

CONSCIENCE WITH THE POWER AND CASES THEREOF

Divided into Five Books

THE THIRD BOOK

Written by the Godly and Learned

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Of Man's Duty in General

Chapter 1

Of Obedience in General

Hitherto we have spoken of those things that belong to the state of man, now it follows that we inquire into the actions, and conversation of his life.

And here in the first place we are to intreat of obedience to God in general, where,

The first Question is what are the signs of true obedience?

1. *Ans.* First, if we make more account of God's will than any commands of men, or any pleasure of our own, *Acts 4:19 and 5:29*. The reason is because obedience properly consists in this, that we do simply, and absolutely apply our will to the will of God.

2. Secondly, if our heart be flexible, and easy to be wrought upon by God's persuasion, *Eph 2:2 and 5:6; Col 3:6* where the *υιαι της απειθειας* children as I may say *insuasibilitatis*, that are not to be persuaded. For they are opposed to those which *1 Pet 14* are called *τεκνα υπακοης* obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare our selves to follow the will of God in all things, *Dt 5:33*. Even in those which seem to be opposite to, and to cross our profits, so that the flesh apprehends them to be evil, *Jer 42:2; Heb 11:8; Phi 2:8*.

4. Fourthly, if we do apply our selves to the obedience of God's will, even then when we see no reason for it, *Jn 13:7,8; 1 Sam 5:9,15*. Otherwise we follow not simply God's will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey God's will not only in those things wherein for the present we are ignorant of his will, *Ex 10:27*.

6. Sixthly, if we desire most of all, to know that part of God's will that concerns our selves, and our own duty, *Ps 119:33,34; Acts 9:7; Job 21:13,14.*

7. Seventhly, if the fear of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb 12:28,29; 1 Pet 1:17.*

8. Eighthly, if we depend not upon that success, and event of our obedience which we find in the world, but resolve to hold on, though our obedience procure us never so many afflictions, *1 Pet 2:19,20,21; & Dan 3:17.*

9. Ninthly, if we exercise ourselves in the use of those mercies whereby our hearts may be framed to obedience, *1 Cor 2:9.*

The second Question is, by what motives a man may be stirred up to yield obedience unto God?

10. *Ans.* First, If he apply his mind to consider of God's Authority, *Mat 1:6; Jer 35; Rom 6:18,20; 1 Cor 6:19.*

11. Secondly, if he consider also God's power, *Jer 18:6.*

12. Thirdly, if he consider that the obedience that God requires of us tends not at all to his advantage but to ours, *Job 22:2 & 35:6,7.*

13. Fourthly, if he consider, the benefits of God bestowed upon him, what and how great they be, *Rom 12:1[?]; Ex 20:2.* And upon this point our soul should settle as upon a consideration most effectual; for it is manifest, that the obligation of debt, towards a benefactor is augmented and increased, according to the greatness of the benefit. For there is no Question, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the greater the bond. Well therefore doth *William Par.* urge this consideration after this manner: "*If any man should give to another a 1000 marks; questionless he which receives such a kindness should be much bound to the giver, and if he should give he should give him 2000 marks, the bond would be doubly greater, and so on infinitely. If therefore he should give him any thing which were infinitely better, or more precious, the receiver would be*

infinitely more bound. Now a man's eye, or his tongue alone, (much more his whole body) is incomparably better, than a 1000 marks, therefore every one is infinitely more bound to God, for his tongue, or eye alone, than he should be for the gift of a 1000 marks. Again let us suppose that God should give to one man, a 1000 marks only, and to another a 1,000,000 it is manifest that the obligation and debt of thankfulness, and service, from him that received the greatest benefit infinitely, is infinitely greater than the bond, and obligation of him that received the less; seeing the obligation whereby a man is tied to God for his tongue, or eye alone is infinitely greater than the other, it is manifest that this obligation is infinite. Now then that obligation, wherein a man is tied to God for his whole body is after a sort more infinite, and that for his soul is yet greater, and that again for eternal and everlasting life, must needs be much greater, and so in the rest, it is manifest therefore that our obligation and debt is to God, of thankfulness and service is in many respects infinite."

13. Fifthly, if he consider that the end of God's greatest mercy is obedience, *Lk 1:74; Pet 1:18*.

15. Sixthly, if he do attend how he is called upon by God continually to obedience, *Tit 2:12, 1 Thess 4:7; 1 Pet 1:15*.

16. Seventhly, if he remember how we are bound by a most firm covenant to serve God, *Job 31:1; Heb 8:10*.

17. Eighthly, if he consider the misery of those, that obey not God, for he is the servant of sin, to death, *Rom 6:16,21*.

18. Ninthly, if he meditate of the promises that are made to obedience, *1 Tim 4:8; 2 Cor 7:1; Heb 5:9*.

19. Tenthly, if he always set before his eyes the threatenings against, and the vengeance which is prepared for the disobedient, *2 Thess 1:8*.

The third Question is by what means a man may be made fit, to yield obedience unto God?

20. *Ans.* 1. He ought to have a special care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom 1:5 & 16:26.*

21. Now faith brings forth obedience four ways, 1. Because while it cleaves unto the Word of God, as the Word of eternal truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectual, 2. Because it doth obtain all grace from God, 3. Because it doth join us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *Jn 15; Phil 4:13.* 4. Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himself up to the spirit, *1 Pet 1:22*; that he may be in the spirit, *Rom 8:9.* And that the spirit may dwell in him, *verse 2.* That he may be moved by the spirit, *verse 14.* walk in the spirit, *Gal 5:16.* Be led by the spirit, *verse 18.* Live and go in the spirit, *verse 25.*

23. Thirdly, he ought to apply his mind to receive the word of God in the power of it, *1 Thess 1:5; 2 Cor 10:4,5; Rom 6:17.*

24. *Fourthly, he ought to use all his endeavor to present himself obedient unto God, according to his Word, Rom 6:13,19.*

Chapter 2

Of Knowledge

Because to the performing of Christian obedience there is necessarily required some knowledge. Concerning knowledge therefore,

The first Question is, what a kind of study of knowledge ought to be in us?

1. *Ans.* First, we ought in this study to take heed of all affected ignorance, *2 Pet 3:5; Pro 2:22,29,7.*
2. Secondly, we ought also to avoid all curiosity, *Dt 29:29; Pro 25:1; 1 Tim 6:20; 2 Tim 2:23; Tit 3:9; Jn 21:22; Acts 1:6,7.*
3. There is a fivefold curiosity of knowledge, 1. When we would know those things that God hath not revealed, 2. When we seek to know those things which belong not to ourselves, but to others, 3. When we spend most study about things least necessary, 4. When we desire to know the hardest things, and neglect the principles, and fundamentals, 5. When we rest not simply in the Will of God, but would see a reason of it.
4. Thirdly, we ought to study for the knowledge of those things especially which are most necessary for us in our life, *Pro 9:12; 1 Tim 6:8.*
5. Fourthly, we ought to labor for a growth in knowledge, not contenting ourselves to be children in understanding, *1 Cor 14:20; Heb 5:12; Col 3:16.*
6. Fifthly, we ought to take heed of all pride, which is wont to spring from knowledge, *1 Cor 8:1.*

The second Question is what a man ought to do that he may obtain solid knowledge?

7. *Ans.* First, the mind is wholly to be devoted unto piety, *Pro 1:7, 9:10; Ps 25:14; Jn 7:17*. For as knowledge is easy to the godly, *Pro 8:9 & 14:6*, so to the wicked it is impossible, *Pro 24:7*.

8. Secondly, we must deny our carnal wisdom, *1 Cor 3:18, Pro 26:12*.

9. Thirdly, the lusts of the flesh are to be avoided, because they blind the mind, *Eph 4:18*. By abusing, disturbing, alluring, and pressing it down.

10. Fourthly, Heavenly wisdom is to be highly prized and to be sought with proportionable care, *Pro 2:4 & 3:14 & 4:7*.

11. Fifthly, it is to be desired of God by earnest prayer, *Ja 1:5*.

12. Sixthly, humility and modesty and sobriety must be observed, *Pro 11:3; Rom 12:3*.

13. Seventhly, we must confer and consult with those that God hath much endowed with a larger measure of this knowledge, *Pro 15:12*.

14. Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Jer 9:24*.

15. Ninthly, this wisdom is to be sought, in a daily and religious heeding and hearing of the Word of God, *2 Tim 3:16*.

16. Tenthly, that knowledge which we have obtained must be turned into use and practice, *Mat 25:29; Jn 13:17*.

The third Question is by what arguments a man may be stirred up to seek this Divine knowledge?

Ans., 1. Because knowledge pertains to the natural perfection of a man, as appears by the temptation of our first parents, *Gen 3:5*. 2. It is that which makes a difference betwixt man and the brute beasts, *Ps 32:9*. 3. They which are destitute of this knowledge are in some sort more stupid than the brute beasts, *Isa 1:3*. 4. Knowledge brings along with it a certain singular, and honest delight, *Pro 14:13,14*. 5. Without knowledge the heart of man cannot be good, *Pro 19:2*. 6. Knowledge is the key of the Kingdom of Heaven, *Luk 11:52*. 7. Knowledge is the spiritual food of the soul, *Jer 3:10*. 8. This knowledge is necessary to

make us partakers of the covenant of God, *Heb 8:11*. 9. The faithful are all of them children of light not of darkness, *Eph 5:8*. 10. The want of this knowledge, and averseness to it is foolishness, *Pro 17:22*. 11. It is the cause of all wickedness, *1 Cor 2:8*. 12. It doth so corrupt good affection that it makes them become evil, *Rom 10:2*. 13. It is a cause, and note of perdition, *Heb 4:6*; *2 Cor 4:3*.

Chapter 3

Of the Fear of God

The fear of God, hath very near affinity with the knowledge of God, *Ps 119:79*. Concerning this fear therefore:

The first Question is whether all kind of fear of God be good?

Ans. There is both a good and evil fear of God, *Ex 20:20*. And hence it is that fear is sometimes generally commended, *Pro 28:14*. Sometimes again it is generally found fault with, *Rev 21:8*.

The second Question is what is that fear of God that is to be found fault with?

2. *Ans.* 1. That fear which scares men away from God, or which drives them to fly away from him, *Ex 20:18; Gen 3:8; Rev 6:16*. 2. The fear of them also which are only afraid of God's anger, *Ja 2:19; Rom 8:15*.

The third Question is what is that fear of God which is commendable?

Ans. 1. When we reverence the Majesty and Power of God, so that the principal cause of our fear is not any evil which we are in danger of, but the excellent perfection of God, *Gen 28:7 & 31:42,53; Eccl 9:4; Pro 13:13*. 3. When we are affected with trembling upon the sight of God's wrath, *Ps 90:10*.

The fourth Question is whether the fear of punishment be not a servile fear?

4. *Ans.* If it be only in respect of punishment it is merely servile, and vitious, 2. If in punishment we have a chief respect unto our own misery, so far it is servile. 3. But if punishment be respected only secondarily, and be feared especially for this cause that it separates from God, and tends to this end to make us more wary in waiting before God, such a fear is laudable. 4. If the Minister of God, and the revenger be to be feared for wrath, *Rom 13:4*, much more is God himself, *Heb 12:29; Amos 3 & 8*.

The fifth Question is what be the signs of the true fear of God?

5. *Ans.* 1. If we seriously and carefully avoid those things that are displeasing in God's sight, *Pro 3:7 & 14:16 & 16:6*. 2. If out of Conscience to God, we abstain from those sins that are most secret, and those which in respect of men, we might with safety enough commit, *Lev 19:14; Gen 42:18; Job 31:21,22,23*. 3. If we not only abstain from the sins but even hate and that for this cause especially because God doth detest them, *Pro 8:13*. 4. If we be most careful to take heed that we depart not away from God, *Jer 52:40*. 5. If we not only abstain from evil but study to do that which is good, *Eccl 12:13; Deut 5:20*. 6. If we labor after perfection in every part of Sanctification, *2 Cor 7:1; Phil 2:12*. 7. If we neither fear men nor any creature so that they can scare us from doing our duty, *Mt 10:28; Isa 8:12,13; 1 Pet 3:14,15*. 8. If we employ ourselves in the Word of God, and other holy things with fear, *1 Cor 7:25*. 9. If we use the very name and attributes of God with reverence, *Dt 28:58*.

The sixth Question, by what motives a man may be stirred up to fear God?

6. *Ans.* 1. By a consideration of God's Omnipotency, *Jer 5:22; Job 37:23,24; Ps 76:4,7*. 2. By a consideration of the Kingdom of God, *Ps 99:1; Jer 10:7; Dan 6:26*. 3. His powerful government of all things, *Isa 25:1-4*. 4. His particular judgments against sin, *Ps 119:118,119; 120:17; Heb 3:16; Eph 3:5,7*. 5. His universal judgment of the whole World, *Eccl 12:13,14; 1 Pet 1:17*. 6. His threatening, *2 Kings 23:19; Heb 3:16*. 7. The punishments that lie upon us, *Luke 23:4*. 8. The mercy of God, *Ps 130:4*. 9. His benefits, *Jer 5:24; Ps 72:5*. 10. The promises that are made to them that fear God, *Ps 25:12-14 & 34:9 & Prov 10:27 & 13:13 & 19:23 & 22:4; Eccl 8:12*.

Chapter 4

Of humility towards God

Because the nature of obedience stands in subjection, therefore the next place we must treat of humility towards God in which there is a submission, *Isa 4:6,7*. Which is joined with the fear of God, *Prov 22:4*.

The first Question is what are signs of true humility towards God?

1. *Ans.* First, A serious acknowledgement of our own imperfection before him, *Ps 30:2,3; Isa 40:6; 1 Pet 1:24*. For pride stands in an imagination and affectation of excellency;
2. Secondly, an acknowledgement of that same great guilt which lies on us by reason of our sins committed against him, *Rom 3:19*. For pride doth exclude the serious confession hereof, *Luke 18:11*.
3. Thirdly, a submission with silence to the judgments of God, *Ps 39:5; Rom 3:18; Job 1:21 & 39:37*. For a proud man answers again, *Rom 9:20*.
4. Fourthly, an amplification of the grace and mercy of God in all his benefits, *1 Chr 29:14*. For a proud man doth in some sort think himself worthy of all good things, and that they are no more than his due, *Deut 8:14,17 & 9:4*.
5. Fifthly, an holy admiration of those ways of God which are past finding out, *Job 42:3; Rom 11:33,34; Ps 13:1*. For a proud man thinks himself able to comprehend all things, and that all things ought to be communicated to him.
6. Sixthly, a laying aside all our dignity and excellency above others, in the presence of God and duties of his worship, *Rev 4:10*. For a proud man hath his thoughts upon his own excellency, and doth condemn others even in the presence of God, *Luke 18:11*.
7. Seventhly, an apprehension of our own meanness and baseness in the presence of God, and a trembling because of his Majesty, *Gen 18:27*.

8. Eighthly, an holy modesty in the worship of God, *Eccl. 5:1-3*.

9. Ninthly, a voluntary undertaking of those tasks which God puts upon us although they may seem to be but mean and base, *Ps 2:8; Jn 13:14*.

The second Question is by what arguments a man may be stirred up to the study of humility towards God?

10. *Ans.* First, if he set before his eyes the majesty and power of God, *1 Pet 5:6*.

11. Secondly, if he consider of the nature of this humility to wit that it makes the soul of man fit, that it may become an house or temple of God, *Isa 66:3*. That it may be a sacrifice for God, *Ps 51:19*; that it may be a receptacle for the grace of God, *Prov 3:3,5*; that it may be capable of wisdom, *Prov 11:2*; For this is the mother of all other virtues, and is also it self a singular ornament of the soul, *1 Pet 5:5*.

12. Thirdly, if he consider of the promises which are made to the humble, God will respect them, *Isa 66:2*; He will give them his grace, *Jam 4:6; 1 Pet 5:5*.

13. Fourthly, if he consider that humility is necessary to the end that we may seek God and turn away his anger, *Eph 2:2,3; 2 Chron 12:7*.

14. Fifthly, if he consider that humility is required in every duty that we perform to God, *Mic 6:8*.

Chapter 5

Of Sincerity

Because sincerity is a proper quality of obedience concerning it therefore,

The first Question is, wherein consists the sincerity of obedience?

1. *Ans.* First, that it be not only external, but chiefly, and principally, internal, *Ps 51:8; Mat 23:25.*
2. Secondly, that it respect God especially, and not men, *Col 3:23; Mat 6:1.*
3. Thirdly, that there be a shunning of all mixture of corruption, and by-respects, *1 Cor 5:8.*
4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.
5. Fifthly, that it expect its fruit from God and not from man, *Rom 2:29.*

The second Question is, what are the signs of sincerity?

6. *Ans.* First, if a man love the light of the Word, and come to it that his deeds may be made manifest, *Jn 3:21.*
7. Secondly, if he be obedient in the absence, as well as in the presence of lookers on, in secret as well, yea and more, than in public, *Phil 2:12; Mat 6:6.* Not only when God makes his presence manifest by his judgments, but even when he seems to be absent, *Ps 78:34.*
8. Thirdly, if he cleave fast unto God in adversity, as well, as in prosperity, *Job 1:8-11.*
9. Fourthly, if he have a care of all God's Commandments, even of those which seem to be least, *Mat 5:19.*
10. Fifthly, if he abstain from all appearance of evil, *Thess 5:22.*

11. Sixthly, if he neither cover, nor excuse his sins, but confess them, and forsake them, *Prov 28:13; 2 Cor 7:11*.

The third Question is, by what Motives a man may be stirred by to endeavor after sincerity?

12. *Ans.* First, because God is the searcher of the heart and reins, *Prov 16:2 & 21:2; Ps 7:10 & 26:2; Rev 2:23; Job 31:4*.

13. Secondly, because it is the means to procure true peace, joy, and security, *Prov 10:9*.

14. Thirdly, God is delighted in sincerity, *Ps 51:8; Pro 10:20*. And will bless those that be upright with all sorts of blessings, *Prov 28:10,18*.

15. Fourthly, a double heart is a base, monstrous, and abominable thing.

Chapter 6

Of Zeal

Because the highest degree of our obedience towards God, consisteth in zeal. Therefore, concerning this zeal.

The first Question is wherein the nature of zeal doth consist.

1. *Ans.* It consists in that, that the affection of pleasing God, and promoting his glory be, in the highest degree, *Rev 3:15,19*. Now because such a kind of vehemency doth principally show it self in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that opposition, which is made against evil.

The second Question is, what be the signs of true zeal?

2. *Ans.* First, if it be according to Knowledge, *Rom 10:2*.

3. Secondly, if a man be ready to perform whatsoever duty may be enjoined, according to his strength, yea and above his strength, *2 Cor 8:3*.

4. Thirdly, if he be diligent in the execution of his duty, *Act 18:15*.

5. Fourthly, if he put no other limits and bounds to his obedience, than those which God himself shall set, *Exod 36:6*.

6. Fifthly, if a man be mild in his own cause, and in those things which concern himself, and fervent in those which concern God, *Numb 12:3*; with *Exod 32:19*; *Gal 4:12*; with *Acts 13:9,12*. For true zeal is therefore called the zeal of God, because it is principally carried toward God; Whereupon one saith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealousy persecuting the adulteries of Christ's Spouse, together with the occasions and signs of Adulteries; or a vehement love which doth by a close and straight guard seclude the Spouse of Christ from the World*.

7. Sixthly, if that fervor and heat of it lie not principally in contentions about questions and controversies, but in the study of good works, *Tit 2:14*.

8. Seventhly, if a man be affected in greater matters more, and in smaller, less, *Mat 23:23*.

9. Eighthly, if he be no more indulgent unto himself than he is to others, *Mat 7:4*; An example of the contrary we have, *Gen 38:24*; *2 Sam 12:5*.

10. Ninthly, if he cannot bear with such as are evil, *Rev 2:2*, though they be such as in other respects are near unto him, *1 Kings 15:13*.

11. Tenthly, if his indignation against sin be joined with grief and pity in respect of the sinners, *2 Cor 12:21*. For so, as well that dull remissness which is opposite to zeal, as that fury which looks like the heat of zeal, will be with equal care avoided.

12. Eleventhly, if it be constant and the same in every condition, *Gal 4:15, 18*.

The third Question is by what motives a man may be stirred up to a zeal of God?

13. *Ans.* First, because zeal is the property of the people of Christ, and one of the things which Christ intended to our redemption, *Tit 2:4*.

14. Secondly, because those things which belong to God, to our duty toward him, are (above all things) most worthy to be gone about, and done with zeal, *Gal 4:18*. Although we should be even as it were eaten up with it, *Psa 69:10*; *Job 2:17*.

15. Thirdly, because there can be no true religion without zeal, *Rev 3:15, 16, 19*.

16. Fourthly, because if zeal be wanting, sins and scandals are not taken away, but nourished in our selves, and others, with the offence of God, and dishonor of his name, *1 Sam 2:29*; *Rev 3:19*.

17. Fifthly, because the want of zeal provoketh God to indict heavy judgments, *Rev 2:5 & 3:16*; *2 Thess 2:10*.

18. Sixthly, because there is a singular promise of God's presence and communion with Christ, made to such as are zealous, *Rev 3:20*.

19. Seventhly, because zeal perfecteth, and maketh more acceptable all the duties which we perform unto God, *Jam 5:16; Rom 12:11*.

20. Eightly, because that is the way and fittest manner of seeking the Kingdom of God, *Mt 11:12*.

21. Ninthly, because that many that make only a show of Religion, are zealous persecutors of Religion, *Mt 23:15*.

The fourth Question is, what is to be done of us, that we may get, confirm, and excite the true zeal of God in our selves?

22. *Answer*, We ought, 1. To take heed of all those things which are enemies to zeal. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith and obedience, *1 Tim 1:4 & 4:7; 2 Tim 2:14,23; Tit 3:9*. For the intention of the mind about those things which are merely speculative, although it may be a means to find out the truth, yet it hindereth the intention of the affections about things practical. And this is the reason why there is more true zeal often found in poor simple Christians, than in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke 8:14*. 3. A spiritual satiety or fullness, that is, is a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil 3:13,14*. 4. Sloth, Fear, and carnal wisdom, *Jud 1:19,21,27-33*. 5. Familiarity with the world, or the commonness of sin abounding in others, *Mt 24:12*. 6. The practice of such things as our conscience alloweth not, *Rom 14:20,21*. 7. Indulgence to our selves in our own corruption, *1 Cor 5:6; 2 Cor 7:11; Eph 4:29,30*.

23. Secondly, we ought often and seriously to meditate upon the love and mercy of God toward us, *Pro 25:21,22*.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil 3:13,14*.

25. Fourthly, we ought to be diligent in the use of all those means, which God hath appointed for the begetting of grace in us, *1 Thess 5:16,20*.

26. Fifthly, we ought to associate with them, that have the zeal of God, *Pro 22:24,25 & 27:17*. Among such we must especially desire those Ministers whose tongues have touched with a coal from the Altar, *Isa 6*. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praised) writ long since, *The words of life in the lips of many Doctors & preachers are dead, in regard of the virtue, and efficacy; For they do so coldly and dully preach the words of God, that they seem even to be dead in their lips: Whence it comes to pass, that as they themselves are cold and dead, even so do they leave their hearers cold and dead, and I would to God they did not make them so. I know a man that for this cause left the City Paris; For he said that he was made colder, and colder daily, with the Lectures and Sermons in Paris: And that he was afraid if he should stay longer there, he should be quite frozen to death spiritually. Wherefore he got him to certain zealous persons, as unto hot coals, that conversing among them, he might nourish and increase his heat.*

The fifth Question is whether zeal is to be judged according to the sense thereof, and the manner of exercising?

27. *Ans.* Not always; For zeal is greater essentially, in regard of the things about which it is conversant, or accidentally, in regard of some circumstances which happen, and do not always remain the same. For example, married folks loving one another dearly, are sometimes more affected upon the very marriage, than in that constant society of life, which afterward follows. But this is by accident, because of the novelty of the thing; But in very deed they may afterward rejoice as much or more.

28. So also the faithful in the first conversion may find often greater motions of their affection, than afterward; because of the novelty of the things, though there be afterward an increase in the true zeal of God. Some such thing is affirmed even of the Angels, *Luk 15:7*.

29. In old age, or in some such like decay of strength, although there may be the same zeal, or more than was before, yet it is not put forth in some in the same manner, that it was, in their younger days.

30. Variety of education may bring a great diversity in the manner of exercising one's zeal, when yet there may be an equal zeal in respect of the essence of it.

The sixth Question is whether one and the same thing may be lawfully a matter of zeal and laughter?

31. *Ans.* That this may be, appeareth in the example of *Elijah*, *1 Kings 18:27* with *19:10, 14*. But yet not in the same respect. For zeal hath for its object something either honest, or filthy, but laughter is caused by the apprehension of an unexpected thing that lightly pleaseth, without the consideration of honesty or filthiness.

Chapter 7

Of peace and tranquility of Conscience

Because of the concomitant object of obedience is a quiet Conscience. Concerning peace of Conscience.

The first Question is how peace of Conscience doth depend upon our obedience?

1. *Ans.* It depends not upon our obedience as upon the principal cause, but rather upon that justification which we have by Christ Jesus, *Rom 5:1, Heb 10:22; 1 Pet 3:21; 1 Cor 4:4.*

2. They which go about to rest in themselves, or in their own works, can never find any solid tranquility in their Consciences, both because of the diverse falls, and because of the manifold imperfections, which adhere to the endeavors of the best men, while they live in this World. And hence it is that those that are popish must needs be vexed with perpetual doubts, both in life, and death, because of the opinion which they have of the Righteousness, and Merits of their works, which are yet by their own confession uncertain.

3. Secondly, it depends upon our obedience, 1. As upon that whereby the contrary is removed, or as upon that which removes the impediment, *1 Sam 25:31; 1 Jn 3:18,21.* 2. As upon the procreant cause, or secondary reason thereof, *1 Cor 1:12.*

4. Now this is so to be understood, as that the tranquility of Conscience in regard of those which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it self: But that tranquility which respects our state before God, is to be ascribed no otherwise to our obedience, as to the cause, but only in respect of the certainty of our perceiving of it, and that our obedience respecteth the thing it self, as the sign and effect thereof: hence that phrase so oft used by *John, By this we know*, and such like, *Jn 2:3,5,29 & 3:10,14,19 & 4:13.*

5. Peace of Conscience also depends upon obedience, as upon the conservant cause. For righteousness (not imputed, no inherent) but of the life and conversation, is the breastplate of a believer, whereby he is guarded, and defended and is perfectly safe, and quiet, *Eph 6:14; Job 3:7; 1 Cor 4:3*. Hence it is that that righteousness which consists in obedience, is called the righteousness of a good Conscience, *Acts 24:10*.

6. Now obedience doth, preserve and maintain peace of Conscience, not only as a sign of our reconciliation with God, but also as a continuation and an exercise of that life which is acceptable, and pleasing unto God, *Col 1:10; Thess 4:1; Heb 12:28*. Not that there is any such perfection in our obedience, as can satisfy the Law of God, but because that after our persons by faith in Christ, become acceptable to God, then by virtue of the same faith, for Christ's sake, our obedience though weak, and polluted, is accepted before God, *1 Pet 2:5*.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Ans.* First, an absolute perfection is not required to this tranquility, for then it were a vain thing to seek for it in this life, *Jam 3:2; 1 Jn 1:10*.

8. Yet such a proportion is necessary, as by God's own testimony in his holy word is acceptable to him, *Heb 11:2*.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavors be good: and the imperfection be only in the manner of performing, *Rom 8:4*.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soul to be acknowledged, and pardon for them is to be begged in Faith, *Pet 5*.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Ans.* First, Such as the obedience itself is, that is, various, and imperfect, *2 Cor 1:24*.

12. Secondly, it doth not therefore exclude motion from evil, unto good, but only that perturbation which ariseth from the apprehension of God's Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keep the souls of the faithful, *Phil 4:7*. And govern them, *Col 3:15*.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Ans.* First, the peace of the wicked is not founded upon the Word of God, but upon vain words, and imaginations, *Jer 23:17,18; 1 Thess 5:3*.

15. Secondly, peace of the wicked is not wont to be constant, but is interrupted with many gripes, and pangs, that come between; and is wont to vanish, when the judgments of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether duties of piety, and righteousness be done or omitted, so that only those crimes be abstained from, which their natures abhor.

Chapter 8

Of Virtue

Question 1. Whether it be not enough for a man to do that which is good, unless we labor also for an habit of virtue, whereby our hearts may be inclined to that which is good?

Ans. We ought to give all diligence to add to our Faith, Virtue, *2 Pet 1:5.*

1. Because the Word of God, whereby we are in special manner called upon for the performance of our duty, ought to be engrafted within us, *Jam 1:25.*

2. We ought to deliver up ourselves unto the same Doctrine, as to a pattern, or mould, the likeness of which is to be expressed in our hearts, *Rom 6:17.* Now this inward image and likeness, is virtue.

3. As we ought to put off the old man together with his members, which properly are internal vices, *Col 3:5.* So we ought to put on the new man with his members, which properly are virtues.

4. We ought to be framed and fashioned after the Image of Christ, *Col 3:10.* In whom did dwell all the fullness of virtues, *Isa 11:2; Col 1:19.* And that for this end, that of his fullness we may receive grace for grace, *Joh 1:16.*

5. If the habit of virtue be absent, although we should do some good works, yet we are not rooted and grounded in good, but are rashly carried away with evil, and that goodness soon vanisheth, *Mt 13:21; Col 1:23.*

6. That good which we do without virtue, we do it not with an honest and good heart, which is required to make it pleasing unto God, *Lk 8:15.*

7. Such kind of works, are not the obedience that is acceptable unto God, *Mt 7:18 & 15:8.*

Question, 2. What ought a believer to do, that he may grow and increase in any virtue?

8. *Ans.* First, he ought seriously and in a special manner to acknowledge his failings, and weakness, *2 Cor 3:5; 1 Cor 3:18.*

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and complete, *Phil 4:13; Col 2:10.*

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that virtue, which he labors for, *Pro 4:14,15; Eph 4:29,31.*

12. Fifthly, he ought to seek the same virtue at God's Hand, by daily and earnest prayer, *Jam 1:5; Acts 4:29.*

13. Sixthly, he ought frequently and diligently to exercise himself in those things, which are proper to his virtue, *1 Tim 4:7.*

Question, 3. What be the signs whereby a man may know that he hath gotten, any virtue?

14. *Ans.* First, a propensity and readiness in a manner natural to the exercise of that virtue, *2 Pet 1:4; 1 Thess 4:9.*

15. Secondly, firmness and constancy in that exercise, *Eph 4:14,15.*

16. Thirdly, a joy and delight arising from that exercise, *Pro 21:15; 2 Cor 8:2 & 9:7,13.*

17. Fourthly, an abomination of the contrary vice, *Ps 119:163.*

18. Fifthly, an alienation from those which are given to that vice, *Pro 29:27.*

19. Sixthly, universality, whereby it comes to pass, that, a man doth not only in part, and in some respect follow that which is good, and oppose that which is evil (admitting a limitation, and measure according to carnal wisdom) but simply, and absolutely, *2 Cor 13:17; Col 1:10.*

Chapter 9

Of Prudence

Among those conditions which are necessarily required to virtue, after that general justice, which notes out its essential rectitude, follows in the next place, Prudence, or spiritual wisdom. Concerning it therefore,

Question, 1. In what thing doth true prudence consist?

1. *Ans.* First, spiritual wisdom doth generally consist in such discerning, circumspect looking to, considering, and ordering those things which belong to God's Glory, and our duty, and salvation, that as much as may be, they may be brought unto perfection, *Pro 14:8, 15 & 15:24 & 22:3*. But in a more special manner it belongs to wisdom, 1. To propound a right end evermore unto our selves, and to be endeavoring after it: *Jeremiah 4:22; 2 Tim 3:15*. For, that man's wisdom is in vain, who is not wise for himself, and for his own good.

2. Secondly, to make choice of such means as do tend certainly to that scope, *Pro 2:9*.

3. To walk accurately, and precisely in the use of those means, *Eph 5:15*.

4. To take hold of, and to redeem every opportunity, for the advancing, and helping forward of this study, *Col 4:5*.

5. Carefully to take heed of, and avoid all such things, as do hinder this study, *Job 28:28*.

6. To forsake all things else, for the attaining of this chief good, *Mt 13:44, 45*.

7. Not to trust to a vain hope, but to lay a solid foundation in all things, *Mt 7:24*.

Question, 2. By what means may this wisdom be gotten?

8. *Ans.* First, it comes from none other than God alone, by the Holy Ghost, *Job 28:12-14, 20-23; Isa 11:2, 3; Eph 1:8, 17; Jam 3:15.*

9. Secondly, that we may obtain it from God, we must seriously acknowledge and confess our own foolishness, *1 Cor 3:18.*

10. Thirdly, we ought to seek it in the Word of God, *Psa 19:7 & 119:98, 99, 104; Jer 8:9.*

11. Fourthly, we must seek it of God in a due manner, *Jam 1:5; 2 Cor 1:10, 11.*

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Psa 90:12.*

Question, 3. By what arguments, we may be stirred up, to labor after this spiritual wisdom?

13. *Ans.* First, because therein lies the perfection of man above other Creatures, *Psa 32:8, 9.*

14. Secondly, because it is a main part of God's Image, *Col 3:10.*

15. Thirdly, because it delivers from all evil, *Prov 2:11, 12.*

16. Fourthly, because it conduceth to all good, *Prov 3:13, 14, 19.*

Now because in Scripture there is mention made of an human wisdom, or prudence, opposed to this spiritual wisdom: therefore the Question is;

Question, 1. Whether all human wisdom is to be condemned?

17. *Ans.* Human wisdom is considered, 2. Ways; either as it is simply an human perfection, or (as they call it) an intellectual virtue, whereby the business that a man hath to do, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sin adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labored for: although in respect of any moral goodness, it is a thing of an indifferent nature, neither good nor evil, as all other

natural perfections also are. Civil wisdom therefore considered in it self, is not opposed to spiritual wisdom, but only as a disparate. But in the latter sense, it is a thing evil in regard of the morality of it, and to be condemned, and avoided. For it is opposed to spiritual wisdom as a thing adverse: For which cause also it is called *fleshly wisdom, earthly, sensual, devilish*, Jam 3:15.

Question, 2. When is human wisdom carnal, and in that respect to be condemned?

18. *Ans.* First, when it opposeth it self directly to the wisdom of God, in devising any evil, *Ex 1:10; Pro 21:30; Pro 6:13*. That is, when it becomes an instrument of any impiety, or injustice. For wisdom when it is joined with ungodliness, is nothing but wickedness armed. And to be wise to do evil, is not to be wise, but to be unwise.

19. Secondly, when it condemneth the wisdom of God, and accounteth it foolishness, *1 Cor 1:23*.

20. Thirdly, when it will by no means be subject to the wisdom of God, *Rom 8:7*.

21. Fourthly, when in some sort it yieldeth to the wisdom of God, in regard of the thing it self, which it seeketh; but in regard of the means and manner of seeking, trusts to it self, *2 Kings 5:11; 1 Cor 2:14*.

22. Fifthly, when it makes a man more incapable of those things which are of the spirit of God, *1 Cor 2:14*.

23. Sixthly, when it is made a matter of boasting, *Jer 9:23; Ez 28:17*.

24. Seventhly, when trust and confidence is place in it, *Pro 3:6 & 26:12*.

25. Eighthly, when it is separated from innocency, and sincerity, *Rom 16:19; Mat 10:16; 2 Cor 1:12*.

Question, 3. By what means may a man be brought to condemn this carnal wisdom?

26. *Ans.* 1 Because it sets men further off from the Kingdom of God, than simple foolishness. *1 Cor 1:26,27; Mat 11:26*. 2. Because God

doth use to infatuate and to bring to naught such wisdom, *1 Cor 1:19,20*.

3. Because it is serpentine, and diabolical, *Gen 3:1; Jam 3:15*. 4.

Because it destroyeth those in whom it is, *Prov 11:3*. 5. It overthroweth all human society, and takes away the comfort of life, *2 Sam 16:22,23*.

Chapter 10

Of Watchfulness

Because the exercised force, and (as I may say) activity of patience is usually in Scripture set forth by the name of watchfulness. Concerning it therefore:

Question, wherein doth it properly consist?

1. *Ans.* Watchfulness is nothing else but an heedful attention, whereby a thing is gone about with diligence, *Luke 2:8; Heb 13:16*. But this spiritual act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themselves, *Prov 4:23* 2. To their duty, that they watch unto that, *Eph 6:18*. 3. To the future, for which they by this duty prepare themselves, *Mat 24:34,44,45*. The first may be called the object *over which*, the second the object *for which*, The third the object *to which*. But although for teaching sake we do distinguish these three, in practice they ought always to be conjoined, so that we always observe our selves, watch to those duties which lie upon us, and prepare our selves for the future, *Eccl 5:1-5*.

2. Watchfulness over our selves in general is nothing else, but a vigilant observation of the Will of God, *Ps 119:4-6*.

3. Particularly, there is required in it, as in the watching of a City that is besieged, or any other way in danger, that we observe, and enquire, 1. Into all comers in, whence they come, and whither they tend; and to all those things which come in by our sense, as by the City Gates, that if they be hurtful, they may be excluded, *Ps 119:37; Job 31:1*. 2. Into all that go out, as into all our thoughts, words, and actions, which proceed from us, *Prov 4:23,24; Ps 39:2; Eccl 5:1; Jam 3:2*

4. Vigilancy as it respecteth our duty, is nothing but a carefulness about those things, which God hath commanded, how we may please him in them, *1 Cor 7:32*.

5. Vigilancy is particularly required, 1. Before the duty is performed, that the matter be duly weighed, *Prov 14:15*. That all impediments, (whether they be things in themselves lawful, or unlawful) may be removed, *1 Pet 2:11*; *2 Tim 2:4*. That we may be fit and prepared for the doing of our duty, *Luke 21:34,36*. And that we may lay hold on the occasions of doing it, that are offered, *Gal 6:20*. And the contrary be avoided, *Pro 4:15 & 5:8*. 2. In the very duty, that it be done in an exact and accurate manner, *Luke 8:18*. 3. After the duty, that it be not marred by any following corruption, *2 Jn 8*. Because it is easily wont, either to be corrupted by pride, *1 Cor 4:7*. Or by inconstancy, and levity to be overthrown, *Jer 34:11*.

6. Watchfulness as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evil, that it may be avoided, *Mt 24:42,44*. Particularly here is required, 1. That this preparation be made in time, *Mat 25:3* with *11:2*. That it be used constantly, and without ceasing, *Luke 21:36*.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, *1 Thess 5:6*; *1 Pet 4:7 and 5:8*. For the heart is overcharged, not only with surfeiting and drunkenness, but also with the cares of this life, *Luke 21:34,36*.

8. Secondly, a frequent consideration of God's own presence, and beholding of our ways, *Prov 1:20,21*; *Ps 119:168*.

9. Thirdly, a frequent examination of our ways, with a just censure, and judgment passed upon them, *Ps 4:4*; *Ps 119:59*; *1 Cor 11:31*.

10. Fourthly, the fellowship, and society of them, which will be to us in this care, *Phil 2:4*; *Heb 10:24*. 5. Frequent prayer, *Matt 26:41*.

Question 3. By what arguments may we be stirred up to this watchfulness?

11. *Ans.* There is one essential reason, which is taken from that danger in which both we our selves are, and the Name of God by reason of us, *1 Tim 6:1*.

12. Now we are subject to that danger, 1. Through the infirmity of our flesh, *Matt 26:41*. 2. Through the deceits of the devil, and the world, *1 Pet 5:8*. 3. Through the uncertainty of the time of Christ coming to judgment, either general, or particular, *Matt 24:42 & 25:13; Mark 13:33,35; Luke 21:35,36*.

Chapter 11

Of Fortitude

Because next after prudence, fortitude is requisite to the perfection of virtue: concerning it therefore,

Question 1. Wherein doth Christian fortitude consist?

1. *Ans.* It is not to be confounded with animosity, or stoutness, which is to be found not only in men void of all virtue, but also in the brute Creatures, the Lion, the Horse, the Bull, the Dog, *Prov 31:29-31*.
2. Secondly, yet courage or greatness of mind, hath the nature of a *Genus*, or General, in respect of true fortitude: which therefore consists not so much in the moderation of boldness, or hope, as in the moderation of fear, and desperation, *Job 6:11,19*.
3. Thirdly, it doth not only consist in adventuring upon dangers, or undertaking hard things, but also in suffering, and bearing evils, and adversity, *Heb 11:34,36; 2 Tim 2:1,3*.
4. Fourthly, but true fortitude adventures upon dangers, and suffers adversity, for virtue's sake, and for the performing of his duty, *1 Pet 3:14 & 4:14,15*.
5. Fifthly, fortitude therefore is that courage, whereby we are ready to perform our duty, even because it is our duty, what difficulties soever happen, *1 Cor 15:58 & 16:13*.
6. Sixthly, he cannot be said to be truly courageous, which offers himself to dangers, not once considering what they are, or why to be attempted, or entangled in them by chance, or compelled by necessity, and not led thereto by virtue. It was not from fortitude, and courage, that the Demoniack, *Mark 9*, often leapt into the water, often into the fire, but through the violence of the evil spirit; so it is not from the virtue of fortitude, that many are strong to pour down drink, *Isa 5:22*. Yea, many

attempts, by which men are judged valiant and courageous, by foolish Acts, are nothing but made furies.

7. Seventhly, neither hath he this virtue, who is scared, or doth desist from doing his duty, through any fear, or danger, *Prov 24:10*.

8. Eighthly, yet it is here to be remembered, that the courage of the faithful in this life, is joined with infirmity, and so some momentary shaking, wherewith the godly sometimes are made to stagger, may consist with the fortitude of virtue, *Jer 20:9; 2 Cor 4:8*.

9. Ninthly, and although in regard of purpose of mind and preparation of heart, the faithful do arm and fortify themselves against all such things, as may hinder them in their duties, *2 Cor 6:4*. Yet notwithstanding they are not always equally prepared to the suffering and undergoing of all kinds of molestations, as Satan observed, *Job 1 & 2*. And the event in *Job* in some sort proved. For that which experience teacheth in corporal fortitude in a due proportion, holds also in spiritual; *Some are strong to suffer labors; others to exercise warfare; others to carry burdens; others to repel things that are hurtful; and many which are strong in one or other of those things, are found infirm, and weak in the rest.*

Qu. 2. *By what means may this Christian fortitude be stirred up in a man?*

10. Ans. First, if he acknowledge his own weakness, *Rom 5:6; 2 Cor 3:5*.

11. Secondly, if he consider that he is chosen and called of God to perform that duty, which he goes about, *1 Chron 28:10*.

12. Thirdly, if he persuade himself that God will be present with him in that which he hath commanded him, *Deut 20:3,4; Ps 27:12; 2 Kings 6:16*.

13. Fourthly, if he expect and look for all sufficiency of strength from God, *Eph 6:10; Phil 4:14; Ps 73:26*.

14. Fifthly, if he call to mind, how the victory hath been long since gotten for him by Christ; and that nothing is required of him, save only, that he

adhering unto Christ, become a conqueror with him, and in him, *John 16:33; Rom 8:37*.

15. Sixthly, if he stick close to that promise, which testifies, that all things shall work together for good to them that love God, *Rom 8:28*.

16. Seventhly, if he have the recompense of reward, which is laid up for him, always before his eyes, *1 Cor 15:58*.

Chapter 12

Of Boldness which is contained under fortitude

Because under fortitude is contained boldness, or confidence, perseverance, and patience; of these therefore briefly,

Qu. 1. *What is this boldness of fortitude?*

1. *Ans.* First, by it we understand not here properly that confidence of Faith, whereby we rest upon God by Christ, unto salvation; Nor simply that confidence of hope, whereby we expect the things, which God hath promised: but that confidence, whereby we being full of Faith, and hope, do cheerfully and boldly set upon the duty laid upon us by God, *Jer 1:7,8,19; Acts 4:13,29 & 9:29; Eph 6:19,20; Phil 1:14,20.*

Qu. 2. *What are those adverse evils which are properly overcome by this confidence?*

2. *Ans.* Two especially, 1. The difficulties which hinder us in the performing of our duties, *Prov 22:13 & 26:13; Eccl 11:4; Cor 16:9.* The uncertainty of the success or event, which will follow upon the performance of the duty, *Dan 3:17,18.*

Qu. 3. *By what means is the mind confirmed against those vexations?*

3. *Ans.* First, by the fervor, and heat of the spirit, or zeal, *Acts 18:25,26; Acts 4:8* with 13; *Amos 5:24.*

4. Secondly, by a true trust placed in God, *Prov 16:3; Ps 37:5 & 55:22; 1 Pet 4:19 & 5:7; Isa 58:11.*

5. Thirdly, by faithful prayers, commending ourselves to God, *Phil 4:6; Esth 4:16.*

6. Fourthly, by a right judgment concerning the terrors, whereby we are astonished. For sometimes the things which terrify us, are utterly to be condemned, as the speeches of vain men, etc. Sometimes they are mere figments, which if we pass an exact judgment of them, vanish

presently, and they are such always, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

Chapter 13

Of Constancy

Question, 4. *Wherein doth perseverance, or constancy of virtue consist?*

1. *Ans.* First, In a perpetual continuation of the same purpose, and disposition of well-doing, *Gal 4:18; Ps 106:3; Rom 2:7.*

2. Secondly, in a frequent iteration of the same kind of actions, with fervor, and zeal, *1 Thess 5:17.*

3. Thirdly, in a care to proceed and go on in a way of virtue, *Phil 3:13,14.*

Qu. 5. *Which are the evils which are opposed to this Constancy?*

4. *Ans.* First, declining out of the right way, *Job 23:11,12.*

5. Secondly, wearisomeness, and fainting, *Gal 6:9.*

6. Thirdly, a desultory lightness whereby men are changed every hour, and become unlike themselves. It is called childishness, *Eph 4:14;* And madness, and bewitching, *Gal 3:1.*

Qu. 6. *How are men stirred up to constancy?*

7. *Ans.* Because the reward is not promised, save only to them that persevere, *Rev 2:10,26.* And therefore it is vain for a man to begin, unless he hold on, and go through with it, *Gal 3:4.*

Chapter 14

Of Patience

Question 7. *What is the nature of patience?*

1. *Ans.* Christian patience hath reference to a three-fold object. 1. To God, according to whose pleasure all adverse things, are ordered, *Job 1:20 & 2:9,10*. In which respect, murmuring against God is opposed to patience, *1 Cor 10:10*. 2. To men, or those means which do directly afflict us, *2 Thess 1:4* with 6; *1 Pet 2:20 & 3:9*. In which respect desire of revenge is opposed to patience, *Rom 12:17,19*. 3. To that office, or duty, which by the molestation of adversity, we are tempted to forsake, *Heb 10:36; Luke 12:19*.

In which respect, faintness of mind is opposed to patience, *Heb 12:5*. And drawing back, and departing out of the right way, which follows there, *Heb 10:36* with 38:39 & 12:7 with 13.

2. In the first consideration, patience pertains to Religion towards God; In the second to charity toward our Neighbor. In the third, it is a part of fortitude, and a general affection of virtue. Yet to the third consideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although, besides this general nature, they have special difference, by which they may be profitably distinguished from this, and between themselves.

Qu. 8. *How is this patience, and sufferance, to be distinguished from that, which consists in confidence, and Constancy?*

3. *Ans.* Those three are always joined together in true fortitude; but confidence or boldness doth properly respect the setting upon a duty, constancy the continuation of it, patience, the defence of it.

Qu. *What be the signs of this patience?*

4. *Ans.* First, if we neither utterly condemn the difficulties, that we meet with, not faint under them, *Heb 12:5*. But do overcome all oppositions duly weighed in a right judgment.

5. Secondly, if we be prepared in mind for righteousness sake, not only to suffer those troubles, which are less, but even those which are most fearful, *Acts 21:13*.

6. Thirdly, if we do not only, not quite forsake our duty, because of difficulties, we meet with, but not so much as remit, or lessen any thing of our zeal, *Heb 10:35 & 12:13*.

7. Fourthly, if we undergo these troubles not as by constraint and unwillingly, but with spiritual joy and exultation, *Matt 5:12; Col 1:11; Heb 10:34*.

Qu. 10. *By what motives may we be confirmed in this patience?*

8. *Ans.* First, because without this patience no good thing can be perfectly accomplished, *Jam 1:4*.

9. Secondly, because without patience we want the possession of our own souls, *Luke 21:19*. Netiher can we attain to have our hearts established in anything that is good, *Jam 5:5,10; Prov 24:10*.

10. Thirdly, because by these troubles we are brought into trial by God who takes a proof of us by the Devil's temptations, *Heb 10:32*. Wherein unless by patience we get the better we must needs to the dishonor of God, and our own hurt be overcome by the Devil, *Rom 12:21*.

11. Fourthly, because in this trial God himself will give both a supply of strength and a happy issue, *1 Cor 10:13*.

Chapter 15

Of Temperance

Because to the constitution of virtue there is required (besides the uprightness of justice the direction of prudence and the firmness of fortitude) the custody also or the guard of Temperance, therefore some thing must be said of Temperance.

Qu. 1. *Wherein lieth the nature of Temperance.*

1. *Ans.* First, As fortitude doth arm virtue against those things, whereby men are wont to be deterred and made afraid of doing their duty: so Temperance doth defend it against those things which are wont to allure, and entice men away from the same.

2. Secondly, although in that victory which Temperance obtains over flattering Temptations (in the resistance of which there is oft times much molestation) and in that constancy also which is properly a fruit of Temperance, there be to be found a magnanimity and height of mind near of kin to fortitude: yet there is difference betwixt it and fortitude because of the difference of the objects.

3. Thirdly, because every object that doth allure and entice, hath some show of good; and the appearance of an honest good, as such, doth not allure to sin, but to honesty: therefore the object of Temperance are things that have a show of profit and delight; or profits and pleasures.

4. Fourthly, also love, desire, and delight are conversant about such kind of good things; therefore temperance properly is occupied about the moderating of these affections, about such objects.

5. Fifthly, Temperance doth not utterly take away these affections, as being natural, but doth govern them, that is, takes away their inordinateness, in regard of their degree, extent, and manner.

6. Sixthly, this inordinateness, because in believers, it is taken away only in part, therefore these affections are in some sort, but not perfectly

mortified. Hence it is, that Temperance is said to restrain, and keep under the remainders of them, and to abstain from them.

Qu. 2. *What are the signs of Temperance?*

7. *Ans.* First, if a man be not led with carnal and worldly affections, but keep them tamed under the yoke of reason and Religion, and do, as it were, deny them, *Tit 2:12*.

8. Secondly, if he abstain especially from those lusts, to which (either by reason of the condition of his life, or by evil custom, or by the example of those amongst whom he lives) he is most inclined, *2 Tim 2:22; 1 Pet 4:2-4*.

9. Thirdly, if he abstain, not only from the outward works, whereby such lusts are wont to be fulfilled, but also study to root out and mortify the very inward inordinate affections, *Col 3:5,8; Rom 8:13*.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities and pleasures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, *1 Cor 7:19,30,31*. And when he hath them not, be as if he had them, *2 Cor 6:10*.

Qu. 3. *What is to be done by us, that we may attain Christian Temperance.*

11. *Ans.* First, we ought to endeavor by all means to diminish and resist the love, desire, and delight of the World and of worldly things, *1 Jn 2:15,16*.

12. Secondly, to this purpose it will be profitable to turn away our thoughts, and senses from things perversely beloved: lest the appearance of good which seems to be in them prove to be an incentive, and nourisher of perverse love, *Job 31:1*. For it is remarkable that the two first perverse loves which we read of in the Scripture, are said to come by the sight, *Gen 3*. The Woman saw that the Tree was good and pleasant to the Eyes, and *Gen 6:2*. The Sons of God saw the daughters of men that they were fair.

13. Thirdly, it is profitable also seriously to ponder of the fading vanity of all worldly things, *1 Jn 2:17; Eccl 1*.

14. Fourthly, to the end that we be not taken and carried away with the show of pleasures, it is good to behold them not as they come flattering, but as they go away, that is full of shame and sorrow, *Rom 6:21*.

15. Fifthly, we must be watchful that the motions of concupiscence get not strength by long delay, but we must do our endeavor that they be presently and in the beginning repressed, *Rom 7*.

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhly, the mind is to be occupied in other things, and our love, desire, and delight, are to be turned to those things which are Spiritual, and Divine, that so evil love may be driven out of the mind by good love, as one nail out by an other.

Chapter 16

Of Drunkenness

1. Among the sins which are opposite to Temperance, those are most remarkable which are conversant about the delights of touching, as Gluttony, Drunkenness, and such like, because such kind of abuses have most manifestly in themselves, and of themselves a moral badness as appears by the Law of nature, of God, and of man, all which do condemn them.

2. In all those kinds of excess, the inordinateness is commonly found to be either in regard of the substance when more precious things are desired, than do agree to a man's state; For in regard of the quantity when more is consumed than reason requires, or in regard of the quality when too much curiosity is used for the satisfying of one's lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the time when men give themselves unto such things oftener than they should or when they ought not.

3. Now of drunkenness there is something in special to be considered before other sins of the like nature, because of that singular opposition which is betwixt it and the offices and works of virtue.

Qu. 1. *What is drunkenness?*

4. *Ans.* First, drunkenness is oftentimes taken for the privation of reason which follows upon immoderate Drinking. And so it is not properly a sin by it self, but rather an effect and punishment of sin.

5. Secondly, as it doth note either a desire of immoderate drinking, or voluntary drinking it self so far immoderate, that a man by it is violently deprived of the use of reason, so it is a grievous sin; *Prov 23:30,39; Isa 5:11; Hos 4:11; Luke 21:34; 1 Cor 6:10; Eph 5:18.*

6. The deformity and filthiness of this sin doth appear from these grounds, 1. Because the Drunkard doth for a contemptible pleasure fell that which is the excellentest thing in the nature of man whilst he

deprives himself of the use of reason, 2. Because by this means he makes himself unfit not only for the duties of piety, *Luke 21:34*; But also for all honest actions, *Hos 4:11*. 3. Because he exposeth himself to the danger of almost all kinds of sins, whilst he deprives himself of the power to avoid those things which otherwise he knows to be gross sins. For which reason, and that which went before it is apparent that Drunkenness is not so much a special sin, against any one Commandment of God, as a general breach of the whole Law, 4. Because he doth so deform the Image of God in himself, that he doth in a sort cast himself below the Beasts. 5. Because he doth hereby many mischiefs to his body, name, and outward condition, 6. Because he which is accustomed to this sin proveth in a sort incurable. For a Drunkard is seldom or never reclaimed from Drunkenness, or any other sin because his heart is taken away, *Hos 4:11*.

7. Drunkenness is voluntary not only when it follows from a direct intention, but also when it cometh of a notable negligence in preventing it.

The outrages which a man committeth in Drunkenness are so far to be imputed to him for faults, as the Drunkenness was voluntary; Now then especially, they are both voluntary, and accounted faulty, when (all circumstances being considered) a man might, and so ought to have foreseen, that he would commit such things in his Drunkenness, either because he had tried it by experience before, or because in the like case of Drunkenness, or upon the like opportunity, drunken men are wont to commit such things, or at least do expose themselves to the danger of committing them.

9. Now, although complete Drunkenness do consist in the loss of the use of reason by Drinking, whereby a man is made altogether unfit for the duties he hath to do; Yet all perturbation of the fantasy by Drink whereby a man is notably made less fit, for the ordinary exercise of piety (as prayer and reading) is a degree of the same sin, *Luke 28:34*.

10. Those also which are strong to drink, so that though they drink above measure, they find no perturbation of their forces, yet if they like to sit at their cups, to stay at the Wine, and to extend and prolong their drinkings, they are not free from this sin, *Isa 5:11*.

11. He is a partaker in this sin, who doth wittingly and willingly give wine or drink to another, to make him drunk. For he doth cooperate to his sin.

12. But much more are they guilty, who induce others to make themselves drunk, whether they intend it directly, or indirectly by inviting them to drink, by calling for greater pots, by striving, by urging them without all reason, to drink as much, and take their turn, as they call it.

13. We ought to abstain, not only from the imitation, but also from the fellowship of such kind of sins, according to that of the Apostle: if any that is called a brother, be a Drunkard, with such an one no not to eat, *1 Cor 5:11*.

14. We are to abstain therefore (even from this ground, if there were no other) from those rites, whereby drunkenness is artificially wont to be brought about: of which sort are the adjuring of others to drink by the names of some that are great, or dear to them; the sending of cups about, that all and every one in his order may drink them off; that abuse of lots (as it is in some places used) to impose a feigned and (unwritten) Law and necessity of drinking upon the guests, and such like mysteries of *Bacchus*, and introductions to the excess of drinking.

Chapter 17

Of Good Works

Because from virtue proceed good Works; concerning them therefore,

Qu. 1. *What is here to be understood by a Work?*

1. *Ans.* A work in this place ought not to be distinguished from an action, as it is distinguished by them, who do account those only for good works, which produce something, that is good and profitable unto men; such as are alms, the building and endowing of *Temples, Colleges, Hospitals*, etc. For although among men, which are affected with their own commodities, such works are in a singular manner above others extolled. Yet such works may be so done, that that action from whence they come, may be in many respects evil; although the things done may be useful and good unto other men.

2. Again, even when such works, not the works only, but the actions be truly good: yet they cannot be equaled to some other actions, which carry not so great a pomp, *1 Tim 3:1; Jam 5:20*.

3. This thing ought so much the more diligently to be observed, because it pertains much to the comfort of the poorer sort of believers, who have hardly any power to do any thing, that may tend to the external good of others. It serves also to abate the insolency of certain rich Men, who think that they only do good works, and none but they.

Q. 2. *Concerning the efficient cause of good works, it may be demanded, whether the works of men unregenerate, (whereby they do in some sort the same thing which the regenerate do in their good works) be good works, or no:*

4. *Ans.* In such kind of works, we are to distinguish between the substance (as I may say) of the work, and the fault of the person, wherewith it is defiled: the substance of such works is good, because they are the things of the Law, *Rom 2:14*. Now, every work so far as it agreeth with God's Law, is good. But for all that, there be some vices

cleaving to them, which come, partly, from the person that doth them, partly, from the manner of doing, whereby such works are so defiled, that though in their own nature, and in respect of others they be good, yet in respect of any spiritual obedience yielded by them unto God, they are not good, *Isa 1:13; Isa 66:3*

Qu. 3. *How then can the works of the regenerate be good, seeing they are many ways defiled?*

5. *Ans.* Although evil doth always cleave both to the persons and the actions of the godly, *Rom 7:21*. Yet this evil in their holy duties takes not away the essence of a spiritual duty, but hinders and diminisheth the degree and perfection thereof; because all the causes of such works are good, and only the adjunct evil: and so the imperfection being covered in Christ, the works are for Christ's sake acceptable, and pleasing unto God, *1 Pet 2:5*.

Qu. 4. *Concerning the matter of good works, it may be demanded whether it is not lawful for us at our own pleasure to make choice of something, in which to yield honor and obedience unto God?*

6. This is expressly forbidden, *Deut 12:8,32; Num 5:39; Matt 15:9; Mk 7:7*.

7. Secondly, it doth imply a contradiction that we should yield obedience to God in those things, whereof he hath given us no Commandment: Neither without obedience can we give any honor to God, that may be pleasing to him. All works therefore of our own choosing are only good before men through a feigned and vain persuasion, but not before God.

8. Thirdly, yet there is some difference to be observed in good works, in regard of the matter; for some are expressly and immediately enjoined to all, as the duties of the moral Law; others are not commanded to all, but to some only, and that is not expressly and immediately, but consequently, and upon the supposition of certain circumstances, by which it comes to pass that (*hic & nunc*) in some particular case, they partake of the nature of precepts.

9. In such things, the will of God is to be gathered and collected by a syllogism, whose general proposition is contained in the Scripture; the

assumption dependeth upon gift, call, or such like special circumstances; and the conclusion is out of the proposition so derived by the assumption, that in respect of this or that man, such or such a time, it hath the same force of binding, with a general Commandment. For example, all ought to cut off occasion of calumny and scandal, and to take that course which makes most for the furtherance of the Gospel, and the edification of the Church. This is the proposition, *1 Cor 10:31-33*. Now *Paul*, considering all circumstances, did thus assume, I *Paul*, if I shall freely preach the Gospel, shall cut off occasion of calumny, *2 Cor 11:12*. I shall further the Gospel, *1 Cor 9:23*. And edify the Church, *1 Cor 9:19*. Hence this conclusion follows, therefore I *Paul* ought to preach the Gospel freely, *1 Cor 9:15*. Again, all ought according to the gifts which they have, and their vocation, to promote the Gospel, *1 Cor 7:17*. I have the gift of continency, and the present necessity makes the single life more fit to further the Gospel, than marriage, *1 Cor 2:6*. Therefore I ought to continue in that single estate.

10. If this explication be duly observed, it will easily without any longer dispute, overthrow the Doctrine of the Papists, who make distinction between Evangelical counsels, and the Laws of God.

Qu. 5. *Concerning the end of good works, it is demanded, what force intention hath to make an action either good, or bad?*

11. *Ans.* A good intention by it self cannot make a good action, because goodness is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lot's* Daughter was upon a good end, *Gen 19:32*. And many do kill Christians, thinking thereby to do God service, *John 16:2*.

12. Yet an evil intention doth make an action evil, because evil, is a defect, and doth arise out of any defect, *Matt 6:1*. *Take heed ye do not your alms before men to be seen of them, etc.*

Qu. 6. *What kind of intention is necessarily required to make an action good?*

13. *Ans.* First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will, *Acts 24:16*. For an action cannot be good, unless it be done under the notion of goodness; Now to do a good thing under the notion of goodness, is to have a respect to honesty and goodness in the doing of it. For he that doth a thing that is honest, because it is delightful, or profitable, may be said to do rather a thing profitable, or delightful, than honest, *1 Tim 6:5*.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather, *Rom 1:12 & 15*.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, *1 Cor 10:37*. This is done virtually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Psa 16:8*.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation, *1 Cor 9:24*.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we think of stopping the mouths of the wicked, *1 Pet 3:16*. And of furthering others in the way of salvation, *Matt 5:16*.

18. Sixthly, the cause is otherwise in evil actions; for to make an action evil, it is not required, that there be any respect to evil, or express intention of dishonoring God's Name, or of bringing death, or giving offence unto others: because as the nature of sin consists in privation, so the want of good intention is an evil intention, and (as it is chosen by the will) interpretatively is reckoned for the intention of all those evils, which are opposed to good intentions: and hence it is that the sinner is said to love death, *Prov 8:36*.

Qu. 7. Of the form of a good action wherein it doth consist?

19. It consists properly in the manner of doing, when the agent is not only well disposed, and that thing which he doth is approved of God, but also the action is so ordered in respect of all the circumstances, as God prescribeth, what and of what nature this is, appeareth by the defect, *1 Cor 11:28-29; Commandment 3*.

Qu. 8. *Because the information and force of Conscience doth nearly pertain to the form of doing, concerning it may be demanded, whether the Conscience of man be a sufficient and absolute rule to work by?*

20. Ans. The Conscience of a man since the fall is defiled, *Tit 1:15*. And so by it self cannot be a perfect, and pure rule, yea: if we simply follow it as a leader, we shall be brought oftentimes into vile wickedness, *Jn 16:2; Acts 26:9; Phil 3:6*. It is therefore only a subordinate rule, so far of force, as it is directed by the Word of God. Hence an erring Conscience hath not that power to bind, that we are simply bound to follow the judgment of such a Conscience. For we ought never to content our selves, till our Conscience be certainly informed in those things which concern our duty; although in this sense it may be said to bind, because against such a Conscience, while such, we are to do nothing.

Qu. 9. *What is to be done when the Conscience is in doubt?*

21. Ans. If the Conscience do doubt whether the action be lawful we ought to abstain from that action, till we be certain concerning it, *Rom 14:23*.

Qu. 10. *What if the Conscience be in a perplexity, so that it thinks it a sin as well to abstain from the action as to do it?*

22. Ans. Out of the nature of the thing it self, and of the Conscience considered by it self, such a case cannot fall out: for it cannot be that the judgment of the Conscience should at the same time assent to both parts of the contradiction.

Qu. 11. *What is to be done when the Conscience is troubled with scruples?*

23. The conscience is then said to be troubled with scruples when doth give assent to one part of the question, being hereunto induced by sufficient arguments, but yet in some sort troubled with the objections of the other side, which it cannot easily answer. Such kind of doubts (if it may be) ought by a certain judgment to be laid down; but if this cannot be such an imperfection of judgment (inasmuch as it doth not hinder assent by a doubtful wavering, but only make that assent to be more weak) is no

just cause to make us forbear that, which such an assent leads us unto, *Deut 13:1-3; 1 Kings 13:21.*

Qu. 12. *How ought a man to carry himself between contrary opinions, when he is uncertain of the truth?*

24. *Ans.* First, it is not enough for a good conscience to adhere to the authority of men, though they be learned and godly; because the conscience is not by it self to be subjected to the judgment of man: Neither hath any human testimony, sufficient strength to argue God's approbation of a thing, or to excuse in God's presence, *Rom 14:12; 1 Cor 8:10.*

25. Secondly, every one ought to follow that opinion, which (after due diligence to search the truth) he judgeth to be improbable out the nature of the thing and the Law of God compared together, whether that probability appear to him by his own search, or by the help of others, *1 Cor 8:4* with 7.

26. Thirdly, if after due inquisition made the mind be wholly in suspense, whether the action be lawful or unlawful, then that doubtfulness remaining, the safer part is to be chosen. Now that is the safer part in which there is no danger of sinning, and in this case he sinneth not, who simply abstains from such an action, so that he condemns not another which doth it, *Rom 14:5* with 4:23. We are therefore to abstain from all such things, about which (after due diligence used) the conscience is in doubt, whether they be lawful or no. They which do otherwise, do not only expose themselves to the danger of sinning in the very action it self, but without doubt do sin in the very manner of doing.

Qu. 13. *When a man doth apprehend, that, of two sins he must needs commit one, which is he to choose?*

27. *Ans.* The precepts of God do never so jar of their own nature, that it is necessary to break one of them by sin: For when a less Commandment is neglected, that a greater may be observed, that less Commandment doth cease for the whole to bind; so that they who upon such an occasion neglect it, are altogether blameless, that is, sin not, *Matt 12:5,7.*

28. For that usual saying, that of two evils we must choose the least, it is meant of evils of punishment, not of sin.

29. A man ought therefore always to have a fixed resolution to eschew and avoid all sin.

30. There is no necessity of fear, danger, or outward constraint whereby a man can be excused, if he do upon that pretence commit the least sin.

31. Neither indeed is there properly any constraint, when anything is done with certain counsel, and the will (which cannot be compelled) induced by fear, consenteth to the action.

32. Thirdly, if any through weakness be brought to those straits, that he thinks he must needs of two sins commit one, the conscience cannot give judgment in such a case, because that deliberation is made against the conscience. Yet it cannot be doubted, but he sins less, which commits the lesser sin.

Chapter 18

Of things indifferent

Question, 1. *Wherein consists the nature of a thing indifferent?*

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extremes, that it is inclined no more to the one, than to the other, and in the same sense is called an indifferent thing, or thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum*, yet the word doth commonly signify only such a thing as is in the middle between moral good and evil.

3. Thirdly, the middle between good and evil is either, 1. Of mere denial (as they term it) in which there is neither good nor evil to be found; and so all substances, whether they be things natural or artificial, are middle things or indifferent: or it is, 2. A middle of participation, which doth so far agree with both extremes, as the extremes agree between themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evil, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their own nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. *Whether there be any actions indifferent in regard of their kind?*

5. *Ans.* First, this may be understood two ways: either that indifferency be of the specifical nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evil, which is true.

6. Secondly, there is therefore no action of its own nature so indifferent, but by circumstances it may be made good, or evil; but there be diverse

actions which in their common and bare nature, before they be as it were clothed with circumstances, do include in themselves no goodness or badness; as, to eat, to drink, to take a journey, to walk, etc.

Qu. 3. *Whether indifferent actions differ nothing among themselves, but are all equally distant from good and evil?*

7. *Ans.* In their own intrinsical nature they differ nothing at all; but yet there are some which for the most part have evil circumstances annexed to them, and so bend more toward evil, and have an evil name, as to do the work of an accuser, the office of an hangman, etc. Some there be also which for the most part have good circumstances, and so bend toward good, and have a good name, as, to till the ground, to follow our study diligently, etc.

Qu. 4. *Whether do things indifferent make any thing for order and comeliness?*

8. *Ans.* Whatsoever it is that of its own nature serves for order or comeliness, or edification, is not indifferent: for when they do participate the nature of goodness, they are not in the middle betwixt good and bad. And when they produce good, they must needs have some good force and efficacