. K. H.* Christ find God's temptation come by Gods most just permission, and not without his speciall provisyon and appointment. This combat of Christ with Satan was deuised of God, by his speciall appointment in his enemall counsell. And therefore was Christ led by the spirit to encounter with the Devil, that hee might performe this one work of a Mediator, namely, temptation overcome him, who by temptation overcame all mankind. And as God appointed this combat of our Saviour, so hath he also ordained the temptations of everie Christian, and the circumstances thereof. The theater or place of this combat, is this present evill world; the actors are Satan & everie Christian; the beholders are men and Angels, 1 Cor. 4.9; The Umpire and Judge is God himselfe, who ouerlegh Satan, is as the bille cannot but bee bappie and blighted to tolle that fight manfully: *For his easteis many powerfull bee negligis and valiant of courages.* Job. 6. 5. *He will give you an issue with the temptations,* 1 Cor. 10. 12, 13, whence we leare finding good instances.

Firft, when we are tostid and tried by manifold temptations, we must not think it is *large*, but rather *comes it exceeding great joy,* Jam. 1.2, because it is Gods bled will and ordinance, that Satan and everie Christian should enter combat and conflict, for the triall of his graces in them.

Secondly, wee are hereby taught to labour with patience to bear all trials and afflictions, not using unlawfull meanes to wende our selves out of them, because they come by the speciall provisyon of the Almighty.

Thirdly, Christ went not to be tempted, till he was led by the spirit; therefore no man must wittingly put himselfe into danger, without a calling from God, left wherein hee tempt God; indeed a man may bee moved extraordinarily, to offer himselfe into places of dangerousnes. *Paul was bound in the spirit to Hierusalem,* that is, he willingly followed the motion of the Holy Ghost, which inwardly enforced him to goe thither. And the same may bee fide of many holy Martyrs, who though they might have escapid by flight, yet did willingly offer themselves to the hands of their persecutors, and endured the violence of their tormentors, which we must think they did by a speciall motion of the Holy Ghost; otherwile, for a man to offer himselfe into danger without all warrant from God, is to swarve from the practice of Christ in this place.

Fourthly, Christ being lead by the spirit, did not feele to shroud himselfe from this combat; so likewise if a man follow his calling according to Gods wil, & therupon fall into troubls and temptations, hee may not feele to escape them by neglecting his duty, but with courage and patience, until hee himselfe to bee beaten, waiting on the Lord by well-joing for his deliverance.

Secondly, from this that Christ was led into temptation by the spirit of the Holy Ghost, we leare, that temptations come not by chance, nor yet by the will & pleasure of the Devil only: for he could not touch *Job*, or ought hee had, *till God gave*

The Combat betwene

science abode in those places which are certainly knowne to be haunted by evill spirits? *A. As.* Some indeed are so ventious and bold, that they feare nothing: yet the trut is, no man ought on his owne heid abide or lodge in such places, unlesse he be within the compasse of his calling, or else have a true extraordinary motion of Gods spirit to do so; we are therefore to avoid them rather, than willingly and willingly thrust our selues into the danger of such places; for if God have given libertie unto Satan, to possesse such places as have beene consecrated to idolatrie, or defiled by oppression and bloud, or such like abominations; why shold we without warrant from God, put our selues into his hands? This also may serve to reprove shose men, who presume to much upon their strong faith, that they never sticke to thrust themselves into most lewd company: but let such persons beware, for places of bad compaines are places of danger, by reason of that power and libertie which Satan hath among them, for these he hath a chrone, Revel. 2:12. How then can it be, that they shoule cleane escape the infection of times, who doe usually conuerse with thole that commit it without controwl? *He that walketh with his wife* (saith Solomon) *shall be wise: but a companion of foyles shall be made worse;* so the words foyles, and therefor his counsell is, *not to consern when sinners entice us to not to make friendshipe with the aungrie person, nor to goe with the foyles, leftwe learnes their wayes, and receivis: destruction to our soules.*

Fifthly, in this leading of Christ by the spirit, we learne a further thing: so long as Christ was a private man, he lived with Joseph and Marie a private life; but being baptiz'd, and thereby installed into the office of Mediator, he returns noto Bethlehem or Nazareth where he was borne and brought up, but gets him predfly into the wildernes, there to encounter with Satan, and that by the motion of the spirit; wherein we may see, that all that are appointed and de apart by God for any special calling, are in some sort changed by his spirit, and as it were made other me. When *Saint* was anointed to be king, the *Text* saith, *God gave him another heade,* 1 Sam. 10. 9. And when *David* was made of a Shepherd a King, he was furnished for that place, as his behaviour shewed, which was such as did beffeme a King. Thus the Apostles of our Saviour Christ, of poore fisher-men, altogether *watered*, by the gift of Christ's calling, *watered* *able Ministers* of the *New Testament*, and so became indeed *fisiers of men*, Mark. 1. 17. Which servos to confute such men as plead extraordinary callings, as many have done: some saying they were *Elias*, some *John Baptist*, &c. For if these were such men, and had received such extraordinary callings, then shold they without haue ended with extraordinary gifts fit for those callings; but no such thing beffileth them; nay it is plaine, they

remaine the same meathey were before, without any change at all in respect of gifts fit for such persons as they pretend themselfes to bee. And to apply this to our selues; wee are all by nature the children of wrath, and enemies unto God; but by grace we are made Kings, Priests, and Prophets: Kings to rule over the world and the Devil, in respect of their provocations unto tame, as also to subdue in our selues our owne evill lusts and affections: Priests to offer up spirituall sacrifices unto God, as prayers and praises for his daily blessings: and Prophets, to instruct our selues and others in the wayes of God, according to our gifts and calling. Now then behoveth us all to become new men, and to lead new lives, fitting and suitable to our holy calling, giving our selues wholly to the honour and service of God, shewing hereby that wee are herunto called by his spirit of grace and holynesse: So shall we walke *worthy of the Lord, and beworth the vertues of him that hath called us*, 1 Pet. 2. 9.

III. *Circumstance.* How Christ went furnished into this place of combat: which though our Evangelist *Matthew* hath omitted, yet hath *S. Luke* plainly noted, saying, *He was filled with the Holy Ghost*, Luk. 4.1. If any that say, this seemes to import that Christ wanted the fulnesse of the spirit all the former part of his life, if now only after his baptism he were filled therewith: I answer; This fulnesse of the spirit is ascribed unto Christ after his baptism, not as though he formerly sustained any want of the spirit, but because his baptism he received a greater measure of the spirit, than he had before: for this we must know, that Christ was always filled with the spirit, being an infant, he had a full measure of gifts fit for his infancie, and full as his growth in yeres required more graces of the spirit, he increaseth therein, having in his youth, and in his riper yeres full measure of gifts fit for his estate in those times. And at his baptism, being inaugurate into his Mediatorship, he received full measure of the spirit, as was behoufull for so high an office, which because it was farre greater than before he needed, therefore he is now said to be filled with the *Holy Ghost*: so that though Christ were always full of grace, yet he increased therein, as his state and calling did require.

The *VII.* This servos to confute the Papists, who teach that Christ had all fulnes of spirit in his infancie, even from his conception & birth; and did not grow in grace at all, save only experientially, as he had occasion to manifest the fame more and more in practice. But *S. Luke* saith plainly, that *Iesus increased in wisdom, & stature, and in favour with God & men*, Luk. 2. 52. Againe, Christ was like unto man in all things, *so only excepted*, & therefore did increase in grace, as man doth ingrys from time to time.

Further, Christ goeth thus furnished to this combat, that he might bee able to encounter with Satan hand to hand, and at the end give him

Christ and the Devil.

him the hardi overcomer. This hee furnished, *A. Moses* for his ambassage to *Pharao*; and *David* for his combat with *Goliath*, *Abubab* and *Besathel* for the wome of the *Abenadole*; and evry one whom God employeth about any speciall worke, is furnished and fitted thereto of God with speciall gifts: whereby in every age wee may see whom God placeth in any calling, for they are well qualified for the dutys thereof; and therfore hee that want gifts meet for their calling, doe shrift in themselves thereto, and are not placed thereto of God.

I V. *Circumstance.* Whither wes Christ led to battemet, namely *into the wildernes*, that is the place chosen of God for this combat. There bee divers opinions touching this place; somme thinke it was a little wildernes betweene *Jerusalem* and *Jericho*; somme the desart of *Palestine*; others the great desart of *Arabia*, where *Elias* fasted forty dayes and four nightes; and where the *Prophets* wended little yeres. But seeing the *Holy Ghost* doth not certeinly whilome tell us this, we are not enioyng to inquire after it, but only know it was a desart and solitarie place. Let us rather pearch into the reasons, wherefore hee chose a desart place for this combat, and they are divers: First, because he was to worke our redemption in great humilitie, even in the basse and lowestate of a fervent, for the satisfying of Gods justice in that nature which had himmed, therfore hee would not goe to *Jerusalem*, there to shew his glorie and *God's grace*, as little before hee was proclaimed in his baptism: but hegets himselfe to a desart place, void of all pompe and glorie, where heement to begin his great work for us, by encountering with one chaste adversary. Secondly, hee chose this place for the more easie encountrings with our enemys *Satan*, whom he was to overcome for us: for if Christ after his baptism should haue shewed the glorie of his God-head, Satan durst not haue medled with him: therefore as the fether hidde the hooker, and hauecs the bait to entice the fish, so our Saviour Christ with the vaise of his flesh, in this basse estate, and solitarie place, did cover the glorie of his God-head, that Satan seeing him only in this low degree, might bee the more eager and bold to leape upon him. Thirdly, Christ was willing to give unto his adversary the advantage of the place, that therewithall he might give him the greater overthrow: for the Devil reigneth in desart & solitarie places, and there hee shoulde chuse to practise his temptacions, because in such places men want cheffes and comfortors in such forfeit as they may finde here. *Saint* *Paul* saith, *Forasmuch as he is alone*, yea, God himselfe had of man in the state of iniusticie, *Is it not godly for mane to be himselfe alone*. And that *Saint* takes aduantage of such fornication, apperead by his tempting of *Eve*, when she was spawne from her husband, Genet. 3.1. Fourthly, the prase and

honour of the victorie over Satan, wa' peculiar to Christ, and not conueniente to any creature; and therefore Christ chose desart place for this combat, apart from all human society, that no man might challenge any part of this glorie to himselfe, but that it might be wholly Christ's, as of right it was. Fifthly, he went into a desart place for a time, that afterward hee might the same retaine with more credite, reverence, and authoritie, to exercisse his Propheticall office: for whereas by experiance, that when a man hath bee an aduenturer for some time, hee is received with more reverence to his returne.

The *VII.* From thence the Church of Rome would forth a ground & warrant for their mortallitie life, living thus as Christ went apart into this desart, to maye haue sequestr themselfes from ordinarie societys, & live as *Monks* and *Hermite*s in cloysters, woods, and desarts. But this collection is aboid, as may appear by these reasones: First, Christ went thus apart on his owne head, 2dly by the infinit and motiue of the Spirit of God: but the *Papists* admitt and understand the state of hermitical & monastical life withoutany warrant in Gods word. Secondly, Christ did thus sequestr himselfe but once for a certaine time: but with the *mon* hermitical estate is ordinarie and perpetuall for their whole life. Thirdly, our Saviour Christ falled truly all the while heabode in the wildernes: but *Papists* in their *Cloisters* & *Hermiteges* doe plentilly enjoy the wealth of the world in great cale and libertie. And therefore how ferre folchartelle for a time maye be commensurable in some cases, as to *mediate* on the works or word of God, as *if he did*, Gen. 24. 62, or for the exercise of *prayer* and fasting in more earnest manner: yet the *Hermite*s life being a perpetuall forking of humane foyles, is neither warantable by Gods word, nor commendable in Gods childre.

V. *Circumf.* The end why Christ went into the desart, namely, to be tempted of the Devil: wherina observe three points: *How he was tempted, wherefore he was tempted*. For the first: To *Temp*, in Scripture is attributed to God, to man, and to the Devil; *God tempeth man*, when hee proveth him: that is, whe he maketh manifest what is in his heart for grace or sin, which before were hid to the world: thus God tempeth! *Abraham* in the offering up of his sonne, Gen. 22. 1. and *Caust the Ruler*, Luk. 18. 22. *Montgomery Gd.*, when he proved by unsuccessfull issues, whether God be so powerfull, just, and mercifull, as the Scriptures declarifie him to be and that hee had alreadyst propred God, when they required man for their *serv*, and said, *Can God propre a stable in the wildernes?* Ps. 18. 12, 13. The *Devil* tempeth when he alreath into faine, by inward suggestiuns, or outward objectes, and heveth inuit we *overlaid Christ* stamping it vndispose to wit, that he was led into the wildernes for this end, the *Devil* might afflict him, and the whatmes-

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he could not bring him unto sinne. If any shall think it was too much derogatorie to the dignitie of Christ to be thus tempted; I answer; if it had so pleased him, Christ could have confounded the Devil with the least word of his mouth; for as he is Creator of heaven & earth; so Satan hath no power to tempt him, for God cannot bee tempted with evill, Jam. 1. 13. But here Christ stood in our room and tread (as hee did upon the croise) encountering with Satan for us, as we in our owne perlons had been tempted. This therefore must be understood as a part of Christs humilation in his manhood, whereunto he subiected himselfe for our sakes, otherwise the Devil could not have tempted him. Obiect: This standeth with the holynesse of Christ, as his intent to bee tempted with Satan. Ans: Yes, he might be tempted of Satan without sin, as our first parents were before their fall: this will plainly appearre, by comparing Christ with other men in their temptations.

Ioh.13.35.

The Devil in tempting a man to sinne, first conveys into his minde, either by inward suggestion, or by outward object, the motion or cogitation of that sinne which hee would have him to commit. Thus he tempted *Iudas*, by casting into him this evill thought, *Iudas betray thy Master*. And so deselte he with Christ in this temptation, hee conveys to his minde or apprehension the unrighteous cogitation of unbelieve, idolatrie, and covetousnesse; yet so as Christ received them not, but with all power of grace repelled them. Secondly, as Satan conveys evill suggestion into mens minde, so the same are full of trouble, sorrow, and vexation; at least to the godly: for when Satan preth upon men his temptations, the whole man is disquieted, his thoughts and affections are troubled, and his heart is vexed. And this also was in Christ: hee frowe and molestaition in his selfe through these temptations, as appeareth by his *Axon Saman*, upon his last assaile. And thus farre was Christ tempted like unto men. Thirdly, in temptations usually bee corrupt motions; for though a man doe not approve, neither entertain with delight, the Devils temptations, yet shal hee keepe himselfe from the staine and taint of sinne, because the imaginacions of his owne heart are naturally evill. Now herein Christ differeth from all men in temptation; for being perfectly holy in his humaine nature, he did not in the least measure receive any corruption into his minde, but by the power of grace did repell them more strongly than they were offered. Put a burning match to tinder or gunpowder, and it will kindle presently; but put it into water, and that will quench it straight: so it falleth in temptations; our corrupt hearts like tinder doe easily suffer corruption to kindle in us; but Christs most holy heart did pretyly like water quench the evill of Satans motions. And thus wee see how Christ was tempted, and yet without sinne.

A The *VII.* Hence we may obserue a good direction for their comfort that are troubled with blasphemous thoughts. Among other temptations that befall men in Gods Church, the Devil doth mighty assaulte lone men, by casting into their minds most fearefull motions of blasphemie against God the Father, the Sonne, and the Holy Ghost, whereby he doth greatly affright them, and bring them to despaire. Now the ground of their Ray and comfort heretofore is this: There be incident to the minde of man two kindest of evill thoughts: First such as arise from the flesh, that is, from our corrupt nature; and the verie first motions of these are sinnes, forbidden in the tenth Commandement. Secondly, there bee others that rise inwardly from the flesh, but as from vices conveyed into the minde by the Devil; as their most horrible blasphemies against God, which would make a godly heart to tremble and quake, once to thinke upon. Now these are our heaviest troubles indeed, when wee be assaulted with them, but the Devils sinnes wholy, and become not ours, till wee receive them by some degree of delight or silent, as may hence appearre; for Christ was tempted to infidelitie, covetousnesse, and idolatrie, yet his holy heart received them not, and so they never became his sinnes.

B The second point to bee considered in this circumstance, is, wherefore Christ was tempted: for it may seeme straunge, that Jesus Christ the Sonne of God, yea verie God, equal with the Father, shoulde bee tempted. The reasons therfore that moved him to be tempted, are these: First, that he might foile the Devil at his owne weapon: for the Devil overcame the first *Adam* in temptation, therefore Christ the second *Adam* woulde in temptation overcome him. Secondly, that by his example he might give us direction whereby to know the speciall temptations wherewith the Devil assaults the Church, as also how to withstand and repel the same: for this cause no doaor iath the spirit of God so distinctly set downe Christs victories over them all: which plainly contrefuteth the common opinion of ignorant people, who thinkethose that are tempted by the Devil to be most vyle and wicked men, such as have forsaken God, and therefore God hath forsaken them; but behold Christ Jesus, the most holy person that ever was, even the *belie one of God*, was tempted of Satan, and that exceeding forte, having the lameurables and vexations thereby arising in his minde that we have, iohnmarch as the Angels came to us to inferre comfort unto him, ver. 11. Gods deuel children therfore may as well be tempted: for there is no token of a childe of wrath, as there is of a childe of light.

cont.

March. 4.
ver. 12.Apost.11.9.
1Pet.5.8.

1 Tim.1.16.

2

Act.13.10.

3

March. 4.
ver. 12.Apost.11.9.
1Pet.5.8.

1

2

D

3

Christ and the Devill.

compassionate fellow-feeling of their miseries, A be ready to helpe and comfort his members when they are tempted.

The third point is, the author of Christs temptations, to wit, *the Devill*: the name *Devill* signifieth a cavalier, a slanderer, and an accuser. He is an accuser three wayes: he accuseth *God to man*; man to *God*; and *man to man*. First, *God to man*; as when he told *Eve*, they shoulde not die, though they did eat of the forbidden fruit, Gen. 3. 13, which was as much as if he had said, God doth but deceiv you with that threatening, ye shall not die at all. Secondly, he accuseth *man to God*, and therefore is called the accuser of the *brethren*: and our aduersarie who goeth about like a roaring Lion: which wod aduersarie iognites one that enterps plea or iurt against us: thus he dealt with godly *Iob* by Gods ownes confession, Job 2.3. Thirdly, he accuseth *man to man*, by ingening, ungodly and uncharitable furnitures and suspicions, to one man against another, and in causing one man to slander and injure another: and for this cause is he said to work in the chilidren of *Abodesdene*, Ephel 2.2, and their wifdom is God to be devilly, who have *bitter envying and strife in their hearts*, Jam. 3.14,15.

C The *VIII.* From this verie name we are to be admonished of two things. First, to beware of false-accusing, tale-bearing, and slandering: for in these practices wee put on the Devils name, and shew forth the infection of his nature: Paul telling *Timothius*, that a Minister must not be a *noisie*, *lest hee be puffed up*, and *fall into the condemnation of the Devill*, uttred such a word for the Devils name, as signifieth a false accuser or flandier; to shew unto us that such an one is a Devill in answere. And yet this is the common name of this god, to speake evill, and to backbitre, when they speakeone of another. Secondly, hereby wee are taught to beware, how at any time, or any way, wee diffaide any one from embracing or obeying true religion: for herein wee shew our selves to bee the children of the Devil. When *Elymas* the Sorceror would have turned *Sergius Paulus* from the faith, Paul calis him full of *follie and malicie, chebilde of the Devill*. And this doth the rather obseire, because it is an usuall thing to draw others back from the power of godlinee; though not in plaine termes, yet partly in reproches, and partly by bad example of life. Now all such had need to looke to their estate; for the children of the Devil are like to have their portion with the Devil and his Angels. And thus much for the author of Christs temptations; as also for the first part of Christs preparation to this Combat.

D 2. And when he had fasted fortie dayes and fortie nights, he was afterward hungrie.

Here is the second part of Christs preparation to this Combat, namely, his abide in the wilderness; which is set out unto us by four arguments: 1. By his falling forte dayes and forte nightes, noted in the words of this verie, 11. By his abode with vnde beastis, noted by Saint *Mark*, chap.1.12. 11. By his enduring of temptations within the space of diete forte dayes and forte nightes, Luke 4. 2, though in particular those hee for his Govre by any Evangelist. 1 V. By his hunger after forte dayes falling, in the end of this verie, Of these in order,

I. Circumstances. Christe fayng forte dayes and forte nightes. There bee three kindest of fasts, if we take the word in a generall sense;

B 1. the *full fast of temperance and sobernesse*, whereby wee cleare Gods creatures for our sustenance with har moderation and abstinenesse, that wee give rather leste to natures appetitie, than that which it defeceth. This Christ enjoyeth to evert. Chirillian, *Tidig heed lest at any time your beans be oppysed with surfeiting and drunkenesse*. The second kind of fast is, the religious abstinence of Gods Church from all meates and drinke for a time, for the furtherance of their prayers, when they humble themselves unto God for the preventing or removing of some heaveyn judgement: thus the Jewes fasted sometime for one day, sometime for three dayes and three nightes, as *Hester*, ver. 6. yea, sometime for seven dayes together; but then it is like they received some infernall in the evening: for lo *Daniel fasted for three weekes of dayes, eating no pleasant things*, Daniel 10. 27. But of neither of these might Christs fast here bee understande. The third kind of fast is miraculos, done by the power of God restraining the appetitie for many dayes together without meat or drinke, beyond the power of nature: Thus *M. I. fe* fasted forte dayes and forte nightes in mount Sion, where hee enjoyed the presence of God so long. And so did *Elias* fast in mount Horeb, and our Savioour Christ in this wilderness. We read indeed, that *Paul* in his conversion *fasted three dayes and three nightes eating nothing*, Act.9.9. So did the Jewes with *Hester* and her maids, Hes. 4.16. And expiencie teacheth, that a sick man may live seven or nine dayes together without meat or drinke; yet (some learned Phyficians write) fourteene dayes: And *Pauls* companions ate vane little of nothing at all for *fourteene dayes*: for the words are plaine, *eating nothing*. And it may bee se, if the like had bene found true by experience in our age. And this is the longest that a man can fast and live, to wit, fourteene, or fifteen, or seventeen dayes: for though is recorded of some, that after so long abstinence have lived, though with some weaknesse of nature: but for a man ordinarily, being of good constitution of body, to fast forte dayes and forte nightes together, it is impossible. Indeed it hath beene

Three kindest of fasts.

2. 10.21-34.

Judg. 21.26.
Exodus 27.6.

1 Sam. 31.13.
Chron. 22.12.

3. Exod. 24.14.

Exod. 24.14-15.

4. 1 Kings 19.9.

Act. 17.13.

5. 1 Kings 19.9.

6. 1 Kings 19.9.

7. 1 Kings 19.9.

8. 1 Kings 19.9.

9. 1 Kings 19.9.

Job. P. 2.
descd.Reasons why
Christ fasted
for days.

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M. 10. 4.
v. 37. 2.

avouched that a man might fast moneths; yes, a whole year together without meat or drinke, and yet live; but wot may we make our selves it is not true. Now our Saviour Christ, which is yet more, during this fast fele no faintnesse nor weakening of his bodie, as was ordinary dote with a little abstinenesse; so that his fast was not ordinary, but miraculus altogether.

The reasons why Christ fasted thus long in the wilderness, may bee these: First, that hee might performe his ministrerie, which now hee was to begin, with more reverence and autoritie: for this cause would God haue *Mosæ* to fast fortie dayes and fortie nightes, before hee delivered the Law written in the two Tables of stone unto the people of God; and to moue *Elias* to doe, before hee did rellore religion in his dayes. Secondly, that it might appere he was no whit inferior to *Mosæ* and *Elias*: and thirdly, that hee might shew his full exercit with them, *Ques.* Seeing Christ did excell *Mosæ* and *Elias*, why did hee exceed them in the length of his fast, for three dayes, or a whole year? *Aus.* Hee did it not through want of power to have fasted longer, but because hee would not give occasion therupon, that any shoulde call into question the truth of his manhood, which might easly have happened, if he had fasted a whole year together.

The 1st Pte. Heretofore the Church of Rome would build their Lent fast, but verie fouldy: for first, Christ did nothins fast to give us example to follow him herein, but to prepare himselfe to the great worke of his ministrerie: secondly, there is great difference betweene Christ's fast and theirs: Christ fasted thus but once, and that by the instant of the Holy Ghost; they keepe their fast yearly, and that on their owne heads: Christ was a true fast, without all meat or drinke; but theirs is a mock fast: for they eat the fifties, and other dainties, and drinke wines, wherein is as much nourishment to the bodie, and as good as infiust: neither can they jolly build it on the practice of the Primitive Church: for they used to fast at certein in some places, but vixen of three daies before Easter: and their Lent fast was not ordained nor imposed till many yeares after Christ; lo, as everie one might chuse whether he would fast, or not.

J. Circumstances. So *Mark* doth further set our Christ abode in the wilderness, by his being and conseruing with wild beasts. *Mark.* 1. 13, which some thinke Christ did for this end, that wild beasts might come to him, and see him homage due to their Creator and Governor: but this is a device of man without likelihood of truth; for howsover Christ in himselfe deserved all honoure and reverence of all creatures; yet because hee abode among wild beasts to bee abased and humbled in the low estate of a servant, therefore it is not like he went to receive homage from them. The true cause rather is this: we finde in Scripture that among

A the Jewes were two sortes of deserts: one in part peopled and inhabited, having here and there cities and villages; in such a desert was *Iohn Baptiste* borne, and did baptize and preach that the prophete of *Isaiah* might be fulfilled, *The 1st Pte.* v. 13. *voice of a crier in the wilderness, make known the way of the Lord.* The other not inhabited at all by men, being a place of abode only for wilde beasts, as Lions, Beares, Tygers, Wolves, &c. which lived therein continually: Now in such a desert as this was our Saviour Christ leid by the spirit, and made his abode among such wilde beasts; which circumstance is therefore noted, to give us to understand, that in this combat our Saviour had no aid protection, succour, helpe, or comfort from any man, or other creature whiche loves him: forby nature his companions were io farre from being an helpe and comforting him, but they would rather feele to deuoure him. Whereby we plainly see, that the praise of victorie in this combat, is proper to Christ alone, and not communicable to any creature whatsover.

The 1st Vte. In this estate of Christ in the wilderness, we may behold the condition of Christ's militant Church; to wit, that it is this world as in wilderness, and abode of wilde beasts: for during their abode on earth, God's children live with men, who in disposition and affection are like *Wolves, Beares, Tygers, Lions, and Cockatrices*, until such time as the Holy Ghost by grace shall turne their hearts, as we may plainly see, *Isa.* 1. 18. 6. 7. 8. in regard whereof they must arm themselves with patience against manifold assaults and vexations, comforting their hearts with this consideration, that Christ their head hath undergone this estate before them.

1. Circumstances. *S. Luke* obserueth, that while Christ abode in the wilderness, within the space of those fortie dayes and fortynightes, he was tempre of the Devil, before the three great temptacions: the words are plaine, *And was there fortie dayes tempted of the Devil.* And when they were ended, then the Devil said unto him, *Cœrwhath these temptacions were either for me to forme, the holy Ghost had not drawn downe, and yet wee may probable thynke they were more mild and gentle temptacions than those three which are ferre worse; the Devil making them as it were an entice to his strongest and most dangerous temptacions: for his manner is, when he makes for his advantage, not to shew his violence and extremite at the first, but to peccoc by degrees, and by little and little to intamate humilitie, till hee have gotten his best advantage, and then will hee shew the strength of his malice.* Thus hee dwelt with *Cane*, first hee provoketh him to anger and malice against his brother, because his brothers sacrifice was accepted, and his rejected; then having secked haberd in his heart, hee never leaves, till hee had caused him in his rage to slay his brother: and yet he stayes not there, but

Matthew
v. 12.

Ge 43.

after bring him to despise of Gods mercy, in so much as he cried out, *mr. here is greater than I am here.* There also he dwelt with *Iude*; first, hee cast this evill thought into his heart, *Iude* bearing by *Masfer*, and when he had gotten entertainment for that (for doubletly Judas would not yield to louise a thought at the first motion) then he exaulted him to put it in execution, wherupon in fearfull despaire he brought him to *hang himselfe*. This is the fistike of the old serpent: first, he conveies one claw or talon into a mans heare, and then another; after that hee gets in his head, and so strengthenes himselfe in all his body. Thus he affated to do with Christ, and so will he continue to warts all Godschaldren. Which shoulde teach us to labour to be strong in the Lord, and wise in his word, that we may stand against all his assaults. Yea, this mult moves us to a speciall watch through the whole course of our lives, against the occasions of sinesse, that we may cut off temptacions in the beginning, because it is Satans craft, not to spittis venom at the first, but to sugar his temptacions at the beginning, that no danger may appear till hee haue conveyed into us the base and poison of our soules.

IV. Circumstance. Christs abode in the wilderness is further set forth by his hunger, in the end of this verle, *He was afterward hungry;* that is, after hee had fasted fortie dayes and fortynightes by the power of his Godhead, then hee began to war hungry. But where will sy this stands not with the glory and Majestie of the sonne of God to be hungry: for his flesh is meat indeed, and his blood is drinke indeed. *Aus.* Christ was content to lay aside his glorie, and Majestie, and to take upon him the bale and traile same, becoming likelie unto us in all things (as simeyn) now in this his abasement and humilitie, he had noconly a true soule and body, but the true faculties therof, as understanding, will, memory, &c. and though his bodie was free from pernicious infirmitie, as palsey, gout, droppes, or such like; yet hee was subject to such infirmitie as agree to the nature of man, as hunger, chylfe, wearieſſe, &c. *Eccl.* Yes, this was one part of his humilitie, to become not only man, but man with infirmitie: and therefore though he could by the power of his Godhead haue preferred himselfe forie years without meat or drinke, as well as fortie dayes; yet that he might abase himselfe to the lowest degree of a servant, hee was content to sustaine the infirmitie of his humane nature in being an hundered. And that for these causes:

First, to confirme unto us the truth of his man-hood: for some man might say, it was an easie thing for him to fast fortie dayes and fortynightes, because he had not a triste body, but only the shew and shadow of a body; therefore to shew that hee was true man, and had a true naturall bodie as we have, hee was content to sustaine hunger as wee do, and that truly. *Secondly,* that thereby hee might cast an object

Christ and the Devil.

v. 12.

before the Devil, to acquaint him the more eager and violent in his temptationes, & to throw his malice in full measure against him; by the vertue of his office whereof he was now enfeoffed, Christ was to encounter with Satan our common enemy: and therefore gives him not only the advantage of the place, but also the opportunity of elacie, that Satan perceiving his infirmitie of bodily hunger, might thereby bee elacioned to give the more violent assault upon him. And thus much of the second part of Christs preparation to his combat.

V. 3. Then came to him the Tempter, and said, If thou be the Sonne of God, command that these stones may bee made bread.

Here begins this strange combat betwene our Saviour Christ and the Devil, consisting of three great conflictis: The first whereof is contained in this verle and the next, being indeed the greatest of them all, as after shall appear. In this temptation obserue these three thinges: first Satans preparation to this conflict: secondly the temptatione it selfe: Thirdly, Christs answer and repule made therewards.

1. Point. The Devils preparation is in these words; *Then came to him the Tempter, and said, Behold obherewe four things: first, the title given to Satan the Antagonist of this temptation, the Tempter: So Paul calleth him, 1. Thess. 3. 5. I sent to know of your finis, left the Tempter had temped you in my son.* And Satan is called the Tempter, because his continuall studie and practice hath bene and is, by all meanes to tempt all men; he comites no times, neither spares any paines day or night, but by all meanes seekes to draw men from God, and to bring them to destruction: the confederacy whereof should move us to the practice of these duties.

Firſt, to be watchfull in all manner of prayers and supplications against Satan, for the gracious protection of God against his affailes: if any of us had our dwelling among Lions, Beares, or Tigris, which were hungerfull, and therefore would fecke greedily for their pray, we would be faine never to goe out of our dwellings without preparation for refroe and defence, whereby we might avoyd their danger. Well thought: we haue no such wilde beasts to endanger our bodies, yet our soules are daily assaillled by a more deadly enemy, even the Devil, whose continual studie and practise is by temptation to deuoure us, 1 Peter 5. 8. and therefore we must alwaies be watchfull against temptacions, putting upon us the whole arm of God, that we may be able to stand against his affailes.

Secondly, as it is the Devils practise alwaies

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to tempt, and to feke to draw men from God; for if a man be unlike him in all things, we must draw nere to God in the practice of all good daries. Jam. 4:7. & *Re the Devil and his wiles: do as you to God, and he will draw nere to you.* The conjunction of these two daries the wies, that the never we come to God, the more we oppole our selves to Satan; now *he that cometh not walking in believe, Heb. 11:6;* and therefore by faith we exerte our selves *conquering* as Paul exhorteth Timothy; and my wies, that faine to bee unlike him, we shall never be able to withstand his temptations.

Thirdly, we must hence leare to beware of the practice of the seducers in feking to draw backe others from the love or practice of religion, or in hindring the good meanes whereby religion is begun and furthered in men; for if either by endevour in action, or by bad example we shal thus doublefie we become tempers and the children of the Devil; for to tempt and draw to sin is the properte of Satan, and her daies temptingfull, *the lusts of Satan* might bee his. Ch. 1. Joh. 8:44, hence it was that our Saviour Christ calles Peter Satan, when he wroght to disaduise him from that woake, for when his father had disfited him, and sent him into the world, saying, *Get behind me, Satan,* Matthew 16:23, and when Elmas fought to turne away the Deputie from the faith, *Pat/els him into a drearie cage, full of affections, and chakts of the devil,* Act. 13: ventio.

The second thing in this preparation is, the time when Satan began to temp our Saviour Christ in a more strong and violent manner, noted in this word *There*; that is, when Christ had now fasted four days and fourtynights, and was al hungered: when the Devil wll. Christ not only to be alone in the wilderness, but also perceaved that he was afflicted with hunger, & to the more weak, being in the low estate of a miserable man, *to see pre, acts to assault Christ with a more violent temptation.*

There. This differereth unto us the depe poines of Satan in making chose of the fiftynight time for his assaile; he will tempt all men at all times, neither always with the greatest temptations; but before ever he comes to the time of mans greatest weakness, and thererofe reterven his drugest affaires. Now usually a man is most weak when he is underlone grievous affliction, either in body, minde, or both; or when he lieth in the pugs of death; these times doth Satan observe, and keepe his strongest temptations against them, as doth he vally by his dealing with Christ, not onely at this time when he was al hungered, but also at this time when he was an hanged, but also and especially at his passion: for the Scripture saith, *He fainted poysones and powers upon the crose;* whereby it is apparent that the devil with his greatest power did then afflate him, thinking either then or never to give him the

foile, when as he did falle into the sars hys handes into the shires of man; and so will he have all the numbers of Christ; in the greatest extremites they shall be nere to tell Satans deepest malice, unlesse God giveth him his power. Which must ready us in the day of peace and strenght, to prepare agayn the day of weaknes by any affliction or by death where, than to owe my by Gods grace bee able to stand agayn the rage of Satan: for then will he bee faine molt egerly to feke our name, and melle we prepare before hand, we shall never be able to stand. Now our best preparation is, to come to *leave the words of Christ, and a dñe fone;* for then, *through the mids blow, the raze falleth morte bent;* and Satan doth his wory, yet being full upon the rocke *Cirys Iles,* vee shall never fall, Matth. 7:24-25.

The third thing in this preparation, is the occasion of Satans enter at this time, namely *Cirys bodily hunger,* as the knyng of this vele to the former wyl plainly shew; for *Cirys being al hungered, Satan came unsim, and temped him.* He could not finde in Christ molte min-hood any blemish of fine, or inclination thereto, whereon to build his temptation; yet such is his malice, that rather than Christ shal escape his hanes, he will take occasion from the infinitesse of his nature in bodily hungry to provoke and allure him unto him.

Herein wee leare a speciall point: namely, that the Devil will haue no ground in us for this temptation, whiche with her doth assaile us; foras we may lete by his dealeing, herewian Christ, he observes not onely the inclination of mans hearte and loue, but the stas and confituation of the body, vchc either body or minde will afforde him the least advantage, theron he will be faine to take occasion to tempt. If we regard the feed and root of sinne, it is true that everyman hatck all sin in him; but yet through the wroke of God, refraining corruption in forme, and renewing grace in other, it comes to passe, that each man is more inclinacionly to some fawshan others; which thing Satan doth obserue most diligently; and as an enemey that besetgeth a chie will gote about it, and clyp where the wall is weakest, and most fit for his entrance, and there will bee faine to give his strongest oner; and as a man that would strike fire with a flint, will turne it about in his hand, to let what part fitly; even so the Devil, he goes about a man, and as it were tresheshion to and fro, to spie out his weaknes, and to what fawsh he is most inclined, and there he will bee faine to tre him often, and to afflate him with the greatest violence. *Example.* It is a maner impaient of poverty, hee will feke to carrie him to pickling and stealing: if a man bee prone to coveteusnes, hee will provoke him to fraud and appretencion: If a man bee inclined to ambition, Satan will putting up with pride and vaine-glory: say which is faire

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farse more, Satan will take occasion from the very conuention of a mans body to draw him unto him; if a choller bee predominant in him, Satan will labour to stirre him up to wrath, anger, fury, and if he can to bloodshed and murdere: If a man bee of a fanguine complexion, Satan will feke to carry him to immoderate mirth, and to excess in pastimes, pleasures, and delight, that sicke be poable he may draw hym therein, whether they be good or bad: If a man be melancholike, Satan will sometime take occasion by that humour, to stike him with exceeding ladesse, with terrors and feares; and otherwise to intoxicate his braine with strange fantasies and delusions, causyng him to thinke himselfe to be *Elias, John Baptyst, Christ, &c.* So that it is true which an ancient Divine saith of this humour, that is the Devils baie wherewith he spoyleth hymselfe. See the experiance hereof in the *unrake person,* whose disease was to bee exceedingly troubled certainties of the mouth, by reason of melancholy oppressing the braine. Now Satan (as it their appears) tooke advantage of that humour to affuble him molte fearefully, not onely in making him dafe and dumbe, but also causyng him to cast hymselfe into fire and water. So that looke how many sinnes and infirmities we have in us, so many darts wee carry about us, wherewith Satan will feke to wound us. Heleaketh ground or occasion from us of all the advantage he hath against us; his temptations are like fire and bellows, and our infirmities and corruptions are wood and fuel.

Then. I Here then wee may behold our miserables state by reason of sinne; for thereby it comes to pass, that wee bearre about us shole darts, wherewith the Devil doth wound us. And futh Satans craft and malice is such to take advantage from us, for to worke our woe, wee must laboure the more diligently, to be throughly acquistioned with our natural dispositions and inclinations, yea, with our bodily infirmities, for the Devil will search usand when we have truly found our owne citate, wee must set strong watch and guard about our owne hearts in respect of our infirmities, and so shall wee be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, *Satans comminge to Christ; The Tempter came unto him:* By which phrase it is probable, though not certaine, that the Devil tooke upon him the forme of some creature, and so appeared unto Christ; thus hee came to Eve in Paradise, abusing the serpent to further his assaile against the first Adam: and it is like, that in his combat with the second Adam, hee came in the shape of some creature, for otherwise hee could not properly be faine to come and speake. Some indeed think that these temptations were inward in minde onely, and by vision; others think they were altogether vifible and done actually; but the fairest way is to hold that they

were in part actually done in bodily manners and partly shewed in vision. And thus much for the preparation to the conflict.

11. *Point. The temptation in fife:* containing matter of great importance, being insted the maine temptation of all, in their words, *If thou be the Sonne of God command me to fforbore be made bread.* The Devil being well provided for time and place, and advantage also by Christs bodily hunger, doth here afflute our Saviour Christ like a cunning Sophister, and frame his argument syllogistically, thus:

If thou be the son of God then cast make these stones bread:

But thou canst not make these stones bread:
Therefore thou art not the sonne of God.

The ground of this temptation is this: It is no reason that the Sonne of God shoulde slave for want of food; but thou must staye unelike thou canst make these stones bread; and therefore unless thou canst doe so, thou maist perswade thy selfe it was but a false voyce which thou heardest from heaven; *This is my wellbeloved Sonne, in whom I am wellpleased.*

The scope and drift of Satan in this temptation stands in two things: First, his labours to overthrow the faith of Christ. Secondly, to bring him to a practice of unbelieve. For the first, *by fide I meane, a gift or gracie in Christ,* whereby as hee was man, hee believeth his Fathers words to bee true, which said, *This is my wellbeloved Sonne in whom I am wellpleased:* whereby we may see, what the devill armes at privatly in his temptations against Gods children; for their his assailes against our Saviour Christ, are set down for our instruction in this behalfe. Satans maine drift then in temptation, is to overthrow our faith, whereby we believe every part and parcell of Gods word to bee true. See this in his tempting of Eve; ffor hee labours to weaken her faith in the truth of Gods threatening, which done, bee easily broughther to aall disobeidence in eating the forbidden fruit. The same course hee holdeth at this day; ffor he will feke to ouzzell men in ignorance, that hee may keepe them in unbelieve: if hee faieth that way, then will hee endevour to plunge their foules into some damnable error; and heresie: and by one of these meanes doth hee destroy the faith of many; for while a man remaynes in ignorance, he can have no faith; and if hee faieth the truth of God, he wants ground for his faith. Now the reason why the Devill labours so much against our faith, is because wee cannot truely rely upon Gods mercy, nor depend upon his providence, nor yeeld any acceptable obedience to his Commandements, unlesse we believe his Word.

More particularly, wee are to observe that speciall branch of Gods Word which the Devill would have Christ not to believe: even that voice of his Father, which a little before Christ heard from heauen at his baptisme, *This is my wellbeloved Sonne in whom I am wellpleased.*

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fol.: And this hath the holy Ghost recorded in great wisdom and mercy to Gods Church; for herby doth appearre a maine drift of Satan against Christs members in his temptations, namely, to make them doubt of their adoption, and to destroy this pestilation in them, that they are the sonnes and daughters of God: for if herein he spared not the head, doubtlesse the members shall not escape his hands. This appears by his usuall affait against them, especially when God shal lay upon them any linging croſſe or affliction, either in minde, in body, or in goods: then the Devil will ſuggeſt this to their minds, If though were the child of God, hee would never lay his hand upon thee so long a time, and in so grievous manner: never was any childe of God in this ſtate: thou art in: But God doth his hand thus heavy on thee; and therefore thou maſt peraduay thy ſelfe that thou art not the childe of God.

The wife. The conſideration hereof muſt move us above all things to labour for auſurance of our adoption, even to have our conſciences auſtured out of Gods word, that we are the ſons and daughters of God in Christ. The Devils drift is to overthrow this peraduay in us, and therefore our endeauour muſt bee, to conſume and ſettle our hearts herein. This is the charge of the holy Ghost upon every childe of God, 2 Pet. 1.16. *Give all diligence to make your calling and election ſure:* that is, get the auſſurance thereof ſtealed up in your hearts, by the lauing graces of Gods ſpirit, *joying verie with your faith, and with your verie knowledge, and with your knowne deſeruent, and with temperance patience, and with paſſionate godline, and with godlines bretherly hōdnes, and with brotherly kindneſſe love,* v. 5, 6, 7, and indeed if we would have true peace and comfort in every estate, whether adverſity or prospereſt, let us labour for the knowledge of our Adoption. This will bee our joy in wane, in welch, in bondage, in freedom, in ſickneſſe, in health, in life, and in death: *therein is the joy of Christ which never can be taken from us,* Job. 16.22. We cannot doe the Devil a greater pleaſure, than to neglect the ſetting of this auſſurance; for hereupon hee will take occaſion (ſpecially in time of diſtreſſe) ſcarcely and dangerously to feck to break the necke of our ſoules; hee carres not much other waies what men profeſſe, and what knowleſſe and other common gifts of the ſpirit they have, that they want this bleſſed auſſurance: and therefore with the Apostle Paul, wee muſt accoume all other things to be but *droſſe and dung in reſpect of this excellent knowleſſe of Christ,* to bee our Saviour and Redeemer. True it is, that unto many this exhortation will ſeeme neadeſſe: for ignorant perſons that have nothing in them but mere preuſion, will bragge moſt of this peraduay; but they that have felt the ſpirit of this temptation, doe know what it is that will stand us in lead, even that auſſurance onely which is rightly founded upon

A the word of God: and therefore forſaking the vaine conceits of our ignorance, let us with all diligence unfiſtely endeouour to get this reſolution; if we cannot of our ſelves attaine unto it, wee muſt ſeke the direction and helpe of Gods faithfulle Minifters: lo, howeuer it pleaſeth ſome to think oþerwife, yet this is the un-doubted truſh of God, that a man in this life may ordinary bee reſolved and auſſured of hiſ ſalvation.

