

CONSCIENCE WITH THE POWER AND CASES THEREOF

Divided into Five Books

THE SECOND BOOK

Written by the Godly and Learned

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In which those Cases are handled, which concern the state of man.

Chapter 1

Of a case of Conscience, and the state of man in general

Hitherto we have spoken of the Nature, now we are to intreat of the Cases of Conscience.

1. A Case of Conscience is a practical question, concerning which, the Conscience may make a doubt.
2. It is said to be a question, because it is not an axiom or proposition that is manifest of it self, but hath need of illustration and proof, by some third argument.
3. It is a *practical question*, because of the doubts which do not immediately belong to practice, do not immediately pertain to the judgment and act of Conscience, which thing is not well observed by them who under the name of cases of Conscience do handle many things, which do no more belong to Conscience than any other head of Divinity, purposely omitted by them.
4. It is called a *case*, because it is wont to fall out, or to happen in the course of man's life, and a *case of Conscience*, because when it falls out, the Conscience ought, with all possible care, to give judgment about it.
5. Of this sort are all those questions wherein (supposing the general doctrine of Faith and Obedience) we enquire what our duty is, upon any particular occasion.
6. Of these questions one saith well. *Because that Law which is written and ingraven in nature, containing the rules of honesty and natural justice, is in a manner wholly buried by original corruption, and almost totally overwhelmed by custom in sinning, as it were with some heap of*

evil lusts Laid upon it; and because also the light of the understanding is involved, and obscured with manifold darkness, so that neither those rules of honesty, which are within the books of the mind, are fully and perfectly legible, nor can our understanding read any thing therein, distinctly and plainly: Hence it is, that God, in his merciful providence hath given us three helps, viz. The light of Scripture, the assistance of his Grace, and the help of teaching. About this last, we are now to intreat.

7. Now every question, or case of Conscience (as the nature of the thing it self, and experience showeth) is either about the state of man before God, or about those actions which in that state he doth put forth, and exercise.

8. The state of man belongs to the first part of Divinity, which is about *Faith*, and the actions to the second part which is about *obedience*.

9. The state of man before God, is that relation which man hath to God, as he is the original of spiritual life, and happiness.

10. Concerning this state, the Conscience ought 1. To declare and determine what it is. 2. To judge, that it is to be eschewed if it be evil, and to be preserved, and increased if it be good.

11. Concerning the state of man in general there be three questions: The first is whether a man can certainly know in what state he is?

Answ. He may, 1. Because without this knowledge he cannot have an accusing, or excusing Conscience in respect of his estate, But such a Conscience men both may and are wont to have, *Rom 2:15*. 2. Because no man can either eschew or desire an unknown state: But one of these states a man ought to eschew, and to labor for the other, *Mt 7:8*.

12. *Quest.* 2. Whether men ought to make inquiry into their estates.

Answ. Yes, and that with all diligence possible, for 1. This is a thing that God requireth, *2 Cor 13:5*. 2. Without this knowledge a man cannot have peace, or tranquility in his Conscience, *Rom 5:1 & 8:1*. 3.

Otherwise a man cannot perform worship to God, with that preparation which is requisite, *1 Cor 11:28, 1 Cor 11:28*.

13. *Quest.* 3. By what means comes a man to the knowledge of his estate?

Answ. 1. By consideration of those actions external, and internal, which proceed from him, *Mt 7:17*. 2. By the inclinations, and dispositions, from whence those actions flow, *Rom 7:15, 16:17*. 3. By that reflex act, which is proper to man, whereby he hath a power, as it were, to enter into, and perceive what is in himself, *1 Cor 2:11* 4. By a kind of spiritual sense, *Lk 24:32, Rom 7:21,28*.

14. *Quest.* 4. What is it that hinders this knowledge?

Answ. 1. *Wicked and profane thoughts in many, Ps 14:1-2.* 2. *Presumption, Apoc. 3:17, Mt 7:21:23.* 3. *The overcharging of the heart by the lusts of the flesh, and care about the things of this life, Lk 21:34.* 4. *An evil Conscience, Jn 3:20.* 5. *Spiritual sloth, and idleness, Isa 64:11.* 6. *Ignorance, Rom 6:11.*

Chapter 2

Of the state of sin

1. The state of man since the fall of *Adam* is twofold. A state of sin, and a state of grace *Acts 26:18, 1 Jn 3:10,14*.
2. The state of sin consists in the privation of spiritual life, and happiness. From this estate therefore we are to fly, as from death and the greatest evil: Concerning this state on sin the first question is, how a man may discern, whither he do still continue in it?
3. *Answ.* The signs, or arguments, whereby this state may certainly be discerned, are in general, all those which are opposite to a state of grace, and spiritual life. For if a man be not in the one state, he must necessarily be in the other.
4. The first sign is a gross ignorance of those things, which belong to spiritual life, *Eph 4:18*, for hereby, men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb 11:6*. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching of the Word, *Rom 10:14*.
5. The second sign, is a perverse disposition of will, whereby it is in subjection to the rule, and dominion of sin, *Rom 6:12*. The reason is because those who do yield themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom 6:16*.
6. Now the signs of reigning sin, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sin, but rather yield up himself unto them. *Rom 6:13*. Secondly, If in deliberate counsel either profit, or pleasure be preferred by him, and prevail more with him, than either honesty and piety, *Phil 3:19*. Thirdly, if the committing of sin stir him up rather to pleasure, than grief, *Prov 2:14*. Fourthly, if he take delight in the company of the wicked, *Ps 50:18, 2 Cor 6:14*.

7. The third sign, whereby it may be discerned whether a man be in the state of sin, is the disposition of will, whereby a man opposeth himself, to the will of God, *Rom 8:7*.

8. The signs of this perverse disposition are, 1. To reject the knowledge of God's ways, *Job 21:14-16*. 2. To hate correction and instruction, *Ps 50:17*. 3. To contemn the threatenings, and judgments of God, *Ps 36:1,2; Dt 29:19*.

9. The fourth sign, is perverseness of the affections whereby men, turn away from God, and wholly cleave, and adhere, to worldly things, *1 Jn 2:15*.

10. *The averseness of a man from God, is wont to be seen,* 1. *By his alienation from the Word of God, especially when it is preached to him powerfully* *2 Tim 4:3,4*. 2. *By a neglect of prayer, and other parts of God's worship,* *Ps 14:3,4. Ps 79:6. Jer 10:25*. 3. *By an alienation from the servants of God,* *Prov 29:27. 1 Jn 3:10*.

Chapter 3

Of deferring or putting off one's Conversion

Quest. The second question is, whether a man may safely, rest for any time, in a state of sin, especially if he purpose with himself to reform and amend his life afterward.

1. Answer, it is not lawful to make the least delay at all in our conversion unto God. The reasons are, 1. Because God requires this for the present, *Ps 95:7; Heb 4:7*. And seeing sin is a debt, and an injury done to God, it is manifest, that repentance for the same ought not, unless God consent and like of it, to be deferred for one moment. As soon therefore as God shall require us to correct our lives, and to be converted; so soon ought this duty to be performed, besides this, no subject can keep and receive a thief, and murderer, or a public enemy, against the will of the magistrate, but he shall be guilty of a heinous crime. Now sin is a thief, a murderer, and an enemy to God's glory. Whosoever therefore shall keep and nourish sin against God's Will, although he determine to do it but for a certain time, he thereupon doth bring upon himself a very grievous guilt.

2. Because all delay of Repentance increaseth hardness of heart, *Heb 4:7*. It doth produce a custom of sinning, and makes the work of repentance to be harder and harder, *Jer 13:23*. The reason is, because thereby evil habits are more strengthened and confirmed, the understanding becomes darker, *Eph 4:18*. The will grows more obdurate, and addicted to sin, *Heb 4:7*. All the faculties are more bound, and tied, as it were with chains, and knots, *Acts 8:23*. A young plant is more easily plucked up than that which hath taken deep root. A nail the oftener it is beaten with a hammer the more firmly it is fastened, and the more hardly drawn out.

3. Because continuance in sin doth increase the number of sins, our guilt, and the wrath of God, *Ps 95:10-11*. For that sin which by repentance is not taken away, hath through it own natural inclination, the curse of God something in it like to the which in God's things proceed

from God's blessing, that is, it *increaseth and multiplies*, and it doth, with its own weight draw unto other sins, even as the deep is said to call unto the deep.

4. Because the duration of our life is altogether uncertain, *Jam 4:13-14*. Delay breeds danger. *Thou fool this night thy soul be required of thee* and then where will that conversion be, which thou hast deferred? When therefore we have opportunity, let us set upon this business.

5. Because repentance is the gift of God, which he bestows at his own appointed times, not at our pleasure, *1 Tim 2:25; 2 Cor 6:2; Lk 13:9*. We must therefore let slip no occasion, but convert *today*; And it is just with God that (if we neglect our duty, in this point, and refuse to fall to it, while we may) through his judgment and leaving and forsaking of us, we should not be able to do it, when we would.

6. Because the purpose of deferring repentance cannot stand with a sincere purpose to repent, *1 Pet 4:3*. It is a point of dishonesty, and fraud, and a sign of a debtor that never means to pay what he owes, when a man because he is not minded to pay, defers, and puts it off, from one day unto another.

7. Because late repentance is very seldom true, and almost always suspicious. The example of the thief which we read, of in the Scriptures is only one, neither do we read of him, or of any other that was afterward converted that did defer and put off his repentance. Yea, the clean contrary is threatened to such a man, *Mt 24:48*.

8. Because though we could be certain that we might afterwards repent truly, yet it were a base and unworthy part to deal so with God, as it is not fit we should deal with men, *Lev 19:13; Rom 3:28*. And as we would be loathe God should deal with us, *Ps 13:2,8 & 1 Cor 3*.

9. *Such kind of delays may be convinced of folly, and of madness, even by common sense, and experience, for all men would account him for a bedlam, that should when his house were on fire, defer the quenching of it, thought but for one hour. Or that having received some poison into his body, should not endeavor instantly to expel it; or the having received some grievous wound, should not with all possible speed seek for*

remedy. But in neglecting the burning, the poison, and death of sin, as there is more danger so the folly is much more pernicious.

Chapter 4

How the sinner ought to prepare himself to conversion

Quest. 3 What ought a man to do, that he may be translated out of a state of sin, into the state of grace?

Ans. Of those things which are necessarily required to this purpose, some pertain to the pulling a man out of the state of sin, and some to the setting him in the state of grace, Those things which pertain to the pulling a man out of that carnal security, in which he slept before, and to work in him a carefulness of his salvation above all things else, Acts 2:37 & 16:33. That this may be done, many things are necessary.

1. For it is first of all required, that a man seriously look into the Law of God, and make an examination of his life, and state according to. Jam 1:23,24,25.

2. It is required, secondly that upon that comparing of our state with God's Law, there do follow a conviction of Conscience which in Scripture is called *anapomogia* a being without excuse, Rom 1:20. And a concluding one under sin, *Rom 11:32. Rom 2:20 & 7:7.*

3. Thirdly, after this conviction of Conscience, there must follow, a despair of salvation, both in respect, of all strength of our own, and of any help which is to be had from the Creatures, *Rom 7:9; 11:13.*

4. Fourthly, after all these; there must follow, a true humiliation of heart, which consists in grief and fear because of sin, and doth bring forth confession, *Mt 9:12.*

5. For the procuring of this humiliation, it is always necessary that there be a distinct consideration of some particular sins: for a general apprehension of sin, causeth a confused astonishment, but no right and true humiliation. *Rom 7:7.*

6. This humiliation is oftentimes occasioned by sight of some one sin, *Acts 2:23,37.*

7. It is helped forward oft times by some heavy affliction, as in Manasses, 2 Chron 33:12. The degrees of this humiliation are not the same, in all that be converted: for some feel greater trouble, and some less. But all those that are truly converted are also truly humbled. So put a man in the state of grace, it is required, that there be

- 1. Such an apprehension, upon the Gospel, as whereby a man judgeth it possible that his sins should be forgiven, Rom 12:23. Ps 130:4.*
- 2. An earnest desire to obtain that mercy, which in Scripture is called a spiritual hunger, or thirst, Isa 55:1. Jn 7:37. Lk 1:53.*
- An actual union with Christ, which consists in Faith, that is wrought in us by effectual vocation, Jn 15:1.*
- 4. True repentance, whereby forsaking all sin, we give up and consecrate our selves wholly to God in Christ, Acts 2:38 & 3:19.*

Chapter 5

Of the effectual Vocation

By effectual vocation , we have the first entrance into the state of saving grace; But here (in general) arise four question, which do nearly belong to Conscience, The first question is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the state of grace?

Answ. He that hath Faith, may, and is wont to know certainly that he is in the state of grace. Diverse reasons of this assertion, (besides those which before were, delivered in the questions of the state of man in general) may be produced.

1. It is the office and the work of the spirit of God which the faithful have received, to certify and assure them of those thing which God of his free grace hath conferred upon them, *1 Cor 2:12. Rom 8:15.*
2. The faithful are commanded to make their calling and election sure, neither is this a legal precept but and evangelical, *2 Pet 1:10.*
3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, *Eph 1:1,4 & 4:30. 1 Cor 13:14. 2 Cor 1:21,22.* For asmuch therefore as it serves for the assuring us of the certain of something which is to come, it ought not it self to be uncertain: for no certainty can be grounded upon an uncertainty.
4. A certain knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulness which God requires of us, in regard of that grace, *1 Pet 1:6,8.*
5. A Conscience purged from dead works doth necessarily bring with it a certain knowledge of grace, *Heb 10:20. Rom 8:16 & 9:2.*

6. The faithful are expressly said to have had this assurance, and that by such arguments as are common to all believers, *2 Cor 13:5. 1 Jn 3:14 & 4:16 & 5:20.*

The second question is by what signs the certainty of this effectual vocation, and grace may be confirmed.

7. *Answ.* The first sign is, a constant inclination of the will towards God, as towards the chief good, *Ps 119:57.* For there is no man that can indeed place his chiefest good in the enjoying God, but such one as is called by God out of the world, and converted from his idols, which before he had set up to himself in his heart.

8. The second sign is a purpose, and readiness of mind to hearken unto God in everything, *1 Sam 3:10. Acts 9:6. Ps 40:8,9.* For in so doing a man answers to the call of God, and becomes called, *Ps 27:8.*

9. *The third sign is, a vehement longing after the word of God, 1 Pet 2:2. For by this word the faithful are called and regenerated, 1 Pet 1:23.*

Chapter 6

Of Faith

The work of effectual vocation, is to work in man a true Faith in Christ, and repentance towards God.

Concerning Faith, the first question is what a man is to do that he may obtain true Faith in Christ.

1. *Answ.* Besides those things which were propounded before, it is further required, 1. That a man do go altogether out of himself, renouncing his own righteousness, *Rom 10:3; Phi 3:9* The reason is because no man will seek righteousness out of himself by Faith, unless he do first acknowledge himself to be destitute of all righteousness in himself.

2. Secondly, he ought to propound unto himself the righteousness of Christ, as his chiefest aim, and scope, so that he doth condemn all things in respect of that, *Phi 3:9,12*. The reason is, because Christ is never sought as he ought to be, unless he be preferred before all things else, as the only means of eternal salvation.

3. Thirdly, he ought to fasten the eyes of his mind, upon the promises of the Gospel; For the Gospel is the Ministry of the spirit of righteousness and life, *2 Cor 3:6,8*; the reason is, because Christ is neither offered of God, nor can be apprehended by man, but only in the promises of the Gospel.

4. Now in fastening our eyes upon the promises of the Gospel, we must consider first, that Christ only is propounded in them, and that crucified, *1 Cor 1:23,34 & 2:2*. 2. Secondly, that in Christ there is a perfect sufficiency of redemption, and salvation, provided for them that be in him, *Jn 3:16*. Whence also in Scripture it is called a *rich, and plenteous, abundant, and plentiful grace*, *Eph 1:6,7 & 2:4; Rom 5:10; 1 Tim 1:14*. Thirdly, that his grace is particularly offered to all those to whom it is preached, *Mk 16:13*.

The second question is by what motives a man may be stirred up to believe in Christ.

5. *Answ.* First, if he consider that this is the Commandment of God, that he do believe in Christ, *1 Jn 3:23*. Secondly, if he meditate on that misery, to which all those are subject which believe not, *1 Jn 3:23*.

6. Thirdly, if he do meditate of the happiness of those which do truly believe, *1 Jn 3:16*.

7. Fourthly, if he consider that there is no other way whereby he can escape that misery, or obtain that happiness but only by Faith in Christ, *Acts 4:12; Heb 11:6*.

8. Fifthly, if he do consider the injury which is offered to God by the man that believes not, *1 Jn 5:10*.

9. Sixthly, if he weigh with himself how much they do honor God, which believe in him, *Rom 4:20; Jn 3:33*.

10. *Seventhly, if he look upon the cloud of examples, which he hath of those which have believed and have been saved by Faith, Heb 12:1. For they were for patterns to them which should afterward believe, 1 Tim 1:16.*

Chapter 7

Of those temptations which fight against FAITH

Because the whole spiritual life of a man doth depend upon his Faith, *Heb 10:38*. And by Faith as by a shield, a man is preserved safe against all the temptations of the Devil, the World and the Flesh, *Eph 6:16; 1 Pet 5:9; Heb 11:25*. Therefore it is that these three enemies do bend their forces principally against Faith. It will be profitable therefore to be acquainted with the principle assaults in this kind, as also with those means whereby through the grace of God, we may repel them, that they do not overmuch weaken our Faith.

The first Question then is, how the believer may support himself against those temptations, which are drawn from hence, that there are no notable Fruits of his Faith to be seen and discerned.

1. *Answ.* First he ought to consider that Faith in its own nature is of those things which are not seen or felt, *Heb 11:1*. And in this it differs from vision, *Rom 8:24; 1 Cor 13:12*. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choice of Christ for his Savior, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not absolutely to the being of it, *Col 2:7*.

2. Secondly, he ought to consider, that the want of many fruits may argue Faith to be languishing, or weak, but it cannot argue that there is no Faith, *2 Pet 1:8*.

3. Thirdly, he ought to consider that the Conscience is often supported much by the remembrance of what is past, though for the present grace appear not, *Ps 77:6,7,12*. And by the judgments of others that are godly, and wise concerning us, when our own judgment is troubled, *Heb 6:9; 2 Cor 2:7,8*.

The second *Question* is, how a man may support himself against those temptations which are drawn from hence, that he feels upon his the signs of the Wrath of God?

4. *Ans.* First, he ought to consider, that many signs of God's wrath may stand with his love and favor, *Ps 99:8*.

5. Secondly, he ought to remember that Christ himself who was the Son of God's love, did taste the wrath of God in this sort, *Mt 27:46*.

6. Thirdly, he ought to consider that it is required of the Faithful that they believe against hope under hope, *Rom 4:11*. And that they do, and they wrestle as is were with God, by Faith, *Gen 32:24; Hos 12:4,5*.

The third Question is how he may hold up his head against those temptations, which arise from hence, that his Faith increaseth not, *Rom 1:17*.

7. *Ans.* He ought to consider first it is with Faith, as it is with plants and living Creatures, which we may more easily perceive to have grown, than to grow. Secondly, that the increase of Faith is not to be expected at every moment, and at all seasons of our life, *Heb 5:12*. But then especially when the Sun of righteousness approacheth nearer to our Horizon, by a more merciful communication of his grace, *Acts 9:31; 2 Pet 1:2,3*. Thirdly, that those temptations which do hinder the increase of Faith for the present do advantage it for the future, like the winter to the Plants, and like diverse sicknesses to the bodies of young Folk.

Fourth *Question* is how a man may comfort himself against those terrors which arise from the guilt of his sins, especially if they be grievous?

8. *Ans.* He ought to remember, 1. That such temptations as these, do proceed from a defect in Faith, *Rom 6:11; Eph 6:16; 1 Pet 5:9*. And therefore that we are not to cast away our Faith because of such sins, but rather so much the more to strengthen it, *Lk 22:32*.

9. He ought secondly to consider that it is the duty of the faithful not for sin to fly away from God, but rather for God to fly away from sin, and to adhere to God in Christ, that sin may be remitted, and abolished, *Jn 3:14*. With *Num 21:19*.

The fifth *Quest.* is how a Christian may sustain himself in time of affliction?

10. Ans. He ought to consider, 1. That such kind of trials are fruits of God's love, Heb 12:6. 2. They shall work for his good, Rom 8:28. 3. The grace of God in all these ought to be sufficient to him, 2 Cor 12:9. But of afflictions more hereafter.

Chapter 8

Of Repentance

Concerning Repentance the first *Question* is, what a man is to do that he may repent?

1. *Ans.* He ought, 1. Attentively and seriously to consider his sins, according to that nature which is most detestable, *Isa 1:4; Rev 3:17*. For as the consideration of sin under some false shape as a thing lovely, and desirable, doth draw a man to sin: so the true consideration of sin, as a thing abominable, and by all means to be eschewed, doth withdraw the mind from sin by true Repentance. To set on this consideration it will be profitable, 1. To meditate upon the Majesty of God, which is by our sins most grievously offended. 2. Weigh well the infinite and manifold obligations whereby we are bound to please God, which yet we have not ceased wickedly to violate. 3. To think upon the terrible wrath of God, which like a consuming fire, remains upon impenitent sinners. 4. To set before our eyes, those supernatural good things of which our sins deprive us. 5. To call to mind those great evils which by our sins we bring upon our selves, and others, and the dishonor which we do to God. And to this purpose it will be exceeding profitable religiously to meditate upon the unsufferable torments, death, and curse which befell Christ for our sins.

2. He ought, 2. To set before his eyes, Obedience towards God, as a thing absolutely to be sought, necessarily to be followed after, *Lk 13:3 & 10:42*. They which are carried after any other thing, as absolutely necessary, are by that very affection by which they are so carried, drowned in perdition. 1 *Tim 6:9*.

3. He ought, 3. To confess his sins before God, *1 Jn 1:9; Ps 32:5 & 51:5*. For confession of sins makes a man take all the guilt, and shame unto himself, and ascribe all the glory to God, *Dan 9*.

4. He ought, 4. By faith in Christ to expect, and pray for the change of his heart according to that promise which we have, *Ez. 36:26,32*. For those which go about the work of conversion leaning upon their own strength, do nothing to the purpose in this business, *2 Cor 3:5*.

5. He ought, 5. In the power of God, to turn himself with all his heart from that which is evil, and to convert himself to that which is good in the sight of God, *Ps 45:8* Which hatred in respect of those sins which are past, doth necessarily bring forth an unfeigned sorrow, *Zech 12:10*. Together with a shame, and dislike, *Rom 6:21*. And conversion to good, doth primarily consist, in a desire, and purpose to do well, *Ps 119:33,106*.

The second *Question* is, by what motives a man may be stirred up to true repentance?

6. *Ans.* Let him consider, 1. That this repentance is a thing very pleasing to God, *Ps 51:19*. The force of the argument lies here, because he which hath given himself up to God by Faith, cannot but endeavor after all those things, by which God is well pleased. 2. That it is absolutely necessary to salvation, *Lk 13:3*. The reason of the consequence lies here, because he which desires the end, desires also those means, which he sees to have a necessary connection with that end, 3. That sin is the cause of our separation from God, *Isa 55:2*. This reason holds because the believer by his Faith doth adhere to God, and therefore turns away from all those things which work a separation twixt God, and him, 4. That there is an utter opposition betwixt sin, and our vocation and Faith and Life, *2 Cor 6:15,16; Thess 4:7*. The argument is strong because he which affirms one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom 2:4,5; Jer 8:4,5,12,6*. That Christ suffered most grievous anguish for our sins, *Zech 12:12*. By which we may learn how horrible they be, and how much to be detested, 7. That impenitency in it self is the most grievous sin, and that it is the continuation, the sealing up, and the amplification of all sins besides, 8. That there are great promises made, and that the Kingdom of Heaven stands open to all such as repent, *Isa 1:18; 1 Ki 8:48,49,50*.

The third *Question* is, what be the signs of true Repentance?

7. *Answer,* First grief for sin in respect of the offence done to God by them, and not only in respect of punishment; the reason is because repentance doth turn a man from sin as it is sin, now it is sin as it doth transgress the revealed will of God, and so offendeth him, and provokes him to anger. This grief ought to be the greatest of all grief, *Zech*

12:10,11. At the least intellectually, in regard of the displeasedness of the will, although in respect of the sense other griefs may sometimes appear more vehement. Grief, or sorrow is an offense of the souls, arising from hence that it suffereth something which it abhors as being a thing whereby it feels it self to be hurt. Grief therefore for sin doth necessarily accompany true conversion, for the mind while converts itself from sin, beginneth to nill sin, or to abhor it, It perceiving therefore that somewhat sticks to it which doth abhor, cannot choose but be troubled. And because the chief reason why the converted soul doth abhor sin, is that repugnancy which sin hath to the will of that God, to which the soul being converted is now joined, hence it is, that grief for sin if it be right ariseth rather from this ground, because God is thereby offended, then because any misery is brought upon our selves.

8. Secondly, a hatred of sin, as a thing above all others most detestable, *Rev 2:6*. This hatred if it be sincere, 1. Is carried against all known sins without any exception, 2. It is constant without intermission, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third sign is an earnest desire, and settled purpose to avoid all sin, and to live after God's Law for the future; The reason is because he which doth detest, and hate sin, for this reason because it is sin, and offends God's Majesty, will as well abhor future sins, as those which are past, for these do every whit as much offend God as the other: and no man can avoid future sins unless he do purpose and determine with himself, as strongly as he can that he will never, upon any condition commit sin again. This purpose if it be sincere, 1. Doth cause a separation as far as possible may be from present sins, and form occasion of future sins, 2. It intendeth every thing that it is good, 3. It seeks for it effectually in a diligent endeavor and use of the means, 4. It carefully labors to remove all impediments as well internal, as external.

The fourth *Question* is how a man can repent of such sins as he cannot come to the knowledge of?

10. *Answer, He which formally and distinctly repents of all his known sins, hath a virtual, and confused repentance even for those sins which he knoweth not, Ps 19:13.*

Chapter 9

Of Adoption

Upon Faith in Christ follows justification and adoption, but because justification doth properly consist in relation therefore there is no peculiar thing about it that belongs to Conscience, besides those which either were spoken of before, in the Question about Faith, or are hereafter to be spoken of, amongst those things which belong to Sanctification, Glorification, and Obedience.

If any one be certain of his Faith in Christ, and yet do doubt in Conscience whether he be justified before God, this happens through want of wisdom to infer the conclusion out of the premises. This defect therefore is remedied by a right information about the nature of justification. For all the promises of the Gospel, concerning remission of sins, justification, and life eternal, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himself, as if his own name were written in the Scriptures. The reason is, because whatsoever is promised to Faith, or to the faithful in general, is promised expressly to all and every true believer in particular.

There is the same reason for adoption also, save only that to this benefit, there is attributed as an adjunct a certain operation of the spirit in respect whereof he is called the spirit of adoption. For although it be the same spirit, which doth, 1. Convince men of sin, and of righteousness, and judgment, *Jn 16:8*. 2. Illuminate them with the saving knowledge of Christ, *1 Cor 1:10,13; Eph 1:17,18*. 3. Ingraft them into Christ, *Eph 3:6 & 4:4*. 4. Quicken them being ingrafted, *2 Cor 3:6*. 5. Lead them into all truth which is necessary to salvation, *Jn 14:17 & 16:13; 4:16*. Yet because adoption hath a primary place among those benefits which are sealed to us by the holy spirit, hence it is that he receiveth a singular denomination there from, and is called the spirit of adoption, *Rom 8:15*. Concerning this spirit the first Question is, what a man ought to do that he may obtain the lively act, and sense of it?

1. *Ans.* He ought, 1. To give diligent attention to the preaching of the Gospel, *2 Cor 3:6,8*. The Ministers of the new testament are called the Ministers of the spirit, and the Ministry thereof the Ministry of the spirit, because by that means God doth offer, and communicate his spirit, *Gal 3:2*. *Ye have received the spirit by the hearing of Faith, Eph 1:13.*

In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with the holy spirit of promise.

2. He ought, 2. To beg this spirit of God, *Lk 11:13*, *Your Heavenly Father will give the holy spirit to them that ask him.*

3. He ought, 3. To open the doors of his heart that the spirit may enter in, *Ps 24:7; Rev 3:20*. That is to call off his mind from earthly things and to raise it upwards and to prepare himself, by all means to entertain the motions of the spirit.

The proper Question is, what be the signs of the spirit of Adoption.

4. *Ans.* The first sign is a spirit of Prayer, whereby we call upon God as a Father, *Zech 12:10; Rom 8:15,26; Gal 4:6*. For no man can have a true filial affection toward, and confidence in God, but by communion of the spirit.

Now this is in that regard proper in a sort to the time of the Gospel, or new Testament, because God hath declared himself principally, fitly, and in a more excellent manner than formerly to be our Father.

5. The second sign is an high estimation of the dignity of Adoption, *Job 1:12; 1 Jn 3:1*. For the spirit doth not only seal unto us our Adoption, but doth also show us how great a blessing it is, and how much to be prized.

6. The third sign is the fear and honor of God, *1 Pet 1:17; Mt 1:6*. For true reverence follows upon an apprehension of great love and kindness mixed with great power.

7. The fourth sign is filial obedience, *1 Pet 1:14*. Which proceeds not so much from hope and reward, as from love and desire to please God, *Rom 8:14*. For obedience springeth from a religious reverence.

8. The fifth sign is conformity to the Image of God our Father, and Christ our elder brother, *Mt 5:48; Rom 8:29; 1 Jn 3:9*. For the Son is begotten after the similitude and likeness of his Father.

9. The sixth sign is a firm hope of the eternal inheritance, *Rom 8:17*. For the inheritance and the expectation thereof is proper to some, not to peccants or strangers.

The third *Question* is how the testimony of the spirit may be preserved?

10. *Ans.* 1. If we extinguish and quench it not by contempt or neglect of the means of grace, *1 Thess 5:19,20*. The reason is, because the word with the like means of grace are the force of the spiritual life, by the use of which the spirit is strengthened within us, and in the want of which the spirit in regard of its inhabitation fails in us, and is said to be quenched.

11. 2. If we grieve it not by the filthiness of sin, *Eph 4:30*. The reason is because as natural grief ariseth from the presence, or representation of some repugnant, and unwelcome object, which is incumbent and prevails against us, so that spirit is in a sort grieved by the prevailing of sin, a thing to him most odious and repugnant.

12. 3. *If we stir it up by holy exercises, 2 Tim 1:6. The reason is because as fire in green wood burns not but by the help of bellows and blowing, so neither doth any spiritual heat continue in the hearts of sinners, unless due means be used for the stirring it up.*

Chapter 10

Of Sanctification

Concerning Sanctification the first question is, what a man ought to do that he may be sanctified?

1. *Ans.* He ought, 1. Wholly to submit himself to the word of God. For the word of God is that truth which sanctifies us, *Jn 17:17; Jer 31:3*. And it is effectual to work sanctification, 1. Because of that utter opposition which it hath against sin, by reason whereof, it repels sin out of the heart, where it is seated, 2. Because it is the powerful instrument of God to regenerate men, *1 Pet 1:23*.

2. He ought 2. By Faith to apply Christ unto himself, as in Sanctification, *1 Cor 1:30*. He ought therefore, 1. To suck as it were holiness out of Christ, that is, Considering that Christ is the Fountain of all spiritual life and Sanctifying grace, *Job 1:16; Col 1:19 & 2:9*. He ought to rely and put his confidence in Christ for the obtaining of Sanctification, and to draw it out of that Fountain, *Isa 12:3*. He ought, 2. To provoke himself unto it by the meditation of Christ, that is seriously weighing and considering the blessings of God in Christ, he ought to stir up himself to such an endeavor after Sanctification as becometh such benefits.

3. Now because there are two parts of our Sanctification, namely *mortification*, whereby sin or the old man is put off, and *vivification*, whereby grace or the new man is put on, *Eph 4:2; 2:24; Col 3:8,10*. Therefore there are two parts of the application of it for sanctification, the first part is the application of his death, the second of his Resurrection and life, *Rom 6*.

4. The application of the death of Christ to the mortifying of sin, is when Faith doth effectually collect this mortification of sin, from the death of Christ, *Rom 6:11*.

5. By this application sin is said to be crucified, *Romans 6:6; Gal 5:24*. To be killed, *Romans 6:2*. And to be buried *Romans 6:4*.

6. The Nails whereby in this application sin is fastened to the Cross, are the very same with those, whereby Christ was fastened to the Cross. For there is nothing more effectual, than if one would consider seriously, 1. The nature and desert of his sins. For he which seriously considers that his sins do deserve, and will procure his death, and destruction, he cannot but seek by all means to prevent it, by the mortification of sin; for either sin, or the sinner must needs die, *Rom 8:13*. 2. The love and mercy of God the Father toward him a sinner, in sending Christ to take away his sin. For the love of God will constrain us to seek that for our selves, which God so earnestly sought for us, *1 Jn 4:11*. 3. The love of Jesus Christ in undergoing, and fulfilling all things that were required for the taking away of our sins. For this grace and love of Christ, if it work but upon us as it ought, will constrain us to set about this work, *2 Cor 5:14,15*. Those were the very Nails whereby Christ was fastened to the Cross, and not those material ones, which his murderers did use for this purpose.

7. The application of the resurrection and life of Christ unto vivification, is when Faith doth effectually collect this life of grace, from the resurrection and life of Christ, *Rom 6:11*. Now it is effectually collected, by a meditation of the efficient cause, and end, and fruits of the resurrection of Christ, *Col 3:1*. The meditation of the efficient cause affordeth this argument; If the said spirit which raised up Christ from the dead, dwell in me, it will also raise up my soul from the death of sin, to the life of grace, *Rom 8:11*. The meditation of the end, this; As Christ was raised up, that sin might have no more dominion over him, but that he might for ever live to God, so also must we, *Rom 6:9,10*. The meditation of the fruits yields this argument: As Christ being raised up sitteth at the right Hand of his Father in Heaven, so ought we also to live as Citizens of Heaven, *Phi 3:20*.

8. He ought, 3. By a lively Faith, not only to apprehend the general promises of salvation, but those particular ones also, which do in a singular manner pertain to sanctification, *Ex 30:24*.

9. He ought, 4. To yield up himself wholly to the holy Ghost, to be acted and led by him in all things, *Rom 8:13,14*.

The second Question, by what motives may a man be stirred up to labor for Sanctification?

10. *Ans.* If he consider, 1. That without holiness no man shall see God. *Heb 12:14; Mt 5:20.* 2. That holiness is the Image of God, and that perfection, wherein we were created at the beginning, *Eph 4:24.* 3. That holiness is the end of our election, redemption and vocation, *Eph 1:4; 1 Tim 4:7; Tit 2:14; 1 Cor 1:2.* 4. That is not the least part of glory and eternal bliss, *Eph 5:27.* 5. That there can be no true Faith or justification, or adoption without sanctification, *Jam 2:26; 2 Pet 1:10; 1 Cor 6:11.*

The third Question, what are the signs of true sanctification.

Ans. 1. *A reformation of all the powers, and faculties of the whole man, 1 Thess 5:23.* 2. *A respect to all the Commandments of God, Ps 119:6; Jam 2:10.* 3. *A constant care to avoid all sin, Pro 28:14.* 4. *A walking before God, Gen 17:1; Acts 24:16; 1 Cor 10:31; Col 3:23.* 5. *A combat betwixt the flesh and the spirit.*

Chapter 11

Of the combat of the Spirit against the Flesh

Question, how may the combat of the spirit against the flesh which is in the regenerate, be distinguished from that fight which is oft found in the unregenerate when they sin.

First, *Ans.* 1. They differ in the causes. For, 1. The reluctance which is in the wicked proceeds either from horror, and a slavish fear of punishment, or from some evil disposition, which is easily overcome, but the spiritual combat ariseth from a certain new nature, which of its own accord, is carried after those things which are pleasing to God, and doth firmly, and constantly shun, and make opposition against whatsoever is contrary, 2. That fight and reluctance, which is found in wicked men, takes place only, in such gross sins, as either are condemned by the Law of nature, or are wont to be abhorred by all such as are in any small measure illuminated: but the spiritual combat of the regenerate is exercised against all sin, though it never come to be perfected in any gross crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either between the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some moral good things, and heady affection which rule, and bear sway: but that combat which is in the regenerate, consisteth in the opposition and strife of a certain new and supernatural quality of spiritual life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but bear no sway over them.

Thirdly, 3. They differ in the effects. For 1. That Fight which is in natural men, may and is wont to consist with a daily and ordinary course of sinning: But the combat of the spirit, doth always cause that (although there may be many slips, and infirmities) the course, and tenor of a man's life be squared, and ordered according to the will of God, 1 Jn 3:9,10. 2. That opposition in natural men, although it may sometime be a cause, why some good is done by them, yet it cannot make a good

principle, a good end, and a good manner of working: all which the combat of the spirit against the flesh doth bring along with it, 3. The fight of natural men, doth ordinarily admit such actions as are for the substance of them evil: but the spirit doth so prevail for the most part that it admits not a sin in the fact it self although there may be a failing in the degree, and manner of doing, 4. For those evils which the unregenerate man doth commit, this fight that is within him hinders not, but that the sin may be, in all respects consummated, in regard of the precedent consultation, and purpose, the concomitant pleasure, and delight, and the following obstinacy and impenitency: but the spirit by its combat with the flesh doth abate the power of sin, partly before the commission, partly in the commission, and doth afterward utterly break it, 5. That reluctance which is in natural men seeks only to repress, and keep sin under, but the spirit in its combat always for the very mortification of sin, and the highest perfection of grace, although before death it be not attainable.

Chapter 12

Of growth in Sanctification

The fifth *Question* is whether we ought to content our selves with this, that we have some beginnings of sanctification?

1. *Answ.* No, there are two duties to be performed yet by us, in either of which if we be negligent all our labour is lost.

2. The 1. Is a care to keep that holiness we have, *1 Tim 1:19*. The reason is because that many have escaped in some degree the pollutions of the world, and yet have been entangled therein and overcome, and so the latter end hath been worse with them than their beginning, *2 Pet 21:22*.

3. Now we shall hold fast our holiness, 1. If we be mindful of the Covenant which we made with God, *Job 31:1*. And of our redemption, *1 Cor 6:19,20*. 2. If we take diligent heed, that we never repent of any repentance, *Jer 34:11*. That is if we be careful that we never fall in love with that sin which we have hated, or slight any duty which our Consciences have approved, no not in those things, which the world counts small and as nothing.

4. The 2. Duty is a study, and care to increase in holiness, with the increase of God, *Col 2:19*; *2 Pet 1:5*; *Phil 1:9*; *1 Tim 4:15*.

5. The reason is, 1. Because such is the nature of grace that it always stirs up them in whom it is to an earnest desire of larger fruition of it, *1 Pet 2:2,3*. So that although that thirst which is a thirst of total indigence or want be excluded by grace, *Jn 4:14*. Yet that which is for a more plentiful fruition is not taken away but increased, 2. Because as the vital heat of our bodies doth never continue in one state, but is either increasing, or decreasing always, so in this life of grace, unless we do give all diligence that we may be on the growing hand, it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progress in Sanctification, 1. If we exercise ourselves daily to a more perfect denying of sin, and of the world, and of our selves, and to a more earnest and serious seeking of God and his Kingdom, 2. If we have our end always in our eyes, Pro 4:23. 3. If we keep our hearts with all diligence, Pro 4:23. 4. If we watch to the holy use of all those means which make to sanctification, and join earnest prayer with them.

Chapter 13

Of the first fruits of Glorification consisting in the sense of God's Love.

Amongst the first fruits of glory which are granted to the faithful in this life, the apprehension and sense of God's Love is the chiefest, for as the procurement of our salvation, had its beginning, and first foundation, in the election, and love of God, so the beginning of the perceiving thereof is in the same love, now concerning this love, the first Question is how a man may obtain the apprehension and sense of the love of God?

1. *Ans.* The proper cause of this apprehension is the holy Ghost, who sheds this love of God in the hearts of believers, *Rom 5:5*. That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many means whereby this work is promoted, and whereby also believers come to be rooted, and grounded in this love, *Ephesians 3:18*. The principle of them are these that follow.

2. First, if the believer do apprehend that (God in regard of that relation wherein he stands to him and the rest of the faithful is merely love) *1 Jn 4:8*. For so that phrase is to be understood, not of God considered absolutely, but in relation unto the faithful, because all things which God doth, to and about believers, proceeds in some sort from his love, for the love of God is to be sought for, and to be considered in the effects thereof.

3. Secondly, if he consider how admirable all the circumstances be in the love of God, *Jn 3:16*. In respect of the person loving. For God who hath in himself all good, all sufficiency, and perfection, that could receive no profit, either by man, or by man's love and besides that was grievously offended with man, this God notwithstanding loveth man, *1 Jn 4:10, 11*.

4. Secondly, in respect of the person beloved. For God hath loved man, that deserved no such thing from him, man his enemy, man unthankful, *Rom 5:8*.

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his own Son, and in his son himself, *1 Jn 2:24*. And with him all good things, *Rom 8:32*.

6. Fourthly, in respect of the manner of the giving, which was out of mere and abundant grace, without man's request, and beyond his expectation, *Rom 10:20*.

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remain immutably unto all eternity, *Eph 1:4*; *Jer 31:3*; *Jn 13:1*

8. The third mans to promote the sense of God's love in the heart of a believer is for him to labor with all his might in the use of those means which tend to this purpose to get a more plentiful taste of this love, *Ps 34:9*; *1 Pet 2:3*.

The second Question is how a man may know that God loves him?

9. *Ans.* 1. If he be certain that Christ is his, *Gal 2:20*; that is, if he be certain that he hath a true Faith in Christ. For Christ is the Son of God's love, by whom his love is derived unto others.

10. 2. If he be certain of his love to God, *1 Jn 4:10*; *Pro 8:17*.

11. 3. If he follow after righteousness, *Pro 15:9*. For God cannot but love his own Image.

12. 4. If the love of God do constrain, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, *2 Cor 5:14*; *1 Jn 4:12*.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestows?

13. *Ans.* *All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spiritual comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any special love. Creation therefore, and preservation, and earthly and*

natural good things cannot by themselves be any signs of a supernatural love, Eccl 9:2. But yet these common good things when they are received by Faith, as given in Christ, are (in respect of the manner wherewith they are then clothed) proper to the faithful, and are secondary signs of God's love to them, Ps 22:10,11,12. For Faith maketh such a kind of arguing as there the Psalmist useth, to be of force, whereas without Faith there could no such consequence be drawn from them.

Chapter 14

Of the hope of eternal life

From the apprehension, and sense of God's love, follows a confirmed hope, or confidence, and undoubted expectation of eternal life. Now concerning this hope, and certainty, the first Question is whether a believe may be infallibly be assured of his salvation?

1. *Ans.* There is not only a possibility for the believer to come to this certainty, but it is his duty also, never to rest contented till he have obtained it, *Heb 6:11 & 10:22; Rom 4:21 & 8:35-39.* For
2. First, God hath confirmed this to every believer by promise, by oath, by earnest, by seals, *Jn 3:16; Jer 31:40,41; Heb 6:17; Eph 1:14; Mk 16:16.*
3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb 4:2.*
4. This certainty is perfected in us by three Acts, 1. By an act of Faith properly so called whereby we rest upon God by Christ, for the certain obtaining of salvation: 2. By an act bsignwsews of knowledge, whereby we believing do understand that God hath certainly adjudged to us and made ours. But yet for all that the whole application is attributed to Faith, because it dependeth first, and chiefly on faith.
5. Thirdly, salvation, and life eternal is contained in the object of Faith. For we believe life everlasting, 2 *Pet 1:3,4,5.*
6. Fourthly, true grace (of the certainty of which we spake before) is never separated from life eternal, *Heb 6:9.* For the grace of justification is a more certain cause of life, and the grace of sanctification is a part of eternal life, *Jn 17:3; Gal 2:20.*
7. Fifthly, God the Father hath decreed to bring to eternal life all those that believe, for Faith is a fruit of election, *Acts 2:47 & 13:48.*

8. Sixthly, Christ our Savior doth perpetually intercede for the faithful, that they may be preserved from evil, *Jn 17:15*.

9. Seventhly, the holy Ghost doth direct, and keep the faithful to life eternal, *Jn 16:16; Ez 36:27*.

10. Eighthly, by the power of God, and Christ, the faithful are preserved, *Jn 10:28,29; 1 Pet 1:5*. And strengthened, *Eph 3:16; Col 1:10; Phil 4:1*.

The second Question by what motives a believer may be stirred up to seek for this certainty of hope with all diligence?

11. *Ans.* 1. God requires this, *Rom 15:13; Col 1:23; Heb 6:11 & 10:22; 1 Pet 5:9*.

12. Secondly, this hope is as necessary for a believer in time of temptation, as a helmet is for a Soldier, and an anchor for a Ship, *Eph 6:17; 1 Thess 5:8; Heb 6:19*.

13. Thirdly, it brings with it freedom, and strength, and courage, and constancy, in every work of the Lord, *Heb 3:6; 1 Cor 15:58*. The reason is because the end, and fruit of a man's work doth allure, and whet him on to industry, and constancy in working. For although our salvation be not the chief, and last end of our obedience, yet it is the fruit of it, and in that respect, partaketh of the nature of an end, *Rom 6:22*. So that it is not only lawful but very expedient also, for the help of our infirmity to set about the work of piety, with an eye upon the recompence of reward, *Jam 5:7; Gal [?]6,7,8; Heb 12:2; Ps 19:12*.

14. Fourthly, it is the end of the calling of the Faithful, whence also it is styled the *hope of their calling*, *Eph 1:18*.

15. Fifthly, this hope make not ashamed, because it is never vain, neither doth it deceive, *Rom 5:4,5; Rom 8:24*.

16 Sixthly, it is hope by which a believer is saved, *Rom 8:24*.

The third Question is what a believer ought to do for the obtaining and preserving of a lively hope.

17. *Ans.* He ought, 1. To preserve his Faith firm, and lively. For hope flows from and depends upon Faith, and that not only, the being of Faith, but the degree, the measure, and the sense of it, *Heb 11:1*.

18. Secondly, he ought with all care to keep a good conscience: for such a Conscience doth make much for the confirming of Faith and hope, 1 *Tim 1:19*; 2 *Tim 4:7,8*.

19. Thirdly, he ought diligently to observe the experiment which he hath had of God's love towards him. For experience causeth hope, *Rom 5:4*.

20. Fourthly, he ought oftentimes to set before his eyes the examples of those, who have with happy success placed their hope in God, *Jam 5:10,11*.

21. Fifthly, he ought to be frequent in the exercises of piety, *Rom 15:4*.

The fourth Question is what are the signs of a true and lively hope?

22. *Ans.* 1. True hope is carried upon God only, who is therefore called *the God of hope*, *Rom 15:13*. And *the hope of Israel*, *Jer 14:8*.

23. Secondly, it rests upon that free mercy of God which is manifested in justification, and not upon any human merits, or strength, nor upon any external and common blessings of God, *Rom 5:1*.

24. Thirdly, it doth expect not only happiness, but sanctification also, *Gal 5:5*.

25. Fourthly, it is begotten, and preserved by holy exercises, *Rom 15:4*

26. Fifthly, it brings forth patience, 1 *Thess 1:3*.

27. Sixthly, it causeth spiritual joy, *Heb 3:6*.

28. *Seventhly, it begetteth a constant care of holiness, 1 Jn 3:3.*

Chapter 15

Of Consolation

From Christian hope or confidence, ariseth consolation, which is, a confirmation of the soul, against the grief and fear that doth oppress it, for it is not properly a rejoicing of the soul (as some think) but rather a repression, or a mitigation, or an allaying of grief, fear, or sadness. For that man is said to receive comfort and consolation, when he hath in some sort put away grief, although joy be not yet come in the place, or if his sadness, and sorrow, be at least in some sort mitigated, and lessened. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Isa 40:1,2*. Now concerning this consolation

The first Question is, whether a believer may attain unto solid comfort against all kinds of evil?

1. *Ans.* He may. For, 1. God the Father in respect of the faithful is the God of all consolation, comforting them in all afflictions, *2 Cor 1:3,4*.
2. Secondly, Christ is the principle, or fountain by which the comfort of the faithful doth flow, *2 Cor 1:5*.
3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *Jn 14:16,26 & 15:26 & 16:7,13*.
4. Fourthly, the whole Scripture maketh for the consolation of the faithful, *Rom 15:4*.
5. Fifthly, this consolation is made strong by the immutable counsel of God, and by his strengthening of believers, *Heb 6:17,18*.
6. *Together with this consolation God doth join the confirmation of his grace, which consists in a repairing of their strength, and in a fortifying of them against trouble. For whereas the faithful oft times like weak women, through the apprehension of some terrible evil, do fall as it were into a [swoon], and all their strength is dissolved, God on the other side in*

this defect makes a supply by his grace of confirmation: we have a notable example of this, Dan 10 & 8. There remained no strength in me, & 10. And behold a hand touched me which set me upon my knees, and upon the palms of my hands, and he said unto me, stand upright, and 18. Then there came again and touched me one like the appearance of a man, and he strengthened me and said, O man greatly beloved fear not, peace be unto thee, be strong, yea be strong, and when he had spoken unto me I was strengthened, and said let my Lord speak for thou hast strengthened me. And this is a grace which we are commanded to seek for, Heb 12:12.

Chapter 16

Of Afflictions

The second Question is, what those evils be against which the faithful ought to seek consolation?

Ans. They are either corporal, as the afflictions of this life and death, or spiritual, as spiritual temptations and sins.

The third Question is, by what arguments, a believer may be confirmed, and comforted against the afflictions of this life?

1. *Ans.* First, such kind of afflictions are common to man, *1 Cor 10:13*. And are wont to be accomplished in believers while they live here, *1 Pet 5:9; Acts 14:22*.
2. Secondly, without God's Providence not so much as a hair of our head shall perish, *Mat 10:30; Lk 21:18*.
3. Thirdly, the fatherly love of God is wont to be manifest in the afflictions of the faithful, *Heb 12:6*.
4. Fourthly, Christ himself hath suffered and overcome all the afflictions of the World, to the intent he might succor us, *Heb 4:15*.
5. Fifthly, God together with the temptation, will strengthen by the spirit, and make a way to escape, *1 Cor 10:13*.
6. Sixthly, the time of affliction is but short, *2 Cor 4:17; 1 Pet 5:10*.
7. Seventhly, the fruit of afflictions is saving. For every chastening yeildeth the peaceable fruit of righteousness, unto them that are exercised therewith, *Heb 12:11*.

The fourth Question is whether we are to comfort our selves after one sort in all afflictions?

8. *Ans.* There be diverse kinds of afflictions, so there be several ways of consolation. For some afflictions are brought upon us by men for

righteousness sake, for the cause of Christ and his Gospel and Kingdom, *Mat 5:10, 11; Mk 10:29; Lk 18:29*. These afflictions are commonly styled by the name of persecution, or the Cross, because of the resemblance which they have to, and participation with the Cross of Christ, *Phil 3:10*. In these kinds of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mt 5:12; Acts 5:14; Jam 1:2; 1 Pet 4:14, 16*. The reason is because in those persecutions which we suffer for righteousness sake there is the nature of a testimony, martyrdom, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Samson's* riddle, *Jud 14*.

9. Some afflictions are laid upon us by God to prove us, and to try us, *Ex 15:25 & 16:5; Dt 8:2, 16*. These are properly called trials and temptations. In these kinds of afflictions our consolation is not to be fetched from the temptation it self, but from our manner of bearing it, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Job 1:24*. Our principal care therefore ought to be to frame and compose our selves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Job 36:9, 10; Heb 12:7, 8*. Yet this comfort cannot be solidly apprehended, but only in making right use of the afflictions themselves, *Ibid 6:11*. Here therefore our first care must be to make right use of these visitations before we seek after comfort.

11. These kind of afflictions are not so different but that they may meet together, in one, and the same trouble. For in perfection the faithful are always tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appear in some than others.

The first Question is what a man in afflictions ought to do to the end that he may obtain true and solid comfort?

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Isa 26:11; Job 5:6, 8; Amos 3:6*. For this consideration is the foundation

of patience, *1 Sam 3:18; Ps 39:10*. And of all those saving truths, which are received by afflictions, *Isa 9:13*.

13. Secondly, he ought to search his ways and acknowledge his sins, *Lam 3:39,40; Job 36:9,10*. For although all afflictions are not always sent directly and principally for sin, yet sin is the fountain, and foundation of all affliction, *Rom 5:12*. It is therefore a course most equal, most safe, and most pleasing to God, that in our afflictions, we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himself in the presence of God, and under his mighty hand, *Jam 4:10; 1 Pet 5:6; 2 Sam 15:20; Lev 26:41*. Otherwise the chastening of God is condemned, and men show their security and vain confidence, *Pro 3:11; Heb 12:5*.

15. Fourthly, he ought by humble repentance to seek the face, and favor and mercy of God, *Ps 57:2; Lam 3:41; Amos 4:12; Hos 5:15 & 6:1 & 14:2*. There are three seasons wherein we ought to seek God by repentance, 1. Presently after sin committed, *1 Cor 5:1,2*. 2. After some fear of punishment, or some threatening of God, *Eph 2:1,2*. 3. After that the wrath of God hath in some sort broke in upon us *Dan 9:13*. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sin simply for it self, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifthly, he ought to see that he profit by his affliction in all parts of new obedience, *2 Chr 28:22; Isa 26:9; Job 36:10; Heb 12:10; Isa 27:11; Lev 26:18,21-28*.

17. Sixthly, he ought patiently to expect what end the Lord will make, *1 Cor 10:13; Jam 5:7,8,11.; 2 Sam 15:25; Mic 7:9*. He that seeks freedom by unlawful means doth offend God more, *2 Kings 1:3*. Neither yet is he free but by an exchange of a less evil for a greater, *Isa 24:18; Amos 5:19*.

Chapter 17**Of Death**

Concerning Death the first Question is whether it be a thing to be condemned?

1. *Ans.* Death is not simply to be condemned, 1. Because it is in its own nature a grievous judgment of God against the sins of men, and so doth represent, both our desert and God's wrath, 2. Because it is in its own nature, a passage to an eternal separation from God, so that it is a point either of desperate security, or affected wisdom, and valor, to condemn death after that manner that some of the heathen have done, who have been praised for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithful, death may, and ought in some sort to be condemned by all believers, *Heb 12:2*.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it self an evil, 2. Because God as a General hath placed us in our station of this life, and without his Commandment we ought not to forsake, nor simply to desire to be dismissed before the time that he hath appointed, *2 Cor 5:4,9*. But yet the faithful may and ought so to expect the life which is to come after death that they do account it much more pleasing to them than this present life, *2 Cor 5:8*. And to tend thither, with the desire that is moderate, and subject to the will of God, as being a condition much better, *Phil 1:13; Rom 8:23; 2 Tim 4:8*.

The third Question is, by what argument the mind of a believer may be strengthened against the fear of death?

2. *Ans.* First, if he seriously consider, and by faith apprehend that Christ hath by his Death destroyed the power of Death, *Heb 2:14*, and taken away its sting, *1 Cor 15:56*. So that death hath been swallowed in victory by Christ, and that victory is imparted to believers, *Ibidem & 54,57*.

3. Secondly, if he consider also that this was one end of Christ's death, to free us from the fear of death, as being a great bondage, *Heb2:15*.

4. Thirdly, if he consider also with faith, that the love of Christ and of God in Christ is so firm and constant that no death can separate us from it, *Rom 8:35*.

5. Fourthly, if he consider with himself that for Christ the death of the faithful is precious in God's eyes, *Ps 72:14*. And he be also fully persuaded that the good hand, and fatherly providence of God, is present with, and watcheth over the faithful for good both in life and death, *Mt 10:28,29,30,31*.

6. Fifthly if he well consider from how many, and from how great evils he shall be freed by death, as, 1. From sin, 2. From those miseries that follow sin, *Isa 57:1,2,5*. Which cause others often times to seek for death, *Rev 9:6*. 3. From the temptations of the Devil, *Rev 12:8*. 4. From the opposition and vexation of the World and the flesh, *Rev 14:13; Ecc 4:1,2*. Hence it is that death is called a rest and a sleep, *Isa 57:2,6; 1 Thess 4:13,14*. Thus much the Devil himself in the shape of *Samuel* did acknowledge, *1 Sam 28:15*.

7. Sixthly, if he cast his eyes always upon that happiness to which we shall come by death, For after death, 1. The grace of God shall be perfected in us, *1 Cor 13:10*. 2. We shall be with God, *2 Cor 5:8*. With Christ ad the blessed spirits, *Phil 1:23*. 3. We shall enjoy a firm and immutable estate of heavenly life, *2 Cor 5:1; Heb 11; 10:16; Lk 16:9*.

8. Sevently, if he seriously set his mind to consider the vanity of all those things which depend upon this present life, and which we forsake at our death, *Eccl 2:18*.

9. Eighthly, if he persuade himself that God's providence without him is sufficient to provide for all those things concerning which he can be careful, and do know withal that without it, no good can be done, though he should continue in life.

The fourth Question is what a believer ought to do that he may enjoy this consolation?

10. *Ans.* First, he ought to labor that he may have a special faith in God through Christ, and that this faith be lively, and strong, *Lk 2:28; 2 Tim 1:12; 1 Jn 5:4.*
11. Secondly, he ought with all care to preserve his Conscience pure and without offence, *Acts 24:15,16; Heb 10:22.*
12. Thirdly, he ought with this faith and Conscience to live in a continual expectation of the coming of the Lord, so carrying himself here as becomes a Citizen of heaven, *Phil 3:20; 2 Pet 3:12.*
13. Fourthly, he ought always to think the hour of his death to be near and at hand, *Ps 19:20; Isa 28:15; 2 Tim 4:6.*
14. Fifthly, he ought always to exercise himself to a denial and forsaking of the world, *1 Cor 7:29,30,31; Gal 6:4.*
15. Sixthly, he ought to make death familiar in a sort to himself both by a frequent meditation of it, and by those exercises to which God calls him, *1 Cor 15:31; 2 Cor 1:9 & 4:10,11.*
16. Seventhly, he ought to labor that as the outward man draws to corruption, so the inward man may be renewed more and more, *2 Cor 4:16.*
17. Eighthly, he ought not to think so much upon death it self, as upon God's grace both in death, and in those things which follow after, *2 Tim 4:8.*
18. *Ninthly, he ought in all humility to commend his soul unto God as unto a faithful Creator, 1 Pet 4:16.*

Chapter 18**Of Temptations**

Concerning temptations the first Question is by what arguments a believer may strengthen himself against their assaults?

1. *Ans.* First, if he consider seriously that these temptations are part of that warfare to which the faithful are called, *Eph 6:12*; and unto which they have given up their names in baptism, and have bound themselves by oath.
2. Secondly, if he consider that Christ is our Captain and General in this war, *Rev 12:7*. That he is every where present and beholds the combat with his eye. This must needs be a strong incitement to provoke us to do valiantly. For he doth exhort us to fight, helps us to overcome, aids us when we faint, and crowns those that conquer.
3. Thirdly, if he consider that the direction of the temptations themselves doth depend wholly upon the providence and disposing of God, *Mt 6:13*; *2 Thess 2:11*; *2 Chron 18:21*; *Rom 4:1*.
4. Fourthly, if he meditate upon the fruit and the use of temptations, *Lk 21:31*; *2 Cor 12:8,9*.
5. Fifthly, if he propound unto himself Christ who was tempted, overcame temptations, and succors them that are tempted, *Heb 2:18 & 4:15*; *Col 2:15*.
6. Sixthly, if he distinguish betwixt the evil of temptation, and temptations themselves.

The second Question is, what a believer ought to do that he may apprehend this comfort in the hour of temptation?

7. First, he ought to account all those temptations which entice him unto sin as his utter enemies, *1 Pet 2:11*.
8. Secondly, he ought to abhor and detest those very suggestions themselves which lead unto sin, *Rom 7:15*.

9. Thirdly, he ought to arm himself diligently against his spiritual enemies, *Eph 6:13*.

10. Fourthly, he ought, he ought to resist them with all his might, *Jam 4:7; 1 Pet 5:9*.

11. Fifthly, he ought in this combat not to trust unto his own strength, but to implore the help of God, and to rest upon him, *Mt 6:13*.

12. Sixthly, he ought in foul temptations to abstain from all disputation, and special deliberation about the thing suggested, resting himself satisfied in that he doth detest them, *Mt 4:10*. For such temptations are vile and do easily cleave to us.

14. *Seventhly, he ought to avoid all those occasions which may further the temptation, Pro 4:14,15.*

Chapter 19**Of the Conscience of sin**

Concerning sins the first Question is, how a Christian may be comforted when his Conscience doth reprove him for, and accuse him of diverse sins?

1. *Ans.* Sins are of two sorts, For some be properly called infirmities, or faults, which do commonly cleave to the best and most vigilant of the faithful, *1 Cor 6:7*. Others are more heinous wickedness which neither are to be found in all the faithful nor in any of them at all unless very seldom; and by reason of some violent temptation, *Rom 6:13; Gal 6:1*.

2. An infirmity is when a purpose to do well is present, but power of performing it is absent, *Rom 7:18*. A wickedness is when the purpose it self at least in some particular fact is impious, *2 Sam 12:10*. Now in case of infirmities these following arguments may serve for consolation.

3. First, even the best and most perfect of God's Children while they live here are subject unto these failings, *Jam 3:2; 1 Jn 1:8*.

4. Secondly, God doth pity his servants in their infirmities as a loving Father pities his little children, *Ps 103:13; Mt 3:27*.

5. Thirdly, Christ himself is touched with the sense of our infirmities, *Heb 4:15*.

6. Fourthly, Christ himself is such a propitiation for such kind of sins, that he offers us consolation for them before they be committed, *1 Jn 2:1,2; Rom 6:14*.

7. Fifthly, by Christ we have access with boldness to the Throne of grace, that we may obtain mercy, *Heb 6:14*.

8. Sixthly, God at our prayer will cure our infirmity, *Isa 40:29; Ps 103:3*.

9. Seventhly, the spirit helpeth our infirmities, *Rom 8:26*.

10. Eighthly, these infirmities shall not be imputed to us for sins, *Rom 7:17, 10[?]*

11. In more heinous sins, there can be solid comfort had, till they be taken away, 1 Cor 5:2,6.

Certain collections out of the Book of *William Paris* concerning temptations, and the resisting of them, which I thought good here to set down for the further illustration of the Doctrine of temptations, because they are not read in the Author, except by a very few.

First, Temptation in one sense is nothing else but a trial, and to tempt is nothing else but to make a trial experiment of any thing, that we may know it, that is, that it may be discovered, and become manifest, and this is all that the Devil can do, he cannot with strength conquer us, or cast us down. For unless we of our own accord trust him, and deliver our selves into his hand, he can have no power over us. He can prevail no farther against us, than we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weak or strong, whether we be such as will yield to him, or whether such as will resist him valiantly. And if in the beginning of the temptation, he find that we make valiant resistance, he despairing of the victory, and being overcome and confounded, for the most part departeth presently. And this is the property of a tempter when he hath made his argument, and found what he sought for, to surcease the work of temptation.

II. In another sense temptation signifies, a fighting against one, or a war, or a battle, and it is very likely that whatsoever the Devil attempts against us is by way of such a fight, if we consider the matter but diligently. For he doth all that he doth with a purpose and desire to conquer, whether he lay snares for us, or whether he make trial of us, or whether he smite us with the staff, or sword, whether he undermine the wall of our defense, or whether he take from us our spiritual food, or procure it to be taken away, for he doth do all these things with a desire to do us a mischief. And in very deed, all these are parts of that war, or combat, wherewith he fights against us.

III. Every sin hath its temptations, and against the mind of man doth the devil fight, besieging it, in a circumventing way, and ordering his armies, and forces, against the armies of virtues, and against the Castle of man's soul.

IV. The fightings which arise from the faculty of reason within our selves are these, 1. Curiosity, that is a lust to know things not necessary, and things the knowledge of which tend nothing to, nor help forward all salvation, 2. Slowness to believe, 3. Levity in believing every thing, 4. Doubtfulness, 5. Suspiciousness, 6. A spirit of blasphemy which is a spring and fountain of abominable thoughts, and of thoughts so horrible and troublesome, that such a kind of temptation is like a martyrdom, and there have been some that have rather desired to suffer Martyrdom than to endure such thoughts.

V. Any one may resist any temptation of the Devil, if he do simply and purely will it, without any mixture of unwillingness. For no man is overcome, or yields to the temptation utterly against his will, for so his will remains unconquered, and victorious and uninclined to consent unto the temptation, and so a man should both yield, and not yield. But that a man may, simply, and purely be willing to make a resistance it is not from man himself, or from any natural power in him but from the gift of God, and the help and assistance of his grace.

VI. Now we must observe that when the question is, whether a man may have a will to resist temptation? This word may doth admit two significations; For it signifies sometimes a possibility which is passive, in respect of capacity, and sometimes in regard of virtue or power, or efficiency, now it is manifest, that no man can resist any temptation by way of efficiency, but by way of possibility, or passibility.

VII. Besides the gifts of graces and of virtues the providence and protection of God is necessary for believers, that they may resist temptations, and so are those manifold helps wherewith God succors his elect in the combat.

VIII. The first of these helps is a driving away of the enemies whereby they are sometimes not suffered to tempt the Elect, Job 1.

IX. The second help is a bridling of the enemies that they cannot tempt so much as he would, Job 2.

X. The third help is from the tempter himself, when even that very shape under which he tempts affords us some help and instruction, so the form of the Serpent might have caused Eve to have suspected his temptation.

XI. The fourth help is from the temptation it self, when it either stirs up fear in us, which is the best keeper, or stirs us up to fight, and encourageth us against the enemy.

XII. The fifth is, a new grace, or an increase of the former. For to those that employ their talents well God gives an increase either in the greatness, or number, Matt 25; Luke 19

XIII. The sixth is a cessation, or peace, or rather a truce from the temptation.

XIV. The seventh is a refreshment in the heat of temptation, which is a mitigation of it, as when the tribulation is turned into a solace.

XV. The eight is a comforting, that is a strengthening, and lifting up of the heart by a promise of strength and victory, and by a demonstration of the weakness of the enemies, and the lightness of the fight.

XVI. The ninth is consolation, that is a cheering of the heart, in troubles, in sorrow and grief.

XVII. The tenth is a bestowing of Faith and Hope, and a confirmation of the same, against the shaking of fear, which ariseth from our own defect and infirmity.

XVIII. The eleventh is an upholding of them that are set upon that they fail not, that is, that they receive no hurt. Now they are oft times so assaulted that they are ready to fall, and that for this end that they may acknowledge their own infirmities, and may ascribe it to God's mercy and not their own power, that they are kept from falling.

XIX. The twelfth is, God's receiving of them that fly unto him, in respect of which he is called, the hiding place of the Elect.

XX. The thirteenth is God's fighting against and overthrowing the enemies.

XXI. The fourteenth is outward tribulation of which there are many profits helping this way.

XXII. The fifteenth is the remembrance of the last thing, Death, judgment, damnation and happiness.

XXIII. It is very difficult to overcome temptations because that in this corruption of our nature no man fights with all his strength against any temptation, but partly for it, and against himself. A believer in temptation is as a Kingdom divided within it self, like an armed Horseman that sits upon a winching, unruly, and unbroken Colt, like a House well built, but upon a weak foundation, like a stout warrior standing upon a slippery pavement, or he is partly armed, and partly without armor, or loaded with a grievous burden.

XXIV. Amongst the most hidden treacheries and most subtle temptations of the devil, whereby the most wise, and valiant Christians are often times brought under: the first is a long tediousness, whereby he wearies him, by which he endeavors, not only to bring him whom he tempts into the temptation, but into desperation also, to make him believe that he belongs not to God, and that God cares not for him, And from hence comes this folly and mischief because men know not what a great deal of advantage ariseth from a long a often combating with temptations, how it serves for the breaking of pride which is rooted within us, for the discovering of other infirmities which would else have never been seen, and for the preservation of humility.

XXV. The second craft of the devil is, the strangeness of the temptation, for he oft times sets upon many of the elect with unusual temptations, whereupon it happens that they become very fearful that they belong not to God, because they cannot hear of any that have been tempted in the same sort.

XXVI. Third subtlety, is when the devil goes about to make a man change that state wherein he is, and wherein he is well, even as Birds and Fishes, are often times, by noise, and vehement stirring, driven out

of those places in which they were safe from the nets and the snares of the Foulers, and Fishers.

XXVIII. The fifth subtlety is when under the pretence of some good, he draws man into danger.

XXIX. The sixth subtlety is when under the pretence of virtue persuades a man to some vice.

XXX. The seventh and most dangerous subtlety of all, is a peace, and cessation from temptations, whereupon follows security, wrath, pride, contempt of our brethren, hardness of heart.

XXXI. A man may resist temptations three ways, 1. He resists that consents not. The temptor is overcome, if he overcome not us, 2. He resists temptations that flies from them and shuns them, 3. He resisteth which beateth them back and makes opposition.

XXXII. With a shunning of temptation we must join an indignation. For even as a Merchant that hath some precious commodity, will scorn to look after, or to hearken to such a chapman as shall offer him for it a great deal under the worth, and some times falls into an indignation against him, so he which loves God entirely will not vouchsafe to look after or hearken to the Devil, whatsoever he offer him, that he would forsake him, yea and he cannot but have an indignation when he offer him that which is infinitely of less worth and even nothing in comparison.

XXXIII. And here it is a point of wisdom, and spiritual skillfulness, so to cleave unto virtue and to preserve and defend it that the darts of the temptor may not come at us. So many which love God fervently, do so cleave unto him and bend themselves to do his pleasure, and do employ themselves so diligently therein, being fixed in such kind of exercises immovably, that the Darts of the temptation do not touch them.

XXXIV. A temptation is best of all beaten back by its own weapon, now every virtue doth so, as oft as in the temptation its beauty and preciousness is seriously thought upon, for by such a kind of meditation, both the sins that do tempt us, and the thoughts and darts that proceed from them, are always as it were wounded, and weakened, and sometimes also they vanish into nothing, even as darkness vanisheth,

and flyeth away, where light approacheth; for this cause only doth vice, and the pleasures and profits thereof seem to us in the hour of temptation to be of some moment worth, because at that time the Law of virtue is hid from our Eyes, either through ignorance, or negligence, even as the only reason why rotten wood, and the scales of fishes do shine in the night is, because the light of the sun or at least other lights are wanting.