The ſecond thing which the Devil aimed at in this temptation, was to bring Christ to a practice of unbelieve, namely, in want of bread to turn ſtones into bread, for the preſent ſatiſfyng of his hunger; for the Devil would needs peraduay our Saviour Christ that he muſt have bread to ſave hiſ life, and therefore in the want of bread would have brought him to this diſtruitful couſe, to turn ſtones into bread.

And as the devil here dealeſ with Christ, ſo he affaies to doe with all his members; as he labours to worke unbelieve in their hearts, ſo hee ſekeſ to bring them to the practice of unbelieve in their lives. See the truſh hereof in the course of this world: It is a man opprefed with outward want and poverty: The Devil will tell him, hee muſt needs live, and therefore will peraduay him to rob, and fleſte, and to fliſh for hiſ living. If a man be ſick, and want preſeſh help in lawfull meaſures, or elle be affliſhed what extraordinary, then will the devil move him to ſeeke to Wizards and Witches, ſuggeſting thiſ into him by one meaſes oþer, that they can doe more good in ſuch a caſe, than all the Phyſicians in the world. This is a moſt vniueſt practice of unbelieve, and yet too common in the world, wherein men for the removall of ſome outward evill, will not flie to hazard the loſſe of their ſoules. We therefore muſt labour to be acquainted with the wiles of Saran, and by the practice of faith in our liues, labour to exprefe the power of faſh in our hearts, as in all manner of godly conuerſation, ſo ſpecially in uſing only lawfull meaſures for our reſeafe in the time of miferie and diſtrefſe.

But to come more particularly to the words of this temptation; *If thou be the ſonne of God command these ſtones,* &c. It may be demanded why the devil ſhould make choice of thiſ queſtion wherewith to tempe our Saviour Christ, rather than any other? Ans. The reaſons hereof may be thiſe: Fift, hee knew well, that if Christ were the true and proper ſonne of God, then hee muſt needs be the true Meſſias; and if hee were the annoind of God, then alſo hee it was that muſt accomplish that old and ancient promife made to our first Parents for *the bruſing of the ſerpents head.* This was the thiſhing that of all other the Devil was moſt afraid of, and could not indur to hear; and therefore by moving thiſ queſtion hee intends to infringe, yea, and (thoſe could quite overthrew) our Saviour Christ in the right of thiſ title. Second-

Sarans woulde bring
Chrift up to bread
and ſtomes.

Gen. 3.15.

Matth. 4.
Ver. 3.

Chrift and the Devil.

ly, The Devil ſince his fall, beareſ an unpeakeable deadly hatred againſt God himſelfe, and according to hiſ nature as occaſion ſerves, hee canoſt but ſhew the fame. Now in thiſ queſtion he doth noſtably bewray hiſ malice and iſpit against God; for whereas in Christ, before time hee was beloued, *for in him hee was wellpleaſed:* hereby the Devil goes about to prove the cleane contrary, and lo as much as hiſ lieth, ſeekes to make God a liar; whence becauſe it fitteſt hiſ naueſe ſo well, hee makes choice of thiſ time.

The ſe. I. In thiſ practice of the devil, we may learn to judge of ſundry falſe techeres; for as well in the primitive Church as alſo inſide that time, there haue beeſe many men of great fame for wiſhōne and learning, as *Ebion, Cerinthus, Carpocrates, Simoniacus, and Armina,* who haue all laboured fearefully, to prove that Jesus Christ the Sonne of Mary was not indeed the Sonne of God, very God, but onely a worthy Prophet. Now of them wee may likely think with the Churchof God in former times, that they were false Prophets, heretikes, and heretikes yes; thoſe profeſſion, enemies of Christ, guided by the riſing of Saran; for herein they direcetur in hiſ ſteps.

II. In thiſ practice wee may obſerve the malicious and coiſtructiue ſpirite of Satan, and God himſelfe here he lauors to conuict that Christ was not the Sonne of God, notwithstanding God himſelfe had a little before avouch'd that he was. And thiſ is his conuictiue practice unto thiſ day; for when God in hiſ Church pronounced grace, mercy, and love, there on the contrary will the Devil pronounce a curse, hatred and damnation. Againſt, where God denouenches hiſ curse and judgment, there will the Devil ſeek to peraduay a conuerſe of grace and favour. If a man bee the childe of God, and haue received the ſteate of graſe for hiſ affiſurance thereof; the Devil will ſeek to weaken this affiſurance, and peraduay him if hee can, that he is the childe of wrath. And if a man be void of graſe, and lo indeed the childe of the Devil, then will Saran ſuggeſt into hiſ heart preſumptuous thoughts, and make him thinke hee is the childe of God; ſo that every way he ſheweth hiſelfe contrary to God.

Yermark the devils words a little further; *If thou be the ſonne of God command these ſtones* &c. that is, doe but ſay the word, and bid theſe ſtones to become bread, and it will bee done. And here in the very propounding of thiſ temptation, we may obſerve the deepe poliſy of Saran; for in theſe few words (the better to effect hiſ purpoſe) hee toucheth three moſt true and horble points in diuinety: Fift, that hee that is the Sonne of God by nature, is alio true and very God: for here hee alſoſt into the Sonne of God, the true prerogative of God himſelfe; a point wherien the Phariffes withioud our Saviour Christ, and which many

heretikes ſince haue denied. Secound, that the true God can without paine of labor, yea with-out all meaneſ, alio very beek dge whateuer he will; and by his weylonly make ſtones become bread. Thirdy, that to worke a mirrie of hiſelfe, is a proprieſ and prerogatiue of him alone that is true God; as to turne Rothes into bread in thiſ place. Now when the Devil acknowledgeth all thiſ, a man would not thinke that hee ſhould intend any hurt to Christ or to hiſ Churche; but in very truth hiſ drift herein is, to deface the faſh of Christ in the word of hiſ father which ſpake from heaven, and to overthrow the foundations of the Churche, by proving that Jesus Christ the ſonne of Ma-ry was not true God.

Here then obſerve a tricke of the Devils cunning; when he ſpeakes a truſh, he doth it not to conuict the ſame asloving it, but indeed his meaning is to overthrow the truſh thereby: wit, in thiſ among hiſ, that when Saran shall any way ſtray us in temptation, wee never give credi to him, no not then when hee ſpeakeſ the truſh, because then hiſ purpoſe is to deſerve us, and to deface the truſh; hee ſeit was that Christ forbad the meaneſ ſpirites to teſtify of him, though they acknowledge him to be the true One of God; hence also *Pauſ* was grieved at the testimonie of the ſpirite that was in the maid, though it ſette a molt worty truſh, to wit, *That they were the ſervantes of the moſt high God, which ſerved no man the way of ſaluation.*

C Further, in comparing our Evangelist Matthew with Saint Luke, there may ſeeme ſome diſference between them propounding thiſ temptation; for in Matthew the words are thus, *Command theſe ſtones, &c.* And in Luke thus, *Command thiſ ſtone.* But they are reconciled thus; Ma. then lets downe thiſ temptation as the devil firſt propounded it and S. Luke ſhews how the devil urged iſter firſt the devil comes to Christ, an iſtud him, if hee be the Sonne of God, command all the ſtores which hee law round about him to be made bread; this S. Matthe then lets downe: or if that ſeemed too much, command one floure to be made bread, and it ſhould ſuffice; and thiſ S. Luke noteſ.

D The ſe. By thiſ comparing of the Evangelifts we may obſerve, that when the devil haſt once begun to tempe a man, hee will not eaſily leave off, but will ſet an edge upon it, and enforſe and urge it by all the meaneſ hee can; that if hee poſſible he may prevail. Which ſhould teach us on the other ſide, to bee moſt carrefull and reſolute in reliting Sarans temptations; he will take ſmall advantage before he leaue; wee therefore muſt not give place, nor yeid one unto him: *Refuge the Devil and bee wiſe.* This muſt every member of the Churche doe: the Minister by ſound and through applying of every part of Gods truſh to the heart, whereby it my be armed againſt the enemy, and the people by fauſhfull embracung and obeying of

John 4.37.
Exodus 13.18.

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Saint Luke ſome ſome
members ſhould thereby.

Matthew 4.12.
Acts 16.17.18.

Luke 4.3.

the

the fame, as also by earnest prayer unto God for the assistance of his grace in all assaults.

v. 4. But be answering, said,
It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.

The words containe Christis gracious answer, whereby he repelled the Devils temptations ; and in it we may obserue three points : First, that Christ did answer ; Secondly, whence he borrowed his answer ; Thirdly, the very words of his answer.

For the first, that Christ did answer, is noted by the hly Ghost in plain words, *And Jesus answering said* ; Whereby he would give us to understand, that Christ Jesus our Saviour being in the wilderness, was not only willing and ready to encounter with Satan, but also able to withstand him, yea and to vanquish Satan without receiving any stroke at his hands. Which is a point of singular comfort to Gods Church and children, for was Christ Iesus born in this low and base estate of a servant, being disadvantageous alio by a desart place, and basely hungered, was he then alio able to encounter with Satan, and to overcome him in his most violent and subtle afflits ? Then how much more is he now able even in all his members to give Satan the foile, having spoiled him in his death ? seeing he is advanced to the throne of majesty and glory, and let at the right hand of his Father, having a name above all names given unto him, at which every knee shall bow, both of things in heaven, and in earth, and under the earth ; therefore may now say with that *low voice* ; *New salvation in heaven, and strength, and power, and the kingdom of our God, and the power of his Christ* ; for the accuser of the brethren is cast downe.

The second point hereintold is, whence Christ borrowed his answer, namely, from the Scriptures. *It is written*. It had bene an este thing for Christ being the Son of God, to have confounded the Tempter with the breath of his mouth, or to have commanded innumerable legions of holy Angels to have driven him away ; but he betakes himselfe to the written word for his defence. And this he did especially for our instruction : namely, that we might know, *that the written word of God*, rightly wielded by the hand of faith, is the most sufficient weapon for the repelling of Satan, and the vanquishing him in all his temptations : hence *Paul calleth it the sword of the spirit* ; because it serveth not only for our defence, but also to wound Satan, and to put him to flight.

The note. I. This fact of Christ doth discover and condemn the damnable practice of the Church of Rome, who locks up the Word of

A God from their people in an unknowne tongue, and command into others for their defence against spiritual enemies, other devices of their owne, as *holys, waters, crufges, crosses, &c.* which they lightly command as means of speciall strength and force to vanquish the devill ; when as indeed the Word of God is the onely true and truely weapon, whereof while they deprive their people, they find them forth naked and unarmed to encounter with Satan.

Secondly, here also behold the infallible estate of all those that either through covetousnesse, or any other prophaneness are drawne to neglect or contemne the written word of God : their case is most fearfull ; for they cast away those weapons, whereby they shoud defend thei selves against the Devil, and quench all his fiery darts ; and so betray their owne soules into his hands : And doubletall such contemners and neglecters of the Word are guilty of their owne damnation, because God hath given us his Word for our defence, and for the contouning of Satan, so as without gulf of wilfull mutcher, not ot our bodies, but of our foules, we cannor neglect this heavenly weapon.

Thirdly, hereby wee may see the cause why sin so much abounds in all estates every where, namely, want of love unto, and knowledge in the word of God ; wherupon the most are ignorant of it, or else know not how to handle this spiritual weapon, whereby Satan is solited and foiled. *Hosea 4. 2.* The Lord complaineth of *lying, swearing, killing, feeding, and sojourning, yea of blood touching blood* ; and the cause is laid downe in the first verse, *There is no knowledge of God in the land*. This David knew well ; and therfore said, *He that God sayng in his heart, he is nighly not sinning against him*. *Psalm 119. 11.* For as *Saints* speare food in readiness at his head even when he sleepes, so shoud Gods word, which is the *sword of the spirit*, bee ever in our hearts, as it were ready drawne, that to what sinne forever the Devil allures us, we may be able to say for our defence, *It is written* : though we want hereof it comes to passe, that the Devil at his pleasure leads men captives into all impieties.

Lastly, this excellent use of the word understood, believed, and obeyed, will move all ignorant persons to labor for knowledge herein, and withal endevour after growth in knowledg by holy obedience, to new forth their faith. If we had an enemy that had sworn our death and vowed to see our blood, how careful would we be for our natural life, both to get us weapons, and also some knowledge to use the same, not only for our defence, but also for the amissance of our deadly foe ? on then how carefull shoud we be for the safety of our soules, to put upon us the whole armour of God, and to learn to use right this *sword of the Spirit* ; that when we meet with Satan our irreconcillable enemie in the field of temptation, which is this miserable

world, wee may bee able bothe to ward his blowes, and to wound his head : It is lamentable to see how ignorant people wil blisse themselves in their ignorance, and lay they out the Devil, and spit at him in defiance, and yet they know not how they are entangled in his snare, of their owne faulnes, he little regardeth their defiance, so long as theye loues naked and bare before his daily gaze. Let two men meet that be at enemtie, the one arm'd, the other naked, what will it avail for the naked man to sticke his enemy with huge words, while in the mean time, his armed enimie takes away his life : Let Satan this strong man arm'd, and ignorant persons be poor naked scattars, theye obie the devil, and spit at him with their mouth, but in the meane time the Devil wounds their soules into death. They will say theye feele no such wounds, and therefore theye care him not ; but theye must know that this lefe theye feele, the moe curse theye have to feare : for Satan wounds are most deuylye whiche he lett fele.

The third point Christis Answer is *Man shall not live by bread only, but by every word that proceedeth out of the mouth of God*. This answer is borrowed from Deuteronom. 8. 3. And it is that lesson which Moses forcht to teach the children of Israel, after the Lord had fed them with food from heaven in that barren wilderness where they were afflictid with hunger. The words are something hard, and therefore I will shew the meaning of them. *Man shall not live* ; that is, shall not preferre his temporall life in this world, fit for eternall life, neither *Mosieror Christus* did intent to speake. *By bread only*, that is, onely by such ordinary meanes as food and rauent, sleepe, physycke, &c. Which God hath apponted in his providence for the ordinary preservation of natural life. *But by every word that proceedeth out of the mouth of God*. This title word, betokeneth divers things in Scripture : 1. The *first* outall word of God, the second person in Trinitie : *John 1. 1. In the beginning was the word, and the word was God*. It is usually taken for the *written word* contained in the books of the old and new Testament, 1 Peter 1. 25. Thirdly, it is sometime taken for Gods will and decree, and it is called his *good pleasure* : *to Iob 1. 2. Christ against the alldings by the word of his power*, that is, according to his will and decree, by his powefull appontement : and by his word were all things made in the beginning, and hereby have theye beeene preserved ever since : that is, that word that inleth the see, *Psalm 147. 18.* And in the last sense must wee understand *word* in this place ; meaning that man doth not preserve innatural life by ordinary meanes only, but withal by Gods good pleasure, will, and decree, faculting the meanes for his good. Note further that it is said *by every word*, and therein lieth the substance of this sentence : for the understanding whereof we must know that this powerfull and working word of God

be distinguished according to the matter whereabout it is occupied : Then, when God will have men to live by *the ordinary tool* of natural life ; and this is his *extraordinary word*. Sometime his will and appontement is done men that live by extraordinary meanes, as *Pelites* did in the wilderness while theye lay campion Manna ; and this is his *extraordinary word*. Otherwise hee ordaines that men shall live without all meanes, as *Moses* did in Mount Sinai, *Elias* in Mount Horeb, and our Saviour Christ in this wilderness, for the space of fortie dayes and fortie nightes together. And lastly hee ordaines fonscione, that men that live *against* meanes, and contrary to the course of nature : *Titus 3. 9. I lived in the Lions Denne*, and the childe chidden in the foy face : both which last may be called Gods *extraordinary word*, be that seeke good reason of this clause, *every word* : for hercye we leare, that man doth not ... his life by ordinary meanes ordained of God ; but like wise by *every word proceeding out of the mouth of God* ; as by every appointment and decree of God, which exhorteth, above all meanes, or *necessarie* without all meanes, or *gauff* the contrarie of nature : this were most laboure to know, and be perwaled of. Nature created that man iustly with Gods blessing and appontement in ordinary meanes : But nature knowes not this, that God preferreth mans life by his Word, above meanes, without meanes, yea and against meanes. The believing heart will hardly yield to this, which *Moses* would teach the Israelites, and therefore we must take the more paines to be refolved of it. If any shall think herepon that a man may live by the written word without meat and drinke, he is deceiv'd : for Christ meaneith not that every word that God hath spoken shall preferre natural life, but that whatsoever way hee hath appointed whereby man shall live, whether by ordinary, or extraordinary meanes, whether without meanes, or against meanes, the same shall be effectuall for mans preservation : Thus much for the meaning.

The applying of this testimonie to the Devils temptation, is thus to bee conceived : The Devils temptation was this : *If thou bee the Sonne of God, then command this stone to bee made bread : But thou canst not make thyselfe to become bread : Therefore it is untrue the Son of God*. To this Christ answers, by denying the propofition or full part of this argument : the ground whereof was this (which the Devilooke for granted) that when a man is hungry, hee must needs have bread, or else hee cannot live : and this our Saviour Christ doth justly deny, saying, *After bread is bread only, but by every word that proceedeth out of the mouth of God* : And this application is most excellent, teaching us that thing, for the learning whereof the Israelites were trained up forty years in the wilderness, and fed with Manna from heaven.

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Matthew 4.
vers. 4.

heaven, and with water out of the rocke go wt; that God by his Word can preserue the life of man without ordinary meanes, even what way soever hee appointment for that purpose is; and if we should spend our lives in learning hereof, so doubt the time were not intime.

Theurz. First, hercby we are taught to consider aright of all creatures whereby our life is preferred, as man, dresse, apparel, &c. and that is thus: besides the bodily substance of the creature, we must labour to kee a further mister, even the blessing of God in the creature proceeding from his Word, decree, and appointment, whereby it is made for and alled to ye fulfiment and noevirless. The Scripture calleth this, the *Stuff of bread*: yet it is indeede;

for as a ned and impoſeſt a man fallich to the ground, if it is to be plucked from him to the best creature that serues for our life, without Gods blessing becomes fruitleſſe mortis. This treason may teach us; for how shoulde that thing of it leſſe a eare and another iſſe, which in it ſeit is void of life? And how ſhould that give heat and warmeſſe to our bodies, which of it ſeit is void of heat? Let us therefore confeſte, that it is not the ſubſtance of food that daſheth us, nor the manner of our rayment that keeps us warme, but the bleſſing of him that by his word hath ordaineſt them for ſuch ends: if hee withdraweſt his bleſſing, the ſtaff and thy ſay is gone: menay ear, (as H. gearth) but they ſhall not have enoughe, drudging yet ne be filled; they may drave themſelves, and yet ne be warme: It is Gods bleſſing that makes Gods creatures to be good: how elle ſhould it come to paſſe, that the poore man childe which is barely clad, and homely fed, ſhould bee as healthfull, comely, and well liking, as the child of a Prince, but that God bleſſeth as well the homely food of the poore, as the dainty fare of the ricelie?

Secondly, hereby we muſt leare *Sobrietie* and *Temperance*, in the uſe of all Gods creatures: when wee uſe our food and rayment, it is Gods bleſſing alone that makes themſelves good: the Lord as it were thanketh us to put his bleſſing upon very monſt that wee eat, and every draught that wee drinke, and upon our rayment when wee put it on: how then dare we abuse them in furling and drunkenneſſe, in pride and wantonneſſe? may wee not feare in ſo doing, that while the meat or drinke is in our mouthes, the wrath of God will fall upon us, as Pſal. 78. 30,31.

Thirdly, hence wee muſt leare to ſanctifie Gods creatures, as food and rayment, which we ſeit for our comfort, by invocation on the name of God: for wee do not live by the creatures ſimply, but by the word and appointment of God bleſſing them unto us: and therefore wee muſt not bee like brutt beſſis which receive Gods bleſſings, but yet never look up to heaven from whence they come: or like to the ſwine that gathereſt up the maſt, not looking up to

the tree from which it alleſh.

Fouthly, hereby we ſee the common error of the world, who place the ſtife and tray of their life in the abundance of outward bleſſings, whereupon they labour to enriſh themſelves herewith as much as poſſiblē they can: men doe little conider that mans life standeth not in abundance, neither doth hee live by bread, but by the bleſſing of God, which is and may bee as well upon a little, as upon the treaſures of a kingdom: this was the practice of thercloth foſte, who ſpake pecaſe to his loue, for eale and pafme, because he had much good laid up for many years. But ſaint Chrift teacheſt us, that man liveth not by bread only, it muſt needs be a fat lot of imbeſſeſt, to eake and care immoderately for the things of this life.

Fifthly, hereby we are also taught, not to enlargour ſelves overmuch with the cares of this world, nor ouer our hearts to be opprefſed with deſire of food, rayment, lands or ſwing, because our life and welfare conſiſteth in cheſt things, but in the bleſſing of God on whatſoever hee lends, be it moſt or leſſe: the grapple minde after much, ſa deadly ſore, wheu with many a floure, is tangled together, and diſtractio: thise chaueketh the heart in iſſt, as the feed of grace can make no root, nor bring forth any ſaying fruit: this made Paul to lay a charge upon Timotheus, that he ſhould ſtrive in the living God, and not in unceramericnes, 1 Tim. 6.12. Let us therefore be content with food and rayment, and rather ſeek the kingdom of God and his rigoneſſe, and then all thoſe things wherof wee stand in need ſhall bee given unto us, in the moderate uſe of iſhwil meaneſſe. Indeed the worldlings exēſt, that food and rayment is his living, which he muſt needs ſouke unto; but wee muſt remember, that our life standeth not in their things: for when death comes, theſe cannot ſave us from the grave: It is Gods bleſſing by which we live, hee can pſeuer us above meaneſſe, nay without meaneſſe, and againſt meaneſſe; and therefore wee muſt not give place to ſuch thoughts and caſes as ſhew diſſit in God.

Sixthly, hence wee muſt leare conteination and patience in extreme povertie, and in all other maleries of this life. If God ſhoulde deal with us as he did with his ſervant Job: if for our religion hee ſhould bring upon us the leſſe of goods, of children, of health, and all that we have, with banishment alſo from our friends and country, yetthen muſt we labour to ſew the fruit of patience, and not ſuffer our hearts to be ſwallowed up of overmuch griefe; becauſe our life stands by Gods word, and not in any of theſe things: indeed, if in the outward miſeries man ſhould bee deprived of the comfort of Gods providence, then might hee ſow without meaſure: but ſeeing all iſſe as ſeare God, dee full enjoy the bleſſing of God in their greatest calamities, (for Gods bleſſing is not locked up in bread, but above meaneſſe with-

Luke 11.16.

Tim. 6.9.

Luke 16.15,16.

Luke 16.17.

Pſal. 16.3.

Pſal. 16.12.

Pſal. 16.13.

Pſal. 16.14.

Pſal. 16.15.

Matthew 4.
vers. 4.

1 Sam. 30.6.

1 Cor. 11.15.

1 Kgs. 17.14.

Luke 16.15,16.

Luke 16.17.

Pſal. 16.3.

Pſal. 16.12.

Pſal. 16.13.

Pſal. 16.14.

Pſal. 16.15.

Chrift and the Devil.

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out meaneſſe and againſt meaneſſe can hee maifest his power and goodneſſe in their preſeruation; therfore in the extremitie of euill muſt we conſider our ſelves in the *Lordon*: God, as David did in great ſorrow, having lost his two wifes, and being in danger to be flomed of his own followers; and leane to, lay with Job, Thought the Lord by me, yet wil I trauſhip him. What if the Lord ſhould ſenſe a famine among us, as he may justly doe for the ſinnes of this Land? I ſhould wee then depaſe, or ſuſtawne meaneſſe for our refoule? may then wee muſt leare Moſe, leſſon, That may leueh, or by breed out, and laſt beque to depend on him that can increaſe the oile in the poore widdowes crife, and the medle in the barrel, till pleat come.

Seventy, this muſt teachus moderation of our affections in all elates that doe befall us in health and pleat wee muſt ſoone be puffed up with pride, in weakeſſe and want: we muſt not be opprefſed with ſorrow; for manlike ſtandeth not in theſe things, neither can wee hereby knowe or natred: hee that is in want may haue as good a portion in Gods bleſſing as the wealthiſt man in the world: hee hungry Luke, when full of flores, went faire beyond the rich glutton in all his riot.

Lastly, ſeeling our life depends upon Gods word, wee muſt hereby leare to acknowledge Gods providence, and to reſide therepon in all elates. In the dayes of peace, wherein (as Job ſpeaketh of himſelfe) menaſhēr their pathes in huter, and haue thererokes to pouereth our rivers of oile, men wil ſoon be brought to ſay ſo much; but we muſt labour to ſee and feele the bleſſing of his providence, even then when we tread as it were the winepelle of his wrath: as well in ſickneſſe as in health, in wantas in plente, in the depth of iſſeſſe as in the height of all proſperite: this is the counſell of the holy Ghost, Roſeth workes upon the Lord. Caff all your care upon him, for caroſt for you, 1 Pet. 5.7. It is a bruitiſh property, only to looke upon the creatures wherof they feed, and therfore our eyes and our hearts muſt be fixed on him, who feedeth the young ravens that crye unto him, and beaſteth all things by his mighty word: we muſt not contene our ſelves with a bare ſpeculation hereof in our heads, but labour to feele the comfort of it in our hearts, and to expreſe the power of it in our lives. And thus much for the firſt conflict.

verſ. 5. Then the Devil tooke him up into the holy Citiſe, and ſet him on a pinnacle of the Temple.

6. And ſaid unto him, If thou bee the Sonne of God, caſt thy ſelfe downe: for it is writ-

ten, that he will give his Angels charge over thee, and with their bands they ſhall lift thee up, left at any time thou ſhouldest daſh thy foot againſt a ſtone.

7. Jesus ſaid unto him: It is written againe, Thou ſhalt not tempt the Lord thy God.

Theſe wordy containe the ſecond conflict of Satan with our Saviour Chrift: for howlower by Saint Luke this is put in the third place, which Matthew ſet placeth in the ſecond, yet this breedeth no diſference between the Evangelifts, who tie not themſelves to a ſtrict obſeruation of time, place, and order, however thinge was done, which they relate: as inche ſtory of this conflict, S. Luke ſpeckels the firſt part of it only, but S. Matthew obſerues the order of it also. Now in this ſecond conflict wee to obſerve three points: I. Satans preparation thereto: II. The fault in it: III. Chriftes antwr and repule thereto.

1. Point. Satans preparation to this conflict is contained in the ſecond verſe wherein wee are to note, both the ſime and the puriſhōe: The time in the firſt word *Then*; that is, to doone as the Devil had receiued a ſoile of Chrift in his firſt aſſault, preſently he addreſſeth himſelfe to a ſecond.

Herin behold the exceeding malice of Satan, in that he end of one temptation with him is but the beginning of another: hee ſeeth not with one aſſault, but as he is a deadly ſoe to the Church of God, to ſee ſhvē himſelfe by his continual ſeeking whom he may devoue, he will never make truce with any childe of God, upon any condition leſſe than the hazard of his foulneſſe: neither is he wearie of his worke, but day and night is either plotting or performing ſome miſchievous attempt against the childe of God. The conſideration whereof muſt reach us, upon our vitory and conquest over one temptation, preſently to prepare for a new. This was the ſtate of the ſonne of God our heade, and we his members may not looke for better: our life in this valle of tears is a continual warfare againſt the enemy of our foules: wee muſt not therefore here looke for rest and eaſe, but ever keepe watch and ward againſt their affautes. If this dutie were well learned and put in practice, it would prevent much impatience, and become the ground of much peace in our foules: man's nature cannot brooke the doubling and remouing of florres: when one evill hangs in the necke of another, oh then hee thinketh never any was in his cage, but tooke into jeans the Author and ſinifer.

The Combat betwene

faulther of thy faith, hee endured no less; and herein he is an example that thou shouldest follow his steps. If therefore thou wilst bee his disciple, prepare to take up the crofe every day and follow him.

The parts of Satans preparation are two; first, he convies Christ from the wilderness to Jerusalem; secondly, hee placeth him on a pinnacle of the Temple. For the first, in these words, *The devil took him up into a holly City, that is, into Jerusalem*, as Luke expoundeth it, Chap. 4. 9. This the Devil might doe three wayes; by luring; or leading him up the ordinary way, or carrying him thorow the ayre. It might be in vision; for that was usall with the Prophets: so Jerome went to the river *Pereus*; and *Ezra* was carried from Mesopotamia to *Jerusalem*; but Christ was not thus transported; for then Sarcis perfwal into Christ, *To call himselfe downe*, could have no temptation. II. Christ might belead of the Devil the ordinary way from the wilderness to Jerusalem; so much the words will beare: but (as I take it) he went not so: for if Christ were lead by the Devil, it was either willingly of his owne accord, or by the Devils perfwal: but of his owne accord he would not goe; for he came into the wilderness to bee tempted, which as yet was not fully accomplished; and therefore would not willingly step at chance, before that worke for which hee was a ended. Again, hee would not depart thence upon the Devils perfwal: for Christ would never graffie the Devil so much, as to see ought himselfe, which the Devil would have him, asin all his temptations doth appear: for this is a rule to be observed; *Wee must not doe any thing which the Devil persuades us to in his temptations*, though it selfe thing be lawfull and good. III. The Devil might carry the body of our Saviour Christ therow the ayre, by his power through Gods permission. This is the most likely way, and to it is thought to bee of the best Divines: and the words following confirme it much: for it is laid, *The Devil took him on a pinnacle of the Temple*: Now, if hee had power to set him there, why might hee not also carry him thither, God ordaining this as well as his temptation?

The se. Hence we may see, that men may bee tranportied by the Devil from place to place, as the records of all ages doe report: this one thing we observed (wherein the common opinion faulth) that the Devil cannot convey a man alive to fare in a little time, as many men thinke, as a thousand or two thousand miles in an hour; for man is able to induce such violent motion, & yeelve, as experience teacheth: let a man fall from some high steeple, and his death will be gone, and he dead before he come ac the ground. By reason of the violence of his motion. Indeed the Devil can carry a man very swiftly, but yet for the safety of mans life, hee must prolong his time faire more, than other-

wis of himselfe hee needs to doe.

Secondly, hence wee learne that by Gods perfwal, the Devil may have power over the bodies of Gods owne children which are true believers, to transport them from place to place; for dealing thus with the head Christ Jesus, *why may hee not doe so with any of his members?* besides, we finde, that (God permitting him) hee hath done more than this to the Saints of God; he may possesse their bodies, as hee did the woman of *Samaras* daughter, Mat. 15. 22. Hee may torment them long, as hee did exceeding grievously bow the body of a daughter of *Abraham* eighteene yeares, Luke 13. 16. Yea, he may kill the body, as hee did to *Iobs* children, who no doubt were holy persons, Job. 1. 19. And therefore much more may hee transport them from place to place.

Here this question may foly bee answereid, whether a true believer may bee bewitched. *Abs.* Hee may: there are none upon earth so faithfully and holy, but if God permit, Satan can affest their bodies grievously, and therefore also they may be bewitched. It is but the fancy of presumptuous persons, when they say their faith is so strong, that all the witches in the world cannot hurt them: for if God permit, Satan can grievously affest mans body, as he did the body of *Iob*: yea he can kill the body, as hath been shewed. *Salomon* speaking of outward things, saith truly, *All things come alike to all, and the same condition is to the just and to the wicked*.

C now the wicked man may bee bewitched, as all will grant; why then may not the godly also, seeing it is but an outward evill? This therefore must abate their pride that stand so much on their strong faith: behold this fact of *Satan* to the *holie* body of Christ, and hereby learn for thy humiliation, that if God permit, Satan is able to bring upon thy body great affliction.

Further, observe the place whither Satan caries our Saviour Christ, *into the holly City, that is, Jerusalem*. Quef. Why is it called *holie*, seeing now it was a polluted place full of sinfull people? *Abs.* It is called *holie* for these causes. Because here was the Lords Temple, the place of his solemne worship, wherein were the holy rites and ceremonies precribed for Gods worship. Secondly, in Jerusalem, as also in all the Synagogues of *Inde*, was *Mosais* chaire, the law and the Prophets were read and expounded. Thirdly, Jerusalem was the mother Cittie of all the world in respect of religion: here God ordained that his Church should first be planted, and from hence must religion bee derived to other nations.

The se. Hence we may observe, that at this time Jerusalem was the true Church of God: indeed it was very corrupt both for doctrine and manners, as Christs severe reproofe of both doth plainly shew, Matthew 5. 21, &c. and Matth. 23. 13, 14, &c. and yea true Church; else the holy Ghost would not have calld it

Matth. 4.
Vers. 5.

Satans power over
men basid on
Gods permis.

Ecccl. 9.2

Matth. 4.
Vers. 5.

Satans power over
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Ecccl. 9.2

bodie. Now if Jerusalem at this time were the true Church of God then, then may wee well say, that in England God hath his true Church: for let the corruptions of our Church be as they are, yet shall it match Jerusalem in the prerogatives of Gods Church. They had the Law and the Prophets read & expounded: to have we, and the Gospell also, which is the power of God to mans salvation. They had the Sacraments and ceremonies of the Law; answeraing thereto we have the Sacraments of the Gospell, and also a true and holy forme of serving God. Their Jerusalem was a mother city, and though we cannot say so much in that behalfe, yet hath our Church beene a nurse to neighbour Churches in Germany, France, and other places round about, for many yeares; in regard whereof, the Lord, no doubt, hath beflowed many blessings upon us. And therefore though our sins and abuses be many and greate, yet in regard of Churches prerogatives we may bee called a holy nation, and a true member of the Church of God: so that as our Saviour Christ and his disciples joyed themselves to the congregation of the jews in their legall service, and fylloke them not till they became no Church: so ought it to be among us, till we separate from Christ, none should sever themselves from our Church, ministrerie, and service of God. Tho therefore that make a separation from our Church, because of corruptions in it, are farre from the spirit of Christ, and his Apostles. If any shall say, this makes well for the Church of Rome, if to corrupt a place as Jerusalem, in regard of Churches prerogatives were an holy City: for they have as many prerogatives for religion, as the Jewes then had, and therefore are the Church of God, and we do not well to separate from them. *Abs.* Some indeed that are no Papists, say the Church of Rome is the Church of God: but the truth is, the present Church of Rome is spirituall *Sabbath*, the mother of abominations, no spouse of Christ, but a strumpet. But they plead their prerogatives as ffor Christ, their fusement from Peter: *secondly*, true baptisme for substane according to the first institution: *thirdly*, the Apostles Creed, which they hold and believe: *fourthly*, the Word of God, in the writings of the Prophets and Apostles: and lastly, that theirs is the mother Church. *Abs.* All this is nothing when the truth appears: for ffor fuction in perfon, without function in doctrin, is no note of a Church: now let them shew function in the Apostles doctrine, and we yield. Secondly, their baptisme alone, though for substantie true baptisme, cannot prove them a true Church. Circumcisian was the sacrament of Gods Church, yet Samaria and Colchis were not the Church of God, though they used it: Again, the theele may shew the true mans baptism, but that prowest him not to be true and honest; no more doth baptisme profite the Church of Rometo be a true Church.

D lastly, though they have a word baptisme, yet indeed they overthrew in card. baptism, the life of Christ, Sacrament to say, imposed godlessness & renewel holie, which in Gods Church must goe together with the outward element, else it is nothing. Thirdly, by the Apostles Creed they have it in worse: *but they deny* it in deed: For though they say, *ther Father is God the Father, and I for Christ*, yet they effect they deny both God and Christ: for the God of the Papists is an Idol-God, as is the Christ of the Papists false Christ, as we have shewed in handling of ffor Crede. Fourthly, by the Scripture: we must know the word of God stands not in bare words and letters, but in the true leafe and meaning of the holy Gospell contained in the Scripture of the Prophets and Apostles. Now though they have the books of Scripturis, yet in ffinely misse groundes of religion, they overthrow the foundation of the Prophets and Apostles. As they keepe the Scripture as a lanthorn holds a candle, not for it selfe, but for passengers: so is the scripture with them, not for their synagogues, but for Gods enemies among them: for everie man of popery hath God ever ffor love of his elect, who have not embracedit their earlie doctrine. Lastly, for their plea to bee the mother Church, we must distinguish betweene the ancient Church of Rome, and the Romper that now is; the ancient Church of Rome to whom Paul wrot, was a true and famous Church, and a mother Church: but shee is now dead and buried; and the now Romane Church is no mother Church, no spouse of Christ, but the *whore of Babylon, the mother of all iniquitatis*, from which we are commandied to depart, Rev. 17. 4.

C Secondly, in that Christ is brought into Jerusalem, the holy City, there to be捉upped, wee learne that no holiness of place on earth can debarre the Devil from his temptation: he bringg Christ from the wilderness, to tempt him in the holy City, even upon the holy Temples: he will drame him on *Idolatry*, *to have a hand to reform*, though hee had ffor it ffirste ffor the Angel of the Lord to minister the Lord. And therefore the folly of Papists is egregious, that thinke the figure of the crofe, holy water, reliques, and such like ffling instruments have vertue in them to free their souls, or their bodies from the affaults of Satan.

D Lastly, perly we ffor this change of place is but a fflye cure for a troubled mind; ffor a change of air may much further bide cures; but a troubled minde hath conflicts with the Devil, who will not leave for change of place; Ierusalem willst his home as well as the wilderness.

The se. The second part of the Devils preparation to this conflict is this, *sette him on perwys of the Temple*: the world travayled *perwys*, figuarily proper a ring of the Temple, whereby yonge take to be immobile sharpe broughes and spires on the top of the Temple; whence

The Combat betweene

*Matthew.
For C.*

of there were divers; but these (as I take it) are not here meant; for such a spire cannot we be called a wing: others take it for some part of the battlement, made on the top of the Temple, which was flat, as the Jewes used to build, to keep men from falling; others take it for any top corner of the Temple; and whether of these it was, we canot certainly define; but this wee must hold, that it was some dangerous steepe downe place, on some corner of the Temple, or on the battlements, from which a man might easly cast himselfe: whereby we see the Devil will omit no advantage that may further his temptations; which shalld make us the more carefull of our standing against him.

v. 6. And said unto him, *If thou be the Sonne of God, cast thy selfe downe: for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stome.*

These words containe the seconde maine point in this conflict, to wit, Satans assault upon Christ: wherein wee arte obserue, First, his temptation: then the reason wherby he doth enforce it. His temptation here is frammed as the former was, in a kinde of reasoning, thus:

If thou be the Son of God, shew the same by casting thy selfe downe from this pinnacle of the Temple:

But as I see, thou art certynly persuaded that thou art the Sonne of God:
Therefore cast thy selfe downe, and thereby declare it.

Seeing this is a diffirent temptation from the former, I doubt not but it muſt be thus frammed with this conclusion: for if it had the same conclusion with the former, it shoulld be the same temptation. Satans meaning then is this, as he had laid: I haue made triall to fee expetly whether thou be the Sonne of God or not, and it seemes thou doſt undoubtably believe that voice of thy Father to be true, which laid, *This is my meſteſe Sonne in whom I am well pleased*. Now if this be ſo indeed, it is convenient thou ſhouldest conſume the fame by one miracle, and the fitteſt place thou canſt doe it, is this: therefore cast thy ſelfe downe headlong from this pinnacle, and yet preferre thy ſelfe in ſafeſtie without all hure in the fall.

The drift of Satans in this temptation was, to bring out Saviour Christ to a vaine confidence

A in his fathers protection, and indeed to ſat presumption upon his extraordinary providence in the neglect of lawfull ordinary means; as by Satans conclusion, and the anſwer of Christ will easly appear. And hereby we may obſerve, that one maine drift of Satan in his ordinary temptations in Gods Church, is to carry men to presumption, and vaine confidence in the love, favour, and mercy of God: this appeareth by the ſtrange reaſonings for libertie in fime which many frame to themſelves, and ſome are not ashamed to utter: as ſiſt, God is merciſfull, and Christ ſhed his bloud for their redemption, and therefore they will not bee ſo ſtrict and preſcile in hearing Sermons, and reading and conſidering about the Word, as many are, but they will take their pleaſures, and ſeek the profits of this life. Thus reaſoned ſome in the Apoftles dayes: *Let us continue in sinne that grace may abound: of ſuch Iude complaineth, laying, They turne the grace of God into wantonnesſe.* Such there have beeene ever ſince, and at this day they do every where abound. Secondly, ſome lay, they are either ordained to ſalvation or damnation: now if to ſalvation, they are ſure of it how ever they live; and if to damnation, they cannot eſcape it, though they live never so holily; for Gods decree is unchangeable; and therefore they will take their pleaſure, and live as they list. Thirdly, others ſay, they have ever found Gods goodneſſe towards them, and they are perfwadeſe he will never ſee them want, and therefore they will not trouble themſelves with labour and care as others doe, but take their eaſe and pleaſure while they may haue it: and to neglect their charge and calling, and give themſelves wholly to their ſports and pleaſures, to company-keeping, or ſuch like. Yea, by this temptation to presumption, Satan oft perwades the better ſart; for if a man favour the truth, and give himſelfe to know religion in any ſort, the Devil will ſtraightway goe aboue to perwade him, that that which he doth is ſufficient to his ſalvation: and thus will keepe him from ſuing further meane to come by the certaine knowledge of his election, and full alliance in Christ Jesus, to become a perfect man in Christ, which is the end of Gods holy miniftary, Epift. 4. 12: wherunto we ſhould give all diligencie, 2 Pet. 1. 10. See the truthe hereof in the five foolish virgins, who carried burning lamps, but took no oile with them, never minding that till it was roolate; and ſo doe moſt men content themſelves with the blaſing lampes of an outward profeffion, neuer looking for the eyle of grace, till the time of grace be past.

Thereſe. Herebythen we are all taught, in ſpecial manner to beware of presumption: this is the common ſtreare of the devil wherin he intangles many a ſoule. It is true indeed that he oft prevaleth by bringing men to deſperation, but a thouſand perſiſt through presumption, almoſt for one by deſperation: for deſpair is a

[painful]

*Matthew.
For C.*

*Matthew.
For C.*

*Saints ſelect
carried into
presumption.*

*Rom. 6. 4.
Iude 4.*

2 Cor. 12. 7, 11.

Matt. 4. 7.

Luk. 13. 8.

painful thing to ſeith and bloud, and as the Devil knowes well, doth ſometimes turne to mans more ſound conversion; but to presume is sweete and pleaſante to the ſtefh, and moſt agreeable to mans corrupt nature; in regard whereof, we ought to keepe our heart with all watch and ward, as David prayeth, *Keepeth ſeruants from presumptuous ſinnes*, Psalm. 19. ver. 13.

Againe, obſerve the order of Satans temptations by comparing this with the former. There he fought to overthrow Chrifls faith, and to bring him to diſtrift the truthe of Gods Word uttered from heaven; but finding he could not that way prevail, here he takes the cleane contrarie courſe, and leckes to bring him to preſumption.

This ſerves to diſcover unto us the deepe guile and subtilitie of the Devil, that can ſo curſingly turne himſelfe from one extreme unto another. And looke as he dealeth here with Christ the head, doth he contine towards all his members; if he cannot bring them to one extreme, will alſay them hard in the other. If he cannot bring a man to covetouſne, and keepe his heart to the love of money, then let him beware of riot and prodigalitie. Is a man given to pleaſures and delight, and at length is deprived of them? then let him beware the devill ſwallow him not up with overmuch grefe, as he fought to doe with the *ineſtione person* of Corinth. Dorth a man come to love religion, that formerly was given to loſeſſe of life? then if it be poſſible the Devill will carrie him to ſchisme and heretice. The Devil cannot abide that a man ſhould keepe the meane according to Gods Word, Isa. 30. 21. He would have our first Parents to be Gods, or no body, Genef. 3. 5. And ſo will he laboureh to bring a man to some extreme. We therefore in alleſates during life, muſt laboureh to keepe the golden mean, as Chrifl here did, neither doubting on the one hand, nor preſuming on the other, but retaining full that bleſſed faith, whereby his bleſſed heart was ſimely ſetled in their assaults. Thus much for Satans drift. Now come to the words of this temptation.

If thou be the Sonne of God, then cast thy ſelfe downe: that is, ſhow by this miracle that thou art the Sonne of God. Marke here, the Devil perwades him not, to ſhow himſelfe to be the Sonne of God by doctrine in the execution of his miniftary: but *Caſt thy ſelfe downe; ſhow a miraclē;* wherein we may beholde the very lively image of that naturall diſposition which is in all impudent perſons; they affect Chrifls miraclēs, but theye are not for his doctrine. He red longed to ſee Chrifl, and was glad of his coming, when Pilate ſent him: yet not to heare his doctrine, for that he could not endure; elſe he would haue imponſed lobj, and alſo put him to death; but he hoped ſoſe a miraclē. The wicked Jewes defi a figure, that put Chrifl to death for his doctrine; yet if hee will

*come downe from the ergys, and ſo unaduoyntly ſave himſelfe, then art thou bleſſe, Mark. 15. 32. And this venome of the old serpent haſt poiſoned the hearts of many ſtratiſts in the Scriptures, who care not at all to ground themſelves in the fundamental points of religion, as faith and repenteſce; and yet are wonderfull eager after quiddities and diſculties, wherein may appear ſome outward ſhew of wit and learning: like the hypocritical Pharisees, that would *inſeipng andrie, and yet paſſe over judgments, in the love of God*, Luk. 11. 42. And the caſte heret is the want of bound grace: for naturall men, indeed cannot favour the things of the ſpirit of God; the kno wledge of Chrifl crucified ſteineth ſolihumeſſe unto them.*

Secondly, the Devill tooke occaſion of his former temptation from Chrifls infinite hunger; but perceiving Chrifls line at his fathers word by his gracious anſwer to that fault; here he borrows his temptation from that profecion of his faith; as if he ſhould ſay, *Then ſeeme it to be reſolved of the truthe of thy Fathers word, that thou art the Sonne of God; and if that be truthe indeed, then lew it by this miracle, Caſt thy ſelfe downe.*

Here then beholde another tricke of Satan: if he cannot prevale by abuſus drawne from our infirmities, then will he caſt us by temptations drawne from Gods good gifts and graces in us. If he cannot keepe a man in ignorance that hath good gifts of wit and memory, then will he ſeake from his knowledge to puffe him up with pride, or to mingling his poffon with Gods good gifts, doth caſt many a one to become a banie to Gods Church, that otherwise might haue proved an excellent instrument therin; as might easly bee ſhewed in laudry particulares.

Thirdly, here marke how Satans malice is reſtemed, & his power limited: By Gods permiſſion, he is a ſole occy Chrifl from the wildeſſe to Jeſuſtum, and there to ſet him in a moſt dangerous place on a wing of the temple; the thing he now diſreſheth is his deſtruſion, by calling him downe headlong, but ſiſt he can not doe, and therefore perwades Chrifl to cast himſelfe downe: wherein we ſee the ſpeciall proviſion of God over Chrifl Jesus in allteſte temptations, reſtraining hiſenſe in the thing he moſt deſired. And the ſame proviſion doth he ſtill continue over his Church for the effectual prefervacion of Chrifls members in all their temptations. The devils unweared deſire and drift is, to bring contentions, turbulencies and riues into all ſocietys, in Church and Commo-wealth: therefore the peace and tranquillite of theſe, is, and muſt be acknowledgewed, a notable fruit of Gods bleſſed proviſion, reſtraining the ſpirie and malice of Satans. Again, hence it is evident, that in temptation Satan can not goe beyond the permiſſion of God; he can tempeſt Chrifl, yet tranport his body, and

*Satans malice
reſtemed.*

Nun

etc

Chrifl and the Devil.

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The Combat betwixen

set him in a dangerous place, for thus farre God permits him to goe; but to cast Christ downe from the pinnacle hee cannot, therin comes Gods restraint. So it falleth with Gods children, for the triall of his graces in them, and to chaffise them for some sins, he suffereth Satan to buffet them; but yet one jot of his malice beyond Gods permission hee cannoth shew, as in Iohs affliction by him may notably appear. Which wee must carefully remember for our speciall comfort in our most grievous affailes: Gods will permitting Satan lo fare, must make us patient; and yet his power restraining Satan from doing worse, must give us comfort. Thus much for the temptation in felice.

The reason whereby Satan enforceth his temptation, is taken from a testimony of Scripture: *For it is written, he shall have his Angels charge over thee, &c.* Satan hearing Christ alleage Scripture for his defence against the first fault, comest now upon him with his own weapon, that if were possible he might foyle him, after this sort: *Then shewest thyself to be the Doctor of the Church, by shewing of Scripture, and that, if seemes, thou makst thy rule of thine actions: well then, thou maist well and safely call thy selfe donne hence if thou be the Sonne of God: for it is written, he shall give his Angels charge over thee, and with their hands they shall lifte thee up, &c.*

From this dealing of Satan, we are taught, not to embrace an opinion in religion, because a shew of proofe by testimony of scripture may be given for it. But we must triall the spirits, that is, the doctines of men, whether they be of God or no. 1 Joh. 4. 1. For the Devil can alleage Scripture to move Christ unto presumption, and it is his usuall practice, when he carrieth men into schismes, errors, and heresies. Reason with a man that mindes to live in sinnes, and tell him of that dangerous state, by reason of the shortness and uncertainty of this life: will he not tell you straight, he will does what he does, and repente when he is old: for it is written, *As wheretime sever a former daye repente him of his sinne, I will put all his wickednesse out of my remembrance, saith the Lord:* And some think there of foure good words at a mans last end will serve his turne: for the seynce on the croffe faid no more, but *Lord remember me when thou commest into thy kingdom.* And all such as are trained up in the schoole of Satan, can easily allege Scripture to further them in evill.

But let us come to the Scripture which the Devil doth notoriously abuse by his allegation: it is written in the 91. Plal. v. 11. in the alleaging whereof he would seeme very carefull and precise, at the first not omitting so much as this particle *for* which might have bin left out, and yet nothing have beene wanting to the force of his reason: But herein is the deepnesse of his policy, to cause Christ notto suspect any falsehood afterward: for towards the end, he leaveth out that, on which the promise is

A grounded, of being kept by the Angels, to wit, to keepe thee in al thy wayes, that is, in all the good duties of thy lawfull calling wherein thou shalt glorie God, and doe good to others; to such as so walke in their wayes doth that promise belong.

Here then beheld Satans notable fraud and craft, that can focumingly leave out that which makes not for his purpose, and so pervert the true meaning of scripture; this is his usuall practice, in emittis against the word, to deprive the true meaning by cutting off some part, when he cannot utterly overthrow the whole. The like is the dealing of all heretikes, who by cutting off, and leaving out, play legerdemain with the Scripture. The Arian holds the Bible for the word of God; but such places as serve to prove the Godhead of Christ, he doth notably abuse and pervert. The family of Love also doth hold the Bible for the word of God: but come to the true meaning of it, therein they fail, summing all into Allegories, even most true histories, as the fall of our first Parents, and luci like, which are maine grounds of religion in their natural sense: and the Apostolicall Church of Rome doth hold with us the Books of the old and new Testament; but yet they put in and take out at their pleasure, and take from it a sense and meaning which agrees not with the determination of their holy Father the Pope; and thereby they overturne the Word of God, and strongly maintaine their mystrie of iniurie.

This dealing of Satan and his wicked miscreants with the Scripture, must make all Gods children willing to spend their strength in searching out the Scripture; for that is the onely way to deserte their fraud in depraving of it. This caused Christ to bid the people in his time to search the Scriptures, to learne to know him to be the true Messias, which the Jewish teachers did then deny. In regard whereof we must say with Moses, *Or that all the Lords people were Prophets, and that the Lord would put his spirit upon them:* Oh that all could read and understand the word of God! This is it, wherein all that either be, or intend to be Ministers, must labour especially, even to get found knowledge and judgement in the text of Scripture. The Minister must not onely be able to teach the truth; but also to deserte, to discover, and to confute errors and heresies; which he can never soundly do without good understanding in the text it selfe. The Devil knows the whole Scripture, and he will spare no text therein if he can corrupt it; therefore to refuse Gods truth out of his hands who is the Father of lies, the Minister must shew him selfe a good soldier of Jesus Christ, as Paul exhorteth Timothie, giving such attencion to the word, that all men may see his profiting therein: yea with *remise*, the Minister must eat the books of God, and digest them in his understanding, and joye therein, labouring to feele them the joy

March. 4.
ver. 6.

March. 4.
ver. 6.

Saints ministris
of lewdenesse
of God.

of his heart. The Devil knowes that Scripture truly understand and well applied, is the only engine for the service of his king lone; and therefore, even from the beginning, but specially since the coming of Christ, he hath laboured by all means to keepe men from the knowledge and true understanding of them; he it is, that hath brought men from the reading of the Scriptures, to betake themselves to the writings of men, as Schoolemen, Fathers, and such; by this meanes he hath for many years even to this day in the Church of Rome, ledd up the Scripture in an unknowne tongue: yea even in Gods Church the devil workes mightily this way, by stealing away the affection of young students from the Bible, and ravishing them with delight in the writings of men; for thus he keeps them from the fountain of truth, that they either fall into error themselves, or bee lesse able to discern and confute it in others. And hence come dissensions and errors into the schools of the Prophets, which cannot bee avoided, while men leave the text of Scripture, and addit themselves so much to the writings of men, for thereby he can more cunningly convey strange conceits into mens minds: and therefore every one that would maintaine the truth in purity and sincerity, must labour painfullly in the text.

Secondly, Gods Ministers must hereby bee admonished, to bee carefull in alleaging any text of Scripture, that the same be fit and pertinente: for to wrest the same from the proper meaning of the holy Ghost to serve their owne conceits, is the practice of Satan, which every servant of God must bee farre from, and therefore must not doe it under his head. Which also may serve for a good advertisement to those that use to leape up manifold allegations of Scriptures in the doctrine of a Sermon; for as in many words there cannot want iniquitate, as Salomon saith; so in affected multiplicite of quotations can the abuse of Scripture bee hardly escaped. If we deliver but a mans testimony, honestely will compell us as neare as we can to keepe both his words and his meaning; much more should conscience move us in alleaging the testimony of the Lord, to have carefull respect to the evidence of truth: and therefore that sparing course is very commendable whereby in quoting of Scripture men make sute to keepe themselves to the Lords true meaning, left by depraving his Word they become followers of Satan. And thus much for the manner of Satans allegation.

The truth and proper meaning of that text is now briefly to be discutte. The *nineteone Psalme*, from whence it is alleaged, is a most heavenly part of Scripture, penned for the comfort of Gods people in the time of some grievous plague or sicknesse; and it contains a notable preservative against the plague, and by consequent against any judgement of God; to wit, *true affiance and confidence in the Lord*, that

A is the ground of all comfortable safety; there to among many other, is this gracious promise made of the protection of Gods holy Angels, (which the Devil doth here allege,) who shall beare carefull for the safety of Gods children in common calamities of famine, plague, pestilence, &c. as the nurse is over her tender child to hold it in her hands, and bear it up in her armes, left it should fall and hurt it selfe; alwaies provided that the child of God keepe himselfe in his wayes, that is, in obedience to Gods commandments, and in the duties of his lawfull calling. It is true indeed, *that judgment begins at the houle of God*, and therfore are takenaway from the creature conseruacary times the same outward judgement light upon the good, that doth upon the bad: yet this catcheth not from Gods child the comfort of this protection in common calamities; for all promises of temporal blessings must be understood wth the exception of the cross: as here, Gods Angels shall guard his children in time of plague, famine, and pestilence, unless it please God herewith to chaylen them for some sinne past, or to prevent some sinne, or greater evill to come, or to make triall of their faith and patience: in which cases also the child of God doth greatly differ from the wicked: for through the fruiting of Gods love in Christ, the evill of the punishment is taken away, and the outward smart thereof fuentised to the greater good of his soule: but out of this calme their protection is certaine: see Exod. 12. 23. Plal. 105. 16, 17. and Eze. 9. 4, 6.

Therefore. The consideration of this gracious protection of Gods Angels over such as kepe themselves in their wayes, must move every one to labour to know and practise the duties of his calling, both generall of Christianitie, and particular for the state of his life, in all good coniecture: so doing let come what will, in all dangers he shall have partie: for Gods Angels pietie, their rents about him, they are as watchfull over him, as a nurse over her child; but if we forsake our wayes, we lose the comfort of their protection, and expell our selves to all Gods judgements.

D *v. 7. Iesus said unto him, Against it is written, Thou shalt not tempt the Lord thy God.*

Here is the third general point in this conflict: to wit, Christs answer and rebuke made to Satans affluit, taken as the devils temptation on was, from a text of Scripture: for he futh, *Against it is written*, where yet he meanes not to oppose Scripture to Scripture, but to confute the abuse of Scripture by Scripture, after this sort: as if he had said to Satan, It is true indeed that God hath made many worthy promises of aid and protection to his children in his Word, yet they shall not bee performed.

ref. 11.

1 Pet. 4. 17.

See Job. 52.
10. Pet. 1. 9. 71.

11.

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Christ and the Devil.

The Combat betwene

Scriptures
sufficent to
sufficent them-
selves.

Deut. 6.16.

Neh. 8.3.

to those that presume to tempt God, as thou wouldest have me to doe.

From this dealing of Christ with Satan, we may obserue, that the Scriptures of God are sufficient in themselves, truly to interpret and expound them selves. The Devil alleging Scripture, did well it is from the true sense : this our Saviour Christ shewed, by alleging another text out of Moses, which being applied to the place which the Devil abode, doth shew the true meaning thereof. So Ezra expounding the lawes the Jewes read affinete in the law of God, (as the words doe signifie) gave the lawe by Scripture, and caused the people to understand much more than at this day may the Scriptures be thought sufficient for the expounding of themselves, sith to the Canon therof since Ezra his time, there is added the whole new Testament by the hand of God, wherein the deepe things of God are plainly revealed.

The Church of Rome cannot away with this, that Scripture should bee sufficient to expounf it selfe. And therefore against it they reason thus: *That which most expound Scripture, must have judicall power to determine of the sense thereof; but the Scriptures have no such judicial power, for they are but a dumbe letter: and therefore no sufficient judge to determine of their owne sense and meaning.* Ans. The Scriptures have judicall power to determine of their owne true sense and meaning: for they speake evidently to all that are enlightened by Gods Spirit, and thereby made able to know what the Scripture saith: we know a mannes speake to his friend not only by word of mouth, but also by letter, and thereby expresse his meaning sufficiently: even so, though God speake not unto his Church by created voice, yet by his written word he speakes sufficiently, for the cleare manifestation of his will and pleasure concerning them: and therefore it is a shamefull flander and blasphemie against the Scripture to call them an *ignebletter, and dumbe judge.* And let them shew, if the Scriptures be not, where is that speaking Judge who hath power judicial to expound the Scripture. Indeed their answer is, that the Church is this Judge, and that wee must consult at her mouth, for the true meaning of the Scripture. Ans. The Church hath a ministrer and dispensation committed unto her, in the execution whereof she delivereth the meaning of the Scripture unto Gods people; but that is not from any judiciall authority committed unto her, to determine of the sense of Scripture ouer selfe; but only by comparing Scripture with Scripture, and expounding one place out of another; even as the Lawyer gives the sense of the Law, not from any judiciall power given unto him above the Law, but by observing the words with the scope and circumstances of the law. But here I would know, if the Church must needs be judge, by what means must the determine? they answere, by the,

A rule of sufficient content of Conuels and Fathers, and if these falle, then by the Pope, &c. By their rule of faith, they understand, *conuersatio traditio-* that is, such truth before Scripture as hath beene kept by tradition from hand to hand since the Primitive Churche: but these are mere forgeries, and shame it were to subiect the truth of God to the device of man: if these be made judge of Scripture, then shall the faith of the Church depend upon the *mislimme of men*, and not upon the *power of God*: a thing abhorrte of the Apostle, 1 Cor. 2. 5. The only rule of faith is the Scripture, and true faith will admit no other judge before the Scripture, to determine of that wherein it must depend. Secondly, for their content of Fathers and Councils, that is no sufficient meane to determine of the true sense of Scripture for their several errors and contradictions, one to another, and many times to themselves, shew that they wanted the immediate assistance of the Spirit. And like same istruce of the Pope, as might easly be proved at large, by their grosse ignorance and errors. And therefore it remaynes that the true judge and exponent of the Scripture is Scripture it selfe, as Christ himselfe by his practice the world in this place.

The place alledged by Christ, is this commandement of God unto his people, *Thou shall not tempt the Lord thy God.* For the understanding whereof, we must search out three things: first, what the *tempting of God* signifieth: secondly, the *manner how God is tempted:* and thirdly, the *cause and root thereof.* For the first, to tempt God signifieth to make triall and experiance of God, and to provze whether he be to true, just, mercifull, provident, and powerfull, as this word reporteth him to be. Thus did the Israelites often tempt God, as the Lord saith, *when your fathers tempted me* (proceeding, and from my works) which latter words shew what it is to tempt God, evente keele to have proofe by his works whether he be such a one as his word faþtis. If any shal say, we are commanded to *trust and see how gracious the Lord is.* Psal. 32. 8. yea the Lord bids his people *proove him.* Malachi. 3. 10. Ans. Those places doe sufficiently expound themselves: for *Doubt-* tafte and sight is by the grace of true faith and affiance, for in the same wile he pronounces such blessednes; and in *Malachies* the Lord bids them prove him, but yet in their way of obedience in proving for his Sanctorarie according to his ordinances. Therefore wee must know for the second point, that every triall of God is not simply evil, but that which is needful, when without warrant from a word, we presume upon him beyond the meane of his ordinary providence. Thirdly, the root of this sinne, is an unbelieveing heart, whereby a man doubts of the truth of Gods word, of his power, preface, and providence. Psal. 78. 18. *The Israelites tempted God in their hearts,* there is this sinne: the manner how followeth, in requiring

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Mark. 4.
vers. 7.

Mark. 4.
vers. 7.

most for their loſt, &c. nor contentering themselves with Gods preuent providence; the root and ground wherof is set downe, ver. 22, *because they believed not in God, and trusted not in his help.* When a man doubts of the fidelite of his servant, he will lay something in his way, as a piece of siluer, his purse, &c. to try him withall; so when a man beginnes to doubt of Gods goodness and fidelite towards him, he will easly be brought to make needleſt triall of him by some worke of God beside his ordinarie providence. The meaning then is this, *They shall not tempt the Lord thy God,* that is, that shal not make any needleſt triall of Gods goodness, mercie, power, or providence, from a distafffull heart in the truth of his word.

Here yet further for our instruction wee are to know, that God is tempted five waies, as the Word of God doth manifest: first, when a man shall appoint unto God, either the *time* when, the *place* where, or the *manner* how God shall helpe him, and performe his Word unto him; herein he feeleth experiance of the truth and power of God. Thus the Israelties tempted God in the willingeſſe when they wanted water, saying, *Is God among us or no?* God had promised to be with them in all their journey to Canaan, but that they will not now believe, unless he will ſhew his preſence by giuing them water in that place. And to likewise they tempted him in the want of food, Pſal. 78. 19. *Can God prepare meat in the wilderness?*

The conſideration whereof must teach us in all our petitions which we make unto God for the accomplishment of his promises unto us, to beware of *limiting God's* the Jewes did, by preferring unto him time, place, and manner, for the accomplishment thereof; but wait with patience his good ſefine. For hee that believeth will not make haſte, but will commit his my to the Lord. Pſal. 37. 5.

Secondly, God is tempted when men require a ſigne at his hands. Thus the *Pharisees* reported Christ, Matthe. 12. 38. *Master, we would ſee a ſigne;* meaning thereby to be certafe d whiche he were the Meſſias and S. Luke ſaith, they tempted him, Luk. 11. 16. thus doe all theſe tempt God, which refuse to embrace the doctrine of the Goffell, because they cannot ſee the Minifters thereof conſirme the fame by miracles. Thus doe many Papists plead againſt our religion, embracing rather the myſterie of iniquite, because it is conſirmed unto them by lying wonderes; not conſidering that the truth which we profeſſe was once ſufficiently confirmed to be the truth of God, by his owne reſumone therunto in ſigues and wondeſt through the hands of the Apoftles. Quæſi, Is every asking of a ſigne a tempting of God? for God ſaide a ſigne when he was to be a Judge and deliverer of Gods people, Judg. 6. 17. And ſo did Hesekias to be auſſured of the lengthening of his dayes, 2 Kng. 20. 8. And

At yet we read not that God charged them with tempting him, but did conſent to their requeſts. Ans. There be two cauſe in which we may require a ſigne of God, and not tempt him, iſt, when God commands a man to make a ſigne of God, for his affurance of the victory according to Gods promife; yeare he is blaſmed for not asking it when the Lord commanded him. Secondly, a man may make a ſigne of God, when it ſerves for the neceſſary confirmation of an extraordinary calling, or ſome ſpeciall promife of God made to man: in this caue God ſaide a ſigne of God for the further confirmation of his extraordinary calling, to be a deliverer unto Gods people. And to did Hesekias for his further affurance in the lengthening of his life, by an extraordinary promife, fifteen years. But one of these caues to make a ſigne of God, is to tempt him: as the Pharisees did, who would preferre unto God what kinds of miraclē they would live, even a ſigne from heaven, not contentering themſelues with the ſix miracles which Christ did ordinarilie worse among them.

Thirdly, a man tempts God when he goeth on any time against Gods commandments; for hereby he makes accidleſt triall of Gods justice, mercie, and patience. The Lord ſaid of his people, *they tempted him ten times,* and had not obeyed his voice, Malachi. 3. 15. *The people murmurings dayly, they that wilke vchiefly ſet up, and they that tempt God are devoured;* where working wickedenes and tempting of God are all one. Which ſerveth a monſtous ill, that with all ſped we breake off the conſeſſe of our ſins by repente, for while we continue in ſinne we tempt God, and ſo lie open to all his judgments, depriving our ſelves of the guard and protection of Gods holy Angels, may they will become our enemies, and in lead of protection, execute Gods heauie vengeance upon us.

Fourthly, they tempt God, that impeſe upon Gods people the religiouſe obſeruation of legall ceremonies abſolved by Christ. Act. 15. 10. *We ſhall ſee God (with Peter) to lay a ſtride on the Disciples each, & whichever Fathers, marke we are able to beare?* This is to make triall of Gods power in the ſaving of his people. Whereby we may ſee how wicked and damnable the Romane religion is, which wholly ſtrades in the obſeruation of ceremonies, partly leathenly, and partly Judicall, whereunto we men ſubmit themſelues, they do nothing elſe but tempt God.

Fifthly, they tempt God, that refuſe or negleſt the ordinary and neceſſary meane of their preuentation, either for body or loule: as hee that being to geue over a water, will leave the bridge which is the ordinary way, and aduenture diſperionally throw the water: for here in laſt ſeels a needleſt experiance of Gods power: to doe they alſo that negleſt or con-

The Combat betweene

teme Gods holy ordinance for the saving of mens soules in the ministracy of the word. Now to this kinde of tempting God, doth Christ apply this commandement in this place; as if he should say, When God hath afforded unto men an ordinary meanes for their helpe and saefte, they are not to refuse the same, and to feele for safetie from God extraordinarily. I am now in a dangerous place, I confess, upon this pinacle, yet there is some ordinary way to get downe, as stailes or ladder; and therefore unlesse I would tempt the Lord my God, I may not call my selfe downe, and thereby feele for extraordinary preservation, as thou persuadest me. Thus also they sin that goe into places of great danger without a calling: so Peter sinned in chyming himselfe into Caiphas hall, a place of temptation, as by lamentable experiance hee found too true. Thus Davids three Worships sinned in adventuring upon their enemies host, for the fetching of a little water out of the well of Bethlehem; and therefore when it was brought unto him, *Davids wold not drinke thereof, but poured it out for a sacrifice unto the Lord*; 2 Sam. 23. 16.

Here somes may ask, whether they doe not tempt God, that adventure to climbe on high places, to stand on spire steepleys, or runne on the ridge of high houles, and to goe on ropes a great height from the ground. Ans. Men may doe such things in a twelveth estate; either having a lawfull calling thereto, as Carpenters and Masons, who are to worke upon high buildings; now they without tempting of God may climbe and stand on high and dangerous places; or else having polawell calling thereto, as they who use to doe such things to make knowning their activite, or only to afford delight and admiration unto others, for their private gaine and advantage; and such tempt God fearfully; for Christ was better able to have cast himselfe downe from this pinacle, and have preferred himselfe without hurt, than these men are to tare themselves in their adventures; and yet he refused to doe, because he would not tempt the Lord his God. This much for the meaning of this commandement.

The doctrine for instruction hence, is to be gathered from this command applied to the text, which the Devill alleageth: and it is this: *Whosoever longeth for the accomplishment of Gods promises unto him, must be careful to wake before God in the wayes of his commandements, and in the wayes of his calling with all good conseruance*. God indeed hath made many gracious promises in his word, of blessings temporall and eternal; but they that tempt God shall not find the comfort of them; mens hindre hender the things from them; Gods goodness is to be seen and tafted in the wayes of faith and obedience. God hath promised the guard of his Angels to his children while they keepe themselves in their wayes: if therefore thou wouldest have this protection, thou must keepe thy selfe in

A those waies that God would have thee to walk in. And in the riches of his love God hath made a promise of everlasting life with freedom from eternall perdition, to those that believe in Christ; Joh. 3. 16. I haue therefore that wouldest enjoy the comfort of this promise to thine immortalitie and life, must get true faith into thy heart, and thereby live all the dayes of thy life. The same may be said of every promise of God pertaining either to soule or body, the fruition of them both depend upon the practise of some part of obedience; which if thou doest negled, thou doest but prelune in making title to the promise: Peter tells Simon Magus plainly, *he had no part with them in the gifts of the spirit*, while his heart retained a purpose to live in sin. Act. 8. 21. Breake off therefore the course of sinne, and intre thy selfe to the practise of obedience, so shall Gods promises bee sweet unto thine heart; and the more thou proceedest in obedience, the more comfort shalst thou find in Gods gracious promises: but if thou doe lay hold on sinne, the comfort of the world will depart from thee. And thus much for the second temptation.

v. 8. Againe the Devill tooke him up into an exceeding high Mountaine, and shewed him all the kingdomes of the world, and the glory of them:

9. And said unto him, All
thee will I give thee, if thou
wilt fall downe and worship
me:

10. Then said Jesus unto
him, Avoid Satan: for it is
written, thou shalt worship the
Lord thy God, and him only
shalt thou serve.

These words containe the third conflict betwix our Saviour Christ and Satan; wherein consider three points: I. Satans preparation; v. 8. II. Satans assault upon Christ; v. 9. III. Christs answere thereto; v. 10. For the first, before we come to the handling of it in particular, we are to consider that unto every assault the Devill prepares himselfe afresh: which shoulde teach us to labour to furnish our hearts every dayesfist to repulse his new assailes. Now paticularly; this preparation hath two parts: first, *Satans take Christ into an exceeding high*

*Math. 4.
vers. 8.*

*Math. 4.
vers. 8.*

Exo. 46. 2.

Deut. 13. 14.

Satan may have
power over the
bodies of Gods
children.

Of Diabolical
visions.

high mountaine: secondly, he sheweth him all the Kingdomes of the world, and the glory of them all. For the first, it may be demanded, what way Satan tooke up Christ into this high mountaine?

Ans. He might doe it two ways; either by vision, or by real and locall transporation of his body from the temple to some high mountaine. Somethinke this was done by vision only in Christs minde, as Ezechiel was carried by the Lord from Babylon to an exceeding high mountaine in the land of Israel. But I rather think that Christ was really and locally transported by the Devil in body from the Temple to some high mountaine; for Christs temptations were not imaginarie, but true and real. Against, the words import a true and real transporation, without any mention of a vision.

The reasons why the Devill carrieth Christ to an high mountaine, may be these: first, the devill hath a great desire to imitate God in his glorious workes, that so he may disgrace the works of God, yea and God himselfe as much as he can. Now wee read, that God tooke up *Abel* into mount Nebo, from whence hee shewed him all the land of Canaan; so Satan, that he might seeme to goe beyond God, takes up Christ into an exceeding high mountaine, to shew him all the kingdomes of the world, and the glory of them. Secondly, he did it for the furtherance of that last assault wherewith he tempted Christ: for he meant to enrage Christ with the glory of the world; and therefore brings him where hee might take the fairest viewetherto.

Now in that Satan transports the bodie of our Saviour Christ this second time, we see that by Gods permission, Satan may have power over the bodies of Gods children, to transport the same from place to place, or otherwise to vex them, and that not once only, but sundry times. This wee must obserue and remember carefully, as a stay and prop against distrust and despair, if God should suffer Satano to vex us, by such transporthing of our bodies from place to place, or by any outward calamities; and that not once or twice, but divers times; for that which beffel the head Christ Jesus, may well befall any of his members.

The second part of the Devils preparation is this: *he sheweth unto Christ all the Kingdomes of the world, and the glory of them*. This he could not doe actually: for there is no mountaine so high in all the world, whereon if a man were placed, he could see one halfe or one quarter of the kingdomes of the world, as they are seated and placed upon the face of the earth; nay, if a man were set in the Sunne, and from thence could look unto the earth, yet he could not see past the halfe thereof. And therefore wee must know, that the devill did this in a counterfet vision; for herein he can frame an imitation of God.

Now the Devils visions be of two sorts: either in outward seenes, or in the minde and un-

derstanding. His visions in the outward seenes be delusions, whereby he makes men believe they see that which indeed they do not see: this might easily be proved by manifold examples recorded in the histories of all times, but that one shall suffice, of his counterfeit resemblance of *Samuels* forme and attire to the witch of Endor for the deluding of *Saul*; when as indeed *Samuels* true boode was in the grave, and his foule with the Lord.

Secondly, the devill hath visions whereby he deludes the understanding: Zech. 13. 4. the *Lord* saith hereto, *The Prophecy shall be fulfilled every one of his vision*. These visions the Devill shewes to men sometime sleeping, sometime waking: even as the Lord doth shew his visiones to his owne servants. The visiones of Satan shewed to men sleeping are called *dreams*: Deut. 13. 14. *thefalse Prophet hath his dreams*. His visiones shewed to men waking, are to such as have crazed braines, whom he perwades strange things of them; evensome, that they are Kings or Princes; others, that they are Christ, John Baptiste, and such like: examples hereof in all ages are many. Now touching this vision of Satan to Christ; some think it was inward in Christs minde, but I rather take it to have beene in his outward seenes only, as the words of the text doe import; the Devill by his art did cunningly set forth and represent unto the eies of Christ a notable shew and representation of all the kingdomes of the earth, and the glory of them.

Herein the Devill sheweth great power and skill, in that he can represent unto the eie in his counterfet visiones such strange and admirable sights. And it teacheth us, that the practices of Sorcerers and Magicians, undertaking to represent unto the eie, partly in the aire, and partly in glaases, either the persones of men that lived long since, or actions done in far countries, or long before, are not mere fancies, as some think; who deny altogether that such thinges can be shewed: for the Devill can rebusle things done long since, and a farr off; for if he could set such a sight before the eye of our Saviour Christ in vision, as the view of the whole world, and the glory thereof, then much more can he represent unto the eye of man strange and marvellous thinges.

The Devils drifts this resemblance unto Christ is this; hereby he intended most conningly to influeunce himselfe into the heart of our Saviour Christ; for before he propounds this third assault, he shewes unto Christ all the kingdomes of the world, and the glory of them, that Christ might take a liking of them, and to desir them, and at length accept of them upon Satans offer. Thus he dealeth with our first Parents: upon their first communication he shewes unto Eve the outward beauty of the forbidden fruit, *that it was faire to look upon*: and tels her of the good estate they shoulde attaine unto by eating of it, and is at length

Christ and the Devill.

The Combat betwene

Flockwell's
History of
England.

Prov. 4. 13.

Phil. 3. 19. 20.

Job. 3. 14.

The repre-
sentation
of the right
hand of Ad-
garus.

1 Sam. 1. 1.

brides her to yield to his temptation.

Hence we must learne to have speciall care in the good ordering of all the outward sensis of our bodies, specially the two sensis of learning, *feare and hearing*: for by them the devil can cunningly convey his temptations into our hearts; the sensis (specially these two) are the windows of the heart and soule, and if we keepe them not well, Satan will be sure to convey some evill unto us. We must therefore obey Salomon's counsell, *Keep thy heart above all watchward*; for this we cannot doe unlesse we looke well to our outward sensis, for they are the deoress of the heart. This made David to pray, *Lord ryan any sinnes from beholding vnierte*; and Job to make a covenant with his eyes. And to wimble confidence of hearing and looking, let herby we give advantage to the Tempter.

Further, in this shew obserue the deepe policy of the Devil; there are in the kingdomes of the world besides glorie and dignite, many troules, burthens, and vexations; now these the Devil conceale from Christ, and shewes him only the glorie, pompe, wealth, and dignite of the world, that so he might the more easilly winde his temptation into the heart of our Saviour Christ. And the same courte he still obserueth in tempting men to sin; he hides from their eyes all the malices, plagues, and punishments which are due to sin, and that will follow upon it; and shewes them only all the profits and delights that they may reape thereby; thus he sugaris over the portion of his temptations, that men never feele the bittenesse of them; till their soules be ready deadly intincted; but then he takes a cleane contrary course, and shewes to the wounded soule the woes and terrors of Gods wrath, that if it be possible he may bring a man to despair. And therefore we must be most watchfull of being iniuried with the deceitfulness of time in tale fliew of profit and pleasure.

Secondly, the Devils pollicie doth notably appear in revering this temptation for the full place: for he knowes full well how fascinate with man be the temptations of profit, pleasure, and honours. From whence we may also learne, that the temptations setched on the right hand, from honour, pleasure, and commodity, are the most dangerous, and doth soonest creape into the heart of man, prevailing farre more than temptations on the left hand, which are taken from adversity. The Devil toold David wort in the time of peace and easie, than ever he could do during the time of Salomon's greevous persecucion against him. And he prevailed more against the Chrichtly euorus, and heretics under Constantine and other Christian Imperors, than he could doe by most bloudy persecucion for the space of 200. years before. Yea, in these our dayes, worldly hopes have drawne thofe from the incertitude of religion, whom outward violence could not move: prosperity is a slippery

A path, wherein a man cloth sooner catch a fall, and therefore we must learne to be most watchfull over our owne hearts, when wee have fawft weather with the world.

Latty, S. Luke addeth this circumstance of time, that the Devil shewed all these things unto Christ in as short a time as might be, even in a moment or point of time: whereby we may perceiue the devils great celerite and speed in doing any thing he takes in hand, herein he goes beyond all men in the world; for being a spirit he is able to work wonders, and though he cannot goe beyond the strength and compasse of nature, because his power is finite, yet by reason of his agility and speed, he can goe beyond the ordinary course of nature in the manner of working the things he takes in hand. And this exceeding quicke sped the devil here up, to stirre up in Christ a more eager desire after thofe strange and godly things, whereof he had but as it were a glimpse, that to by degrees he might worke in Christ a likynge of them, for the nature of man doth more eagerly affect strange things when they be fisten, and the eye of man doth more wifly behold them. And this also, as the former, must make us watchfull against all Satans crafty wiles, that we be not beguiled by him. Thus much for Satans preparation.

The second point in this conflict is the temptation it selfe, in these words; ver. 9. *Anafid unto him, All that will I give thee if thou wil fall downe and worship me.* The drift of Satan in this assault (which we must carefully obserue) is to draw Christ to commit idolatry by the hope of worldly kingdomes, and the glory of them: herewith he provis hym, when he could neither weaken his faith by his first temptation, nor wortle presumption in him by the second. And looke how he dealeth here with Christ, so doth he commonly in the world: many an ones confidence and religion doth her quite overthrow, by worldly hopes of riches, pleasures, and preuentions hereby not only ordinary profefors, but Minifters and Preachers of the Gospell have headdrawne to abjuge and renounce that truth which formerly they have caught, & to forsake themselves as the Popes vassals, to proffete and manuaine his blasphemous idolatries: hereby alio Protestant-merchants are drawne to become very serviceable to the Populi Churches, by transporting among them wares, and such like merchandise, which have as neccesary helps & furtherances to their idolatrous seruices. And what else is it that makes the people generally to change religion with the times and states, but because they would fll enjoy ther worldly commodities? And the more men doe professe in the world, ordinarily the lesse courage and resolution they have for the religion of God, as experience in Queen Elizabeths dayes hath shewed; which in general may admonish us how dangerous an enemy the world is to the power of true religion.

This

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Christ and the Devil.

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This temptation hath two parts; A promise made to Christ, and the condition thereto. The promise in these words, *All that will I give thee*: ne fath not, I will procure God to give them unto me, but I will give the same: where we may see, that Satans drift is to cause Christ to take him for his Lord, to depend and wan on him for his kingdome, and to acknowledge him to be the gever thereof: which notably bestrayes his egresional boldnes, that dares this challenge to himselfe the Lords owne right, even in the presence of him who was true Lord and King of heaven and earth. Let no man therefore thinke, that Satan will lose ought for want of adventur; but in regard thereto bee better armed against him.

Now that which the Devil aymed at in Christ, doth he commonly effect in the world: he makess men believe that he is the gever of all things, and to brings many a one to rely upon him. Indeed with their lips men will confess that God gives them their daily bread, even all things they have; but their dealings and practices speake shaud, that the devil is government and gever of all: for how dare many men get their livings? Is it not by lying, fraud, and oppression? Do not most men hereby seeke to enrich the natiues? Well, the just Lord never approcheth such meanes; the Devil feteth such courses a flote, and him they serve, and on him they reliet that walke thereto.

Secondly, note a further reach of Satan in this promise of these earthly kingdomes, even to overthrow Christs spiritual kingdom. Satan knew well that if Christ were the true *Mefias*, he shoud be a King, and have a kingdom, though not earthly, yet spirituall in the hearts and conuences of men, which shoud bee the ruine of his kingdom; and therefore he labours with Christ to enteare an earthly kingdom, that so his spirituall kingdom might not be looked after. And looke as he seekes to deale with Christ the head, to he perveres against the Church which his body is for Gods Church hadit ministerie, which in it nature is a *loerayton*, to be exercised in the dispensation of the world: now the Devil hath laboured by all meanes to bring this ministerie wherein the Churches spirituall oversigntie doth consist, to become an earthly lordship and dominion, tha by this means he might overturn it, and make it fruitlese in the building and upholsting of Christs spirituall kingdom: and how he hath prevailed this way the church of Rome doth shew to all the world.

Thirdly, observe the largenesse of the Devils promise; *he will give to Christ all the kingdomes of the world, as a glorie of them*: but this is more than we meant to our Saviour Christ, at least wif more than he could performe: for all these were not in his power. Now because in all things we must bee as unlike the Devil as may be, hence we must learne to wary and watchfull to our promises, that therein we be

A not like unto Satans, promising that which we never meant to perforne, or never can perforne though we meant it. In all our promises therefore we must looke to our thindgs: first, whether the thing we promisse be in our power: seconly, whether we haue full force to perforne. This fidelity in keeping promise is of the spirit, called by the Apostle *faith*, Gal. 5. 23, and a properitie of him that must *keepe Gods word immortall*, Psalm. 15. 4; not to change from a mans lawfull oath or promise, though the performance of it doe lead to his great infamie.

Fourthly, in this promise of Satan we may obserue, that he knowes all the kingdomes of the world, else he could not have shewed them to him, which here he offers to give; yea his offering of them, with the glory of the all, which he could to spedily represent, doth shew unto us, that he is most expert in the policies and regiments of States and Kingdomes: he goes not to and fro for nought compassing the earth, Job. 1. 7. And his purpose of that to Christ, was made to inflame his heart with ambition, after those kingdomes & glories, that he might enjoy some of them at the least. Wherefore we may note that one speciall practice of the devil is to overturn states and kingdomes, by putting ambition into mens hearts after earthly kingdomes and glories; this study is to doe mischiefe, and in the ruine of kingdomes he overthrowes many, and therefore hereunto he endeavours himselfe with might and maigne. Hence comes insurrections & rebellions in kingdomes, which no man nor age could ever escape: look as he flirred up the Chaldeans and Sabaeans to smich themselves by spoiling of Job, to inflame by he ambitious and covetous persons in all estates, as true records of times dole fully testifie. We may see the truth hereof in our owne land, in the manifold complices and treasons both at home and abroad, that have beene conspired and attempted agaist our Prince and State, by profane men flirred up by the Devil, through ambition and discontent: howevver by Gods mercy themselves have beeone taken in the snare that they laid for others. In regard wherof we are all bound to yeald all praisefull glory to God, for his gracious preservation and defence both of our Prince and State; and to shew forth our thankfulness by all holy obedience unto that God, who hath brought to nougat the devillish conspiracies & treacheries of the ambitious instruments of Satan. Secondly, we must pray unto God continually for the prefervacion of our Prince and State; crying aloud unto God, as the people did at the coronation of Salomon, for the partie of our Prince: yea, we must daily intreat the Lord to bring to nougat the counsell of Achitophel, and of all that think evill against the Lords anointed among us. *Ques.* But how comes it to passe that any Prince or State can stand, if the Devil have such malice against them? *Ans.* Through

Summa summa
spiritu Chrysostom
against king-
doms.

Q. p. 152.
and many fitly
are applied to
our States.

King. 1. 32.

The Combat betweene

Matthew
ver. 1.

Through the good providence of God, who gives his Angels charge to guard and defend, not only his children in particular, but also whole Kingomes and States. And one part of their office is for the good of Gods Church, to repel the rage of Satan and his instruments, yea to stand with Gods Church in the execution of judgements upon the enemies thereof. In the siege of Jericho, an heavenly capaine of the Lord of Hosts came to helpe Ieshuah; and when the king of Syria sent a mighty host to take the Prophet Ieshuah that was in Dothan, the Lord sent for his defense horses and charoats of fire, with fuledes mountains. And in the dayes of Hezekiah, for his comfort, and the joy of Gods people, an Angel of the Lord flew in the holt of Zenacheth, that came againe to Jerusalem, an hundred furlous, and fifties, and more, night. And we want no certaine of this good providence of God in the strange discoueries of many devillish conspiracies.

Fifthly, Satan falleth, *All these will I give thee.* This is the voice of the great red Dragon; and the same is the voice of the Pope of Rome, both registered in their canons, and daily attempted in practice, to dispolle of all the kingomes of the earth; whereby he wew evidently, that he is that *beast coming out of the earth, having two horns like the Lamb, but he spake like the Dragon.* For the Lambs hornes he shewes in calling himselfe the servant of servants; and the voice of the Dragon, that is, of the Devil, in taking upon him to dispolle of the soveraignties of these earthly Kingomes.

Sixtly, Saint Luke recordeth a reason, which the Devil addeth to his promise, to prevent all conceit of impossibility in him to performe the same to wit, *for that the power and glory of all the kingomes of the world is delivered to him, and to whomsoever he will giveth it.* Wherein observe in Satan two notorious sinnes: first, a grosse lie; for Daniel falleth, that it is *Ieshuah, the most high God, who bareth rule over all the kingomes of men;* and giveth them to whomsoever he will. Secondly, arrogante and shameles boasting, to vaunt himselfe even to the Lords owne face, as though he were Sovraigne Lord of that which belongeth to God alone. The conderation whereof must move us, who in all godly conversation must be contrarie to Satan, to renounce al lying, and to make conscience to speake the truth from our hearts; And also to abandon all vaine boasting of our selves, what we are, or what we candoe; yea rather to speake basely of our selves, that so God in all good things we do may have glory. Lying and bragging are the propertys of Satan, and therefore cannot beseeme the tongus and heart of the children of God.

The second point in this temptation, is the hard condition which Satan would have Christ to yield unto for this gift; *If thou wilt fall downe and worship me:* even to commit most abominable idolatrie in worshipping the Devil him-

selfe. Herin we may obserue sundry things, First, that it is a principall part of the Devils endeours against Gods Church, to seeke the overthrow of true religion, and the newe worship of God, by sowynge therein the seeds of heresies and idolatries; for if he dares be thus bold with Christ the head, as to feke to draw him from the worship of his Father to such abominable idolatries, what will he not attempt with silly and sinfull men? The Scriptures are plentifull in shewing his endevours this way.

Michaiah saw in a vision an evill spirit offering himselfe unto God, to become a lyng spirit in the mouth of all Abrahams Prophets, even soure hundred at one time. When Ieshuah the high Priest stood before the Lord, *Satan stood at his right hand to rebuke him,* he sought to hinder the building and worship of the material temple; much more therefore will he seeke to hinder the building of the spirituall temple, even the worke of the ministry in conversion of soules, whereby they are pulled out of Satans kingdom, and made pillars in the temple of the living God. Satan is *envious mannes sonnes* tares of heresies and heresies in the Church of God, which is the *field* of the good husbandman. He hindred Paul from comming to the Theſhalonians, whereby it appears, that he did his endevour to hinder the course of the Apostolical ministrerie. In the Church of Smyrna, he cast *some into prison,* stirring up wicked men to doe, thereby to hinder the embrasing of the Gospell. *John saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.* These are *spirits of the Devils, working miracles, and going to the Kings of the earth;* whether they goe for the stoppage of the Gospell; for if Kings oppose themselves, they become greatest hindernes to the Gospell of all other. And these frogs, by the common consent of Catholike expositors, are the rabbies of Popish Friers, Prieſts, & Jesuites, who seek the infection of States thorow all the world. By all which, the Devils enmitie against the Church is most apparent.

Therefore, I. This shewes what care and diligence Gods Ministers should shew for the building of Gods Church, and the furtherance of the Gospell: for they should seeke to the uttermost of their power to countervale the envious practice of Satan against the Church. II. Every Christian must hence learne, to pray not only for their owne good estate, but also for the welfare of Gods Church every where, in free passage of the Gospell, in the establishing of true doctrine, and in the continuall of constant obedience thereto. For Satans endevour is to subvert and corrupt the truth, and to draw men from obedience; and unto him Gods children must ever oppose themselves, the rather because their welfare stands in the good of Gods Church.

Secondly, in this condition of Satans offerro Christ,

Matthew
ver. 2.

Christ, we may obserue that his endevour is to bring men to worship him; for if he dares attempt a demand hereof at the hands of Christ, who shall think to escape this afflition when epuratoriſe serues him? And howeover man take it impossible, that Satan shold thus far prevale with any, as to bring men to worship him; yet doubtleſſe (though he could not prevale with Christ) herein he attaines his purpose in the world, and that with the greatest part thereof: for the three religions of the Jew, Turke, and Papist, doe at this day over-spread the greatest part of the face of the earth; and in them all, such a worship of God is propounded unto men, wherein God is not worshipped but the Devil. For the evidence whereof, marke these two rules: First, *that all doctrines devised by man misse matter of religion, which either directly, or by ſet consequence oppugne the word of God,* are abominations of Devils. i Tim. 4. 1. Doctrines repugnant to the word, touching mariage, and meat, are doctirnes of Devils; and so by proportion are all such like. Secondly, *all devized worſhip of God by man, against Gods word, is no worſhip of God, but of the Devil.* 1 Cor. 10. 20. The things in which the Gentiles sacrifice, they sacrifice unto Devils, and not unto God. Doubtlesſe, the Gentiles intended to worship God in their images, but because that worship was not according to Gods will, the Apostle respects not their intent, as a thing that could nothing availe in this case, but faith peremptoriſe, their worship was done unto the Devil. And in reaſon it must be ſofer why ſhould we think that God ſhould accept that for his worship, which is not agreeable to his will, but devized by man, according to the will of the Devil?

From theſe two rules it will follow, that the left of the three forenamed religions is no worſhip of God, but of the Devil: for all of them have such worſhip as is devized by man and not of God. The Jew worſhip God on of Christ; and to do the Turke yea, and the Papists worſhip God, but yet out of the true Christ: for (as hath bene ſhewn elſewhere) the Christ of the Papists is a counterfeitt Christ. And in many other points of their religion, there is apparent repugnancie to the word of God; yea, of their *sacrifice of the Mass,* we may as truly ſay as the Apostle did of Heathen idol worſhip, that they ſacrifice not unto God, but to the Devil: for them is as vile, accursed, and abominable Idolatry, as ever was deviled by man. So that it is plaine, the Devil cloth mightily prevale, in caſting men to worship him. Yea, he prevaleth thus not only in the world, but in Gods Church; for all ſuch as (notwithstanding their outward profession) have their hearts set upon the world, more eagerly affecting the honors, profit, & pleasures thereof, than God and his word do indeed and truthe worship the Devil: for he is the *God of this world,* ruling in the hearts of the children of disobedience, by the baits of honour, profit, and

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pleaſure the fleshes near warriour God, and to haue them doing the will of the Devil, and needs worſhip him; for looke where a man ſetth his heart, there he ſelecteth his God.

Totally here obſerve that the Devil would faire make a covenant with Catholike worſhip at Clerks hands, he will give Christ the glory and riches of the world, hereto touching wanting but Christs conſent. Wherely we ſee that it is my beſte, which sundry times we hear of, and many histories doe record, to wit, that ſome persons doe make a league with the Devil, wherevpon the Devil conveyneth to be feruiciale unto them in proouing them honour, riches, pleaſures, or great renoume for ſome ſtrange acuities, whereto wil willenable them, upon condition that they for their parts give unto him their bodies, their ſoules, or their bloud. Some indeed are of minde, that ſuch things are mere foyteries and delusions of the Devil, in that no league can be made betweene him and man, but they are deceaved; for he attempted in effect ſuch a thing with Chrift: what will he not therefore do with illy and ſinefull men, epecially whe he findes them call doone with diſcontents? And thus much for the Devils aſſault.

The third point in this conflict is Christs anſwer, v.10. *Then letes ſad into him, avoid Satan; for it is written, that ſhall worship the Lord thy God, and him only ſhall thou ſerve.* This I will handle as the words lie in order.

Before his anſwer he propoundeth a ſpeech of indignation and detracſion both of the Devil and his offer, *Avoid Satan:* as he ſhould ſay, I have heard thee Satan ſpeak injuriously againſt my Fathers word, and againſt my loue; and now againe, thou artre blafphemate againſt my Father, wherein thou geſt aboute to difhonour him greatly; but I abhorre Satan, and theiſe thy temptacions: therefore hence, avoide, and haue no more to do with me.

In this dereliction of Chrift towardes Satan, for uterely blafphemie againſt his father, in his challenge to haue power to dispolle of all the kingomes of the world, as being his owne, we are taught not only to grieve at ſuch blafphemies as we ſhall hear uttered againſt God, but to celiſte our detracſion and indignation towardes them. The world is full of black-mouthed Rabſkeas, who will not ſpare to blafphemie the glorious name of our God, and to ſciffe and rende his sacred word: now when we meet with them, we muſt not be like Stoicks without affecſion, but in Christian wilone from bleeding hearts for the reproach of God, ſhew forth godly zeale and indignation, for the refuſe of his glory. The hypocritical practice of wicked Jezebel, in proclaiming it ſit upon the ſale acuacion of Naoboth blafphemie againſt God and the King, may teach Gods Church to be zealous indeed againſt all blafphemers. When Rabſkēba railed on the God of Israel, good King Hezekiah rent his clother,

and ſaid made a
temper with the
Devil.

Howe to behave
our ſelves toward
blafphemers.

1 King. 19. 10.
2 King. 19. 12.

The Combat betwene

Psa. 42. 5.

2 Pet. 1. 8.

Psa. 101. 7.

Lev. 24. 14.

Dent. 13. 6. 2.

Mmth. 16. 13.

Prov. 19. 19.

and humbled himselfe in great measure for that reproach against his God. *Teares were Davids meat day and night*, while the Heathen among whom he was constrained to live, *said unto him where is thy God*. *It is a dapp* Let us see his rightes, *on finite from day to day unto the intermyll decad of the filly Sodomeus, living among them*. The practice of these godly men must bee a predition for us to follow, that wee hear no blasphemie against God without detraction. And as all Gods children must practise this chuse, so especially Matters of families; *Daniel would not suffer a jar or a flashe to come in his sight, or abide in his house*; much lesse would he have endured a blasphemie of God, or a flanderer of his word. The Law commanded that the *blasphemer* *would be stoned to death*, who wittingly and willingly spake a word against God: and no doubt this law is perpetual. Let a man but speake a word of disgrace against an earthly Prince, and it costs him his life; and that justly: how much more then should he die the death, though he had a thousand lives, than shall blasphemie the King of Kings? Shall one that hath been baptised into the name of Christ, say there is no God, and that the Scriptures are but a deuice of man, and yet live? God forbid! for this hellish line deffles kingdom. And therefore the Magistrate with the sword of justice must cut our against such wretches, *Amis fromus, blasphemers*.

Secondly, in this *Adam* of Christ given to Satan, we learn how to behave our selves against enemis of religion and the obedience of God, we must hold them as limes of the Devil, and in that regard have nothing to doe with them, but with Christ bid them avoid from us. The Lord commanded that in this case, *Parents shold not spare their own children, nor children spare their Parents, if they were enuerso to daulare*; but *some hands must bee fist upon them to pat them to death*. Our Saviour Christ would not spate Peter, when he gave him bad counseil, to spare himselfe from suffering that which God had ordained for him, but stich unto him, *Get behinde me, Satan*. So that we are without excuse, if shall reject this counsell of Sodome, *Hence no more the instruction that entith to erre from the wordes of knowledge*.

Thirdly, hereby wee also learne how to behave our selves towards Satan, when hee is violent and impudent in his temptations and afflitions, to wit, that howsoever wee may reply to ther, one of Gods Word when they are more milde, yet when Satan beginsse therin to shew his force and violence, we must not reason with him; for Christ would not endure it, blasphemie, though hee answere his temptations. In schooles of learning, it is counted a simple part to hold alwaies to the conclusion: but in the Schoole of Christ when the confluence is to deal with Satan, the safest way is, by both hands of faith, to lay fast hold of the

A conclusion: cleve fast to Christ, let the Devil say what he will, bee not drawn thence one jot.

After Christ hath shewed his declaration to Satans blasphemie, he answers his tempter, and saying, *It is written, thou shalt not say I like God, &c.* And whereas her laste time, *He riseth, taking him and safer from the Scripture*; it teacheth us, that Scripture of it selfe is of power sufficient to vanquish the Devil. This the Church of Rome will not sonite for they make Scripture to be of two kinds, *Interna and outward*: By *interna* they meane, the univerall content of all Cattoliques in all ages. And by *outward scripture*, they understand the written *I Corin. 14. 33* contained in the Bible. Now they say, because Scripture is the more excellent; for the outward Scripture is the *call to a deatuer, for fear of a power*; and they make general Councils equal with them for sufficiency of doctrine. If this were true, Christ would not have alleged outward Scripture, as they call it, but he knew the written word was the powerfull weapon, sufficient to vanquish the Devil. And therefore herein they doe finitely blaspheme the truth of God, and to God himselfe.

Secondly, this allegation of Christ teacheth us how to behave our selves against all enemies of the truth, that would allure us to heretic, as to Popery, Anabaptisme, or such like; namely, to stick fast to the text of Scripture, and notwithstanding our selves by any meane to be drawne from it. It may be that we are learned, and these aduertisementes be helpefull and convenient; yet here is shynge, cleare the face to this written word, and if they be in the text for thy truth, make more account thereof, than of all the testimonies of Councils, Fathers, or men whatsoever. This instruction is needfull, for it may be God will suffer seductors to try his children, and then, unless they keep sure this ground of faith, they shall surely be leduced.

The text which Christ alleageth for his answer, is taken out of Deut. 6. 13, where the words are thus read; *Thou shalt fear the Lord thy God, and serue him*. At the first, it may seeme that Christ misallegeth that text, and corrupteth it; for where Moses saith, *Thou shalt worship the Lord thy God*; Christ saith, *Thou shalt worship the Lord thy God*; and to the latter part Christ addeth the word *only*, saying, *Thou shalt only saute that serue*, for that which Moses saith, *and serue him*. But the truth is, here is no corruption, but a most worthy allegation, as we shall plainly see, if we consider two things: first, that Christ and his Apostles in alleging the Scriptures of the old Testament, did not so much reprehensible words, as the true and proper meaning of the place. Secondly, that they oft expound the places which they alleage, and therupon do sometimes vary in word, but still retaine the true sense and meaning. So it is in this text allegaged; *Moses saith, Thou shalt fear the Lord thy God*.

Mark. 4.
verse 9.*Obrift and the Devill.*

understanding by *fear, religiose awe and reverence*: And Christ saying, *Thou shalt worship or adore the Lord thy God*, undoubtfuller by worship, outward adoration in bowing of the body, whereby we reftie the inward awe and reverence of the heart, as when we humble our selves to call upon God by prayer. And this change of words by Christ, servis for excellent use in this place, to wit, to let us more clearly see what this feare of God is. *To feare God*, in that place, is from a reverent awe of the heart towards God, to humble a mans selfe in proffiting his body before the Lord, either to pral God for benefits received, or to pray unto him for gifts and graces needfull. Againe, for the word which he addeth, therein is no fault at all for the full force and true meaning of *Moses* Text needes include somwhat, as the Prohibition annexed in the verie following chapt. plainly shew: for saying, *Thou shalt fear the Lord thy God, and serue him*: at a tyme, *Thou shalt not make after other gods*; Vercl. 14, is it not all one, as if he had said, *thou shalt forfe feare him only?* To that we have just cause to bifie God for the true and plaine explaining of the words, and not to summe up the least corruption in the allecting of them.

Now then for our further instruction in this Text alleged, consider two points: first, what worship and service is: secondly, to whom it belongeth. First, *worship* general, to crench the *exalbing and graving of reverence and honour to another*. This worship is two fold: Civil, or Divine; Civil worship is that outward reverence and honour which one man gives to another, as by proffiting the body, bowing the knee, &c. The end of Civil worship is, to tellie and acknowledge superioritie and preheminence in another, either for authoritie and office; as the subiect worships his king and government, or for gifts and graces, or for old age; as inferiours in gifts, and younger in age, due reverence must acknowledge. In this Civil manner did *Lieeb bin hiselfe seven times to his brother Esau*, hereby acknowledging him for his superiouritie and better, Gen. 27. Thus also did *Abraham bow hiselfe before the Hittites*, Gen. 23.7. And *Lot to the Angels that came to Sodom*, taking them to his wife, Gen. 19.12. And in this civil manner it is lawfull to kneele before Kings and Princes, to tellie our subiects in unto them, and loyall acknowledgement of their preheminence over us under God.

Divine worship is the ascribing of Divinitie to the thing we honor, whereby we all tribute to some divine thing above the order of any creature. A man may ascribe Divinitie unto a thing foure ways: First, by attributing the god-head unto it, giving unto it such honour, whereby hee acknowledgeth the same to bee God. Secondly, by ascribing unto it the attributes of God, as omnipotence, omnipotency, to be most just, to know all things, &c. Thirdly, by accepting and acknowledging it to be the

worship
general.

Civil worship.

Divine worship.

*Differences
between Civil and
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Thus we see what worship is, and the kindest thereof. And here we must understand our

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nit, bow, or prostrate thy body unto God in

prayer and thankgiving, thereby tellifying that hast devot thy heart and soule unto him;

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Besides this worship, God doth spen a

service of God, which being distinguished from

worship, must needs import some other thing.

Service in general, is nothing else but the

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The Combat betweene

commandement of another. This service is twofold; *absolute*, or *in part*. *Absolute* service is, when a man obeys the commandement of another without any condition or exception, and that not only in body outwardly, but in soule and conscience, in thought, will, and affection. And this absolute service is proper to God alone: for we must never call his commandements into question, but looke what God commands, and as he commands it, so must we finelly and absolutely yield obedience thereto, not only outwardly in body, but inwardly in soule and spirit, with the powers and faculties thereof, and in all the affectiōns of our hearts. *Service in part*, is that which is due to governors and superiours from their inferiors in the Lord: for God hath given power to Magistrates here on earth, to make lawes for the good of civil, estates; in yielding obedience thereto, their inferiors must do them service; yet not absolutely, but with restraint, to wit, in the Lord, to fare forth as their commands agree with the will of God, and crosse not his command. Again, our obedience unto them is in body and outward conuersation: indeed we must from the heart yield service and obedience unto them: but yet the conscience proper cannot be bound by mens lawes; they only concern the outward man in speech, gesture, and behaviour. Now of these two kindes of service, our Saviour Christ speakeſt here, of simple and absolute service, whereby both soule and body with all the powers and parts thereof yield absolute obedience and subjection to the will and commandment of God.

We ſee what worship and ſervice is here required: Now we muſt obſerve the perſon to whom the fame is to be given, in these words, *The Lord thy God*. Divine worship, whether inward or outward, and absolute ſervice of the whole man, muſt be given to no creature, Angel, nor man, be they never ſo excellent, but to the true God alone. The ſcope and drift of the firſt and ſecond commandement, is to bide every man to give to his God, and to beware of giving the fame to any other beſides the Lord. And the practice of the good Angel that talked with *Iohn*, doth ſhew the fame thing: for when *Iohn* fell before his feet to worship him, the Angel ſaid, *fee doth it not: -- worship God*. Where we ſee the good Angels do ſtrive for the furtherance of Gods rigt in theſe duties, howver this wicked ſpirit tempting Chrift, doth herein ſeek Gods great disgrace. And thus we may perceive that Chrift applying of this Text againſt Satans temptation is moſt pregnant; for Satan requiring of Chrift the proſtrating of his body before the Devil, in token that he did worship him as the giver of thofe kingdomes which he offered unto Chrift, is juſtly repulſed by this Text, which bindeth every man to give outward divine worship, whereby the inward worship of the heart is ſignified, to God alone, and not to any creature.

¶ Herethen we may leame, that it is not lawful to give to Saint or Angel, or any creature whatſoever, outward divine worʃip or adoration, whereby the inward devotion of the heart is reſifted. This Text is plaine to the contrary, and the reaſon we have heard, becauſe divine proſtrating of the body to any thing is a teſtification that wee aſcribe diuinite unto it ſome way; which without the guilt of idolatry can- not be done to any creature: for let a man worʃip Saint or Angel by prayer or thankgiving, and then in he doth aſcribe unto them ſome proprietie of the divine nature; as, to know the heart, to be able to hear, to helpe, or ſuch like. The Papists here day, they do not think the Saints to whom they pray, to be God, neither doe they worʃip them as God. But this will helpe them little; for the Devil moving Chrift to yeeld unto him outward divine worʃip, never meant, that Chrift ſhould ador him for God, but onely deſired, that by this outward adoration of proſtrating his body before him, Chrift would acknowledge him to be the givē of theſe kingdomes (for he durst not be bold as abſolutely to declare to bee worſhipped for God) and yet Chrift tellſt him, that outward divine worʃip, even in reſpect of the acknowledgement of ſuch a gift, is proper to God alone. And yet the Church of Rome doth give unto Saints, that which the Devil demands, and Chrift denieth by appropriating it unto God: for they make ſeverall Saints deliuerers and protectors from feuerall diſeases and dangers: as the Virgin *Mary* from shipwrake; Saint *Roch* from the pellſileſ; Raphael from ſore eyes; *Apollonia* from tooth-ach; and *Catherine* for all manner of afflictions. Yea, they make them patrons and protectors of whole countries and kingdomes, as Saint *James* for Spaine, Saint *Dene* for France, Saint *Patrice* for Ireland, &c. Now ſith many a one may give a kingdome, that cannot defend it, let al men judge, whether they do not give more unto Saints, than Satan demanded to be acknowledgd unto him by our Saviour Chrift: yet, they make them interceſſors for the preſerving of the favour of God, and life everlasting: they call the *Virgin Mary*, *the Queene of Heaven*, and pray to her that by the authoritie of a mother, ſhe would command her ſonnes to hear their prayers; which is to make Chrift a paue and underling unto her; which are greater matters than the diſpoling of earthly kingdomes. He then they ſay, that they may do to the glorious Saints in heaven, which is done to earthly Princes; for meaduour them, and in their abſence fall downe before their chailes of estate. *Aſt*. The adoration given to Princes, is but a civil acknowledgement of their preeminentē: and kneeling before the chaile of chaste, is onely a teſtimonie of loyalty and ſubjection; it is not directed to the Princes perſon being abſent, but onely ſerveth to teſtifie his ſubjection to that authoritive and power which is ſet over him in the Lord;

Math. 4
verf. 10.¶ *Vſe.*
No creature shall
have divine
worſhip.Math. 4
verf. 10.¶ *Vſe.*

No creature shall

have divine

worſhip.

Lord; there is no divine proprietie acſcribed by either of theſe unto the perlon or authoritie of the Prince. But now in bowing downe to pray to Saints, there is religious adoration given them: for theon be acſcribed unto them ſome divine proprieties, that they can know the heart, heare, and helpe a faire off'ray for them in particular, and ſuch like; by which God is robed of his honour.

And though we condemne the Papists for giving to Saints divine worʃip we muſt beware of delpling the ſaints of God in Heaven: for there is due unto them a threefold honour; firſt, thanksgiving to God for them, who enabled them by his gifts and graces, to be in their times, ſpeciall infuſions of good unto Gods Churche. Secondly, we are to carry a reverent exaltation of them being now in heaven, as of the friends of God, and temples of his holy Spirit. Thirdly, we are to follow the example of their godly conveſations in the dutes of godlineſſe. But from giving unto them divine worʃip we muſt carefully abſtaine.

Again, if the divine worʃip of Saints be here condemned, then much more is the worʃipping of their reliques; then alſo is their instituting and obſerving fasting daies and holy daies unto their Saints here juſtly reproved. Neither can our Churche herein bee condemned with them, though we retaine the names of ſuch daies among us, because it is for another end; our faſts are merely civill on ſuch daies; and our holy daies turned from the adoration of Saints to the ſervice of God, whereon alſo our conuenience knowes her liberty given of God for honest labour in a lawfull calling as needs require.

Further, obſerve how Chrift here joynt the *worſhip of God*, and the *ſervice of God* together: teaching us noto content our ſelves with doing the dutes of Gods worʃip, but withall we muſt yeeld unto him absolute ſervice and obedience. Men commonly thinke they have done enough, if on daies appointed they come to the Churche, and there performe outward worʃip unto God in hearing the word, in prayer, and receiving the Sacraments; theſe, I confesse, be worthy workeſ, if they be well performed: but herein is the common error, that when they have performed this outward worʃip, they make no conuincion of *absolute ſervice*, the thing which Chrift here joynt to worʃip; they think that their callings they may live as they liſt, either idely or injutly, by fraud and dumblung: but never thoſt ſervice from worʃip, which Chrift hath joynt together, left God ſiy unto theſe for thy worſhip, as he did once to the Jewes, *My loue batteſt thou new mozes, and your appaſſeſſeſt, they are a burden unto me*, &c. What, doth God hate that worſhip himſelf appointed? No, but he hates the ſevering of it from ſervice and obedience, wherein they ſhould ſhew forth to their brethren, love, iuſtice, and mercie; he rejects all ſervice at their hands, because their hands were

Brutus. In mif-
quod de mif-
ſeris. De mif-
ſeris. Sutor.
in mif-ſeris.
Rochus. Am. Cap.
13. Rom.
council. Tid. par.
3. cap. de Vo-
land. Inc. de Vo-
land. moning. C. 5.

Mat. 14:15.

Al falleſt blood, v. 15. *Reſt Menſeſe*, v. 6, 7, 8. The offering of ſacrifice was a facell part of worʃip under the law, and yet though man ſhould bring for his ſacrifice *that ſeal of Kene*, or *ten thouſand ricerſ of oxen* nev, though he brought his ſeal, the ſaints ſeal of his body for the moſe of his ſeal, yet all is nothing without ſacrifice, mercy, humbling, ſaintſhip, and wifhing with his God, verſe 8. Let us therefore ſerve God sincerely in our conuerſations, as we ſee; to honour him in our dutes of religion; let us then the feare of God in our liues: for worʃip without ſervice, is like the *cutting off of a dogges head or offering ſwines fleſh*, &c. as Ily 66:7, which is an abomination to the Lord.

Thirdly, obſerve that Chrift addeth onely to *Mefis* words, for the better clearing of *Mefis* meaning; which may leare for our juſt defence against the Papists; they blane us greatly for teaching that a man is juſtified by faith onely, ſaying the word *onely*, is not in any place calculed to juſtification by faith. We auſter, in all the Tēſtamente this word *onely* is not joyned to this Command, *Thou ſhalt worſhip thy Lord thy God, and ſerve him*; and yet Chrift ſitt, it is *writen, him onely ſhalt thou ſerve*, because the reſraint and inhibition annexed, from giving this worʃip and ſervice to any other, doth in effect include *onely*: evenlo, though in letters and syllables we do not finde this word *onely* adjoined to this ſentence, *man is juſtified by faith*; yet becauſe of the exclusion of workeſ, which is annexed to that phraſe, as that, *We are juſtified by faith without the works of the Law*, Rom. 3:28, and *are juſtified freely by his grace*, verſe 24, and *that a man is not juſtified by the works of the Law, but by faith*, Gal. 2:16, hereupon I ſay we may hold and teach, and that truly, according to the true ſentencē thereof following Chrifts example in this place, that the Scripture ſaith, *man is juſtified by faith onely*.

Laſtly, from this commandement we muſt leare our duty touching Gods ſervice in word we will all acknowledge our ſelves to be his fervants, but if heinc we will approve our ſelves to be his fervants, we muſt reſerve and labouer to yeeld unto him absolute obedience, as well in heart, minde, will, and affection, as in outward conuerſation. The end of the minſtry of the Word, is not onely to reforme the outward man, but to *call downe* the inward *bolds* of lame in the imagination; and to *bring into captivity every thought to the obedience of Chrift*. And this is done, when a true repeaſance man enclouereth to yeeld unto God tall obedieneſſe, and it is from the whole man, in soule, and body, and ſpirit, not for a time, but continually.

v. 11. *Then the devill left him*, and behold the Angels came and minſtried unto him.

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Ch. 10. Chap.
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These words containe the third part of this description of Christ's temptations; to wit, the happy event and issue thereof, in Christ's glorious victory over the Tempter; which is the principal part wherein confis the maine content of God's Church; for as in temptation Christ stood in our roome and stead, so is this victory not his alone, but the victory of his Church. This article contains two parts. First, Satans departing from him. Secondly, the Ministry of good Angels unto him.

For first, *then he deseluef him*; that is, after that by temptations he could nothing prevail; then he betakes himselfe to flight. In this appears the unpeakeable mercie of God unto his Church, in mitigating, and in due time putting an end unto the afflictions and temptations thereof; for the sake of Christ the head in this conflict, the cause and condition of all his members. Now here we see whate gracious libertie the Lord put to the subtleties of Satan; in due time his enemis stand to vs the Lord deale in all the miseries of his Church, and children: God promiseth to David concerning Solomon, that if he sinne, he will chasge him with the rods of men, and with the plagues of the children of men; that is, with their punishments as he shall be able to bear; but his wages he will not take from him. The prophet Habakkuk in his complaint against the wrong and violence of the wicked done to the just, is gone what *impunitus rewards God for his delect*, Habact. 2, 2. Therefore in the vision afterward shewed unto him, he bid to wait for *delectation*, for though it tarre, yet it shall shortly come, and shall me fles, Chap. 2, 2. Thus Paul comforteth the Christian Corinthians: *God is full fles, and will not suffer you to be tempted above that which ye are able to beare*, 1 Cor. 10, 13. And so the bodies of the two Peoples who were lame for the refectiones of the Lord Jesus, are suffered to lie in the streets unburied, for three dayes and an halfe; that is, for somwhat time; which being exprest, *The spirit of life comynge from God shall enter into them, and renew them; then shal they shew forth their enemies, but they shal stand up to beaten, and never ensuere them to feel*. All these plainly manifest Gods great mercie, in giving a gracious libertie to the troubles of his children; yes, by good experiance we may be sure that hereto the happy issue that the Lord hath put to the most leuell temptations of Lucifer in our time, who have beene exercized therellong for a year or two other for longer time, even many yeares together, and yet in the end having the long of payfull deliverance: it may be loued of Gods children, bear the crooke to them dying day, yet the Lord fullfilleth them in it by his grace, and in the end shewes them mercie and peace.

Secondly, in this departure of Satan from Christ, we may obserue a notable difference betweene the first *Adam*, and the second. The

A first *Adam* was ouergirded with every affliction, and Satan preuented in his conflict, shewing him captive into his kingdom; having diabolically taken possesyon of him. The present *Adam* is tormented also; but the Devil can finde no means whereby to prevalle with him *whereas he feleth no malice*, but *he hath might in me*, saith Christ, John 10, 38; but after one shalfe is falle to the sway.

Further in this departing from Christ, come two circumstances: where Satan is cast out, and for how long a time. First, *when he had parted* is noted in this evill *seen*; that is, when the said temptation, when Christ in indigation for his shiplynesse against God, had left *Adam* alone; and verell had aduised him to turne out of the written word, then he departed. Here we learn,

First, that the hel way to emmunity Satans *given* to give him no ground, but to widdout him manfully at the first; Jam. 4, 7. *Reff the devil, and he will flee*. Now Satan is refled, when from our hearts we cast our soules on the promises of God contained in his word, and in the whole course of our lives pray for strength of grace to stand aginst his aduersaries; whereby we may see the great error and deceit of those, who a count of Satans temptations as of fits of melancholy, and think they may be removed by minique, meny company, and such like; but there are no weapons to drive away the Devil. Secondly, this alio shewes their dangerous course who yeld to Satans temptations for a time, taking their pleasure in their youth, purposing to refle him when they are old, and then to repeat: too many take this course, but it is farrrell; for thus doing, they fele open all the doores of their heart to the Devil, and suffer him to take quiet reselllion, little considering that ther be beyond their power to dispossesse him of their pleasure. For indeede learely they become like to a man that is sick of the Disease; who the more he drinke, the more he defentes; so he that willingly giveth place to Satans temptation, the more he loueth the more he may; for the longer he is tenpaide, the more by yelding is he weakened, and the greater is the danger of his fall; conformentherfore leame of Christ to refit Iustine.

Secondly, in this circumstance note that when Christ rebuked Satan, and bids him avide, he departs, and is preuely gone. Was this any vertue in Satan that he doth this readily depart at Christs command? No verily, though he obey, it is not proue-worthy; for obedience is two-fold; voluntarie, and constrained; voluntarie, when the creature doth Gods command without compulsion; thus *Adam* did before his fall, and all holy ones that are justified and sanctified doe thus in part in this life. Constrained obedience is, when the creature is made to obey God, will he will he. This is like to the obediencie of rebels, who being arched and arraigned for their treasons, in fittering are made to obey the Princes slaves. And such was this

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Christ and the Devil.

this obedience of Satan, forced upon him by the powerfull command of Christ, who is Prince and Lord of all creatures. And this to be marked, that when Christ gives forth his powerfull command, then Satan must obey whether he will or not. This is evident by his manifold dispossessions of the uncleane spirits, who came forth at his command, though they accounted him as their tormenter. Now that which here befalls the devil, shall one day be veridical of all wicked men; if they will not now obey God willingly, while in the miserie of the word he bids them *repent and believe the Gofet*; they shall oneday be compelled, even at the dreadfull day of judgement, will they not obey, to obey that wofull voice of Christ, *Come ye ouewd into everlasting fire*, Match. 25, 41. In regard wherof, we must ever be carefull, now in the day of grace, to yeeld unto Christ voluntarie and cheerfull obedience, unto all his commandments both of the Law and Gofet, left on us; we be constrained to obey in going to our euangelicall woo: Satan who is a thowsand-fold stronger than man, could not refle his power; then shall we that are but durt and affres, stand before so great a God?

This circumstance of time is more fully noted by Saint Luke, *Luyng, and wher the Devil had ended all the compunction, he departed from him*: whereby thus much is signified that those who knowledge, craft, or power the devil had, that did he employ to the iuternall in these temptations before he left our Saviour Christ. Whereby it appeareth, that Christ was tempt in the highest degree and measure that Satan possibly could attaine unto: herein did the devil shew the extenstie of his fraud and malice aginst Christ; which further appeares by this, that the Angels of Heaven came and ministred unto him for his comfort; so as though Satan could not taint the sacred heart of our Saviour Christ with the least spot of sinne; yet in these temptations, Christ was troubled with the same sorrows, grieves, and vexations which Gods children usually fele in their temptations: The confirmation whereof servis for speciall use.

First, to keep all Gods children from de-spair in the greatest extremite of their temptations, even when they shall fele their confiuence (as it were) on an iron rache, and the flashings of Hell fire already kindled in their foule: for Christ Jesu the head of the Church was tempt by Satan in the highest degree, so as the Angels came to minister confort unto him, and yet he full remained the wellbeloved sonne of God; and so may any of Gods children remaine Gods deere chel, even then when the violence of Satan shall seeme most to prevale against them.

Secondly, this teacheth us to suppose all rash judgement in our selves, of all such as shall be excysed by Satan in extreme temptations: for oft it will fall out that the confiuence of Gods childe shall be exceedingly tormented in tem-

tation, that bee thinke the out, he is forsaken of God, and shall be dummed: whenas indeed he still remayns the deare childe of God, as Christ our Saviour did Gods wellbeloved in the deepest affaules of Satan. And therefore the relation published of *Frances Spira* his desperation, doth inconsiderately tax him for a callaway; considering that nothing befalleth him in the time of his desperation, but that which may befall the childe of God; yet our owne Land can afford many examples which match *Frances Spira*, whether wee regard the matter of his temptation, or the despoticke of his desperation, why yet through the mercie of God have received comfort. And therefore in this case, Christian charite must ever biude us to thinkne and speake the best.

Lastly, Satans departing upon the ending of these three temptations, giveth us to understand, that howfer the devill abound with temptations of all foyes, yet thicke these are the ground of all, and the most principall temptations that Satan hath: for in this combat he did his wort, and shewed the violence of his rage and wrath. And therefore it will be needfull for us to take speciall notice of them, as also of Cartils repulles given unto them, that so we may be the better arm'd against them and the like. This much for the time when Satan departed.

The second circumstance touching his departure is, for how long the devill left him, noted by S. Luky: not for ever, but for a *festos*. Some may say, wedes not finde that Satan tempted Christ ever after this, fve ouely upon the crofie, where he *flouted principalities and powers*, Col. 2, 15.

A.f. The devill tempts men two waies: sometime by himselfe, as did our Saviour Christ in this place, and upon the Crofie, and on first mother Eve in the garden, Gen. 3, 1. Comme by men whom he ueler as his instruments: thus he temped *Adam* by Eve, and *Iob* by the Chaldeans and Sabians that robbed him, and by his friends who sought to draw him from his integritie, Job 27, 5. Now though Christ were not often after this tempted immediately by the devill, yet by Satans instruments he was many times dire assaulte to the griefe of his heart; as by the Jews, the Scribes and Pharisees, *Herodes* and *Pontius Pilate*, who required fages of him, mocked and perfected him.

Heres we may see a notable patterne of the faze of Gods Church & children in this world: for looke as Christ their head is for tempted, and then let alone, and yet but for a seafon, being tempt aginst by Satans instruments; so fareth it with them, one while they are exercized with outward temptacions, and another while with inward affaules; therough Gods mercie they haue fescorne for a seafon; but afterward, Satan comes upon them againe, either by himselfe or by his instruments: which must teach us wiflone in regard of the state of our owne Church; particular, to wit, that we must not dreame of a perpetuall freedom from tem-

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trials and temptations, howeuer through Gods mercie we have enjoyed admirable peace and tranquillitie for many years together; for being a part of Christs mystical body, we must looke for the same condition with our head Christ Jesus, who being first tempted of Satan, was left but for a season, and after tempted a-gaine; and therefore we must resolve our selves undoubtedly that trials will come; wher way God only knoweth; but the winter of affliction will follow our harvest of joy and peace; and the yearlye satisacions, by plagues and famine, are syptoms, that is, rigours and foretunes of more violent judgements, wherof we prepare to meet our God in the practice of speedy and unifined reparation. And as this is the state of our Church in general, so is it the particular condition of every Chittion, whose life is a continual intermission of trouble and peace; and therfore every child of God must be watchfull against iniurie, and with the end of concialtute, joyne his preparation for a new: This was the state of Christ, and the fervent must not looke to be above his matter. And thus much for the devils deputie.

The second part of the issue of this conflict, is the ministerie of the Angels unto Christ; *And behold the Angels came and ministrid unto him.* In saying *Bethid,* the Evangelist commands us to our consideration the view of a great wonder, to wit, that that person whom the devil would have had to have worshipped him, is here worshipped and feared of the holy Angels of God. Let no man therefore judge of himselfe by that which Satan would pervelehaven to in temptation; Christis estate doth now appearre farre different from that which Satan would have brought him to; and so farr all Gods children thint he to be with them after temptation, if therin they fight manfully after the example of Christ.

Touching the ministerie of these Angels, here obserue three points. First, the bond that causeth the good Angels to minister unto Christ. Secondly, their number. And thirdly, the time of their ministerie.

I. Bond. The bond of their Ministerie, is Christis foreigntage over the Angels, not onely as he is God their Creator, but as he is Mediator, God and Man, even the man Christ; But Christ (as I may say) the man-God, is the Lord of all Angels, and they do him homage and service. And though the manhood of Christ bee not Lord of Angels, yet being received into the unitie of the God-head, it is therby exalted above all Angels by many degrees. Wherien we may behold the enclifted godhead of God, in advancing our nature, which by time was made more vicitious then earthly creatures, farre above the Angels indegrees, by reason of this conjunction which is both with the nature of God in the person of Christ.

Now as by this bond the Angels are made

ministers unto Christ, so by virtue of the same they become ministers to all the true members, *Jacob's ladder* is thus expounded by our Saviour Christ: *Verily, verily, I say unto you, hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the sonne of man.* This sonne of man is Christ, who being God and man reacheth from heaven to earth, and from earth to heaven; to him the Angels minister, and by him they descend to minister to all the Saints of God hereon earth.

II. Power. Their number. It is not said one Angel, but *Angels* came and ministrid unto him. Indeed when he was in his Agonic in the garden a little before his passion, *one Angel came and ministrid comfort unto him:* so that sometime one, sometime moe attended on him, as the evill spiritis come to tempt, sometime one alone, as Satan did hereunto Christ, and sometime moe, as they did when he was lookeing on the Croode, And as it beffal Christ, so doth it to Gods children, they have sometime one good Angel to attend uppon them, and sometime many: so likewise have they sometime one evill spirit to affluite them, and sometimes many, as them in whiche the legion was. And hereby falleth to the ground this common opinion, that every man hath one good Angel, and one bad attending upon him, the one to protect him, the other to tempt him. But this opinion doth not well stand with the report of the Scripture, which thus futs out the rate of man, in regard of his attendance by Angels, that there are sometimes moe about him, and sometimes fewer; whether we speake of good Angels, or of evill spirits.

III. Power. The time when these good Angels came and ministrid unto Christ, is noted in this word *Then;* that is, when the devill had done all he could against our Saviour Christ: they came not in the times of his assaults, but when Satan had ended his temptations and was gone. There is no doubt but the good Angels were alwayes about our Saviour Christ, attending on his bleffed person, but at this time it is like they tooke upon them some visible shape,

*Matt. 4.
ver. 11.*

John 1. 44.

*God will forsee
the miseries
of his chil-
dren.*

Phil. 4. 1, 2, 3.

*Phil. 1. 10, 11.
Col. 1. 17, 1. 18, 1. 19.*

Col. 1. 17, 1. 18, 1. 19.

*Matt. 4.
ver. 11.*

John 1. 44.

*God will forsee
the miseries
of his chil-
dren.*

Phil. 4. 1, 2, 3.

*Phil. 1. 10, 11.
Col. 1. 17, 1. 18, 1. 19.*

that so their ministrie might be the more comfortable unto him; as it is like the Devil appeared in fome shape for Christs greater terror in his temptations.

In this circumstance of time, we may observe a workie of Gods prouidence, wher he pleafeth to exercise in the time of temptation up on his own chilfren; to wit, for a time to hide his treachery from them, by withdrawing the sensible feeling of his favour. Thus he dealt with his beloved Sonne Christ Jesus; during the time of Satans violent temptations, he concealed from him the sensible aliftance of the ministrie of his Angels, they saw not themselves till Satan is departed. So doth it many times with Gods deere chilfren, upon whom he beftowes the good graces of his Spirit: as a nursing mother to the affectiones of her childe, will sometimes hide her felte from it, leav it alone, and suffer it to take a knoake or a fall; to will the Lord leav his chilfren to themselues, and conceal from them the signes of his favour, suffering them to be buffeted in temptation for a time, that they may thereby thinke what they are in the chilfes without Gods grace, & by feeling the bitternesse of that estate, the more to hunger and think after his grace and favour, the more joyfully and thankfully to embrace it when it is renewed, and the more carefully to keepe it all the dayes of their life. What made David to account so highly of the counts of Gods loule, that he effecched the silly *lords happy that might build their nests by Gods altars,* but his banishment thence, by the percellion of Saul; wherein he was constrained to remaine in *Mephech,* and to dwel in the tent of Kedar? And so to whiche the people of God were in Babel, remembred *Zion they wept.* Oh then, let my right hand forger to play, if I forget thee, O Ierusalem; let my tongue cleave to the roofe of my mouth, if I preferre not *Ierusalem to my childe* [9].

But into many, this doctrine of temptations will seeme to all purpose, may steeple the hearers, for that they never felt any such conflicts with the devill, they deliue him from their hearts, and they truft to God never to be troubled with him: this is the common estate of most men (those only excepted who have felte howe hard a thing it is truly to repente and believe) thus to bleffe themselves in a carnall peace; but silly soules, they know not their owne hearts, nor the peacefull case in which they stand; for all the true members of Christ must be made comfortable unto their head; now he was *consecrated the Prince of their salvation through afflictions,* Hebr. 2. 10. his foule was hevie unto the death,

Christ and the Devill

As he could not reach the worke of our life, yeal he be compelled to save before he is contoured by the Angels; finde therefore that wee never tempted, have yet no fellowship in his afflictions, they have not begun any conformite with Christ, so as it is like, they are still bondslaves unto Satan, for if they had escaped out of his hand, they shold feel his assaults yet get them a gaine: in regard hereof, the childe of God is constrained to buckle hard with Satan in temptation, and to pray many a time to be delivered from his buffeting. And indeed howeever for the present this be not joyous, yet they may count *n exceeding great gladness;* as the Apostle fith, not onely for this triall of their faith which bringeth forth patience, but also because here they be one like unto Christ in his humilation, which may give them assurance that they shall be like him in glorie: *for if we be dead with Christ, we shall also rise with him;* *and if we suffer, we shall also reign with him.*

Adde further, that chilf men that never felte the afflites of Satan, are yet under a most fearefull judgement of God in *hardnesse of heart.* When Christ had five thousand men with five boves and two fishes, *he distributed it by the bands of his Disciples;* but after it was fad, they perceived not this misterie of the leaves, and this reason is rendred, *because their hearts were hardened,* ver. 52. And so it is with them that never felte the temptations of Satan: for he goeth about continually, like a roaring Lyon, seekinge whom he may devoure, as they whose hearts are not hardened doe well perceive. To conclude therefore, let these men who yet never felte in themselves the afflites of Satan, unfeindly eadeword to change the course of their lives, by the practice of true repentence, in cleavinge evill and doing good; let them give themselves sincerely to the exercize of prayer for the remouall of their felonie hearts, and the renewing unto them hearts of flesh, let them hearre the word, and doe the same; and then they will shortly sing another song, to wit, *that whosoever will live godly in Christ Jesus must suffer reparation, and be assyuated by the Devill;* and then will they finde that this doctrine is needfull; yea, they will bleffe God for this worke of his spirit; that caused these temptations of Christ to be so particularly recorded, with his happy issue and victory over them all, not only for himselfe, but for his members, that in their temptations they may looke unto Jesu, let they shold faile in their mindes; for in that he suffered, and was tempted, he is able to succour them that are tempted, [Hebr. 2. 18.]

[James 1. 12, 13.]

[Matth. 6. 44.]

Rom. 16. 20.

The God of peace shall treat Satan under your feet shortly. The grace of our Lord Jesu Christ be with you. Amen.

F I N I S.

A faithfull and plaine
E X P O S I T I O N
V P O N T H E
T W O F I R S T V E R S E S
O F
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good, by a Preacher of the word.

P R O V . 28. 13.
*Hee that hideth his sinnes, shall not prosper : But hee that confesseth and forfiketh them, shall
 finde mercie.*



L O N D O N ,

Printed by JOHN HAVILAND.

1631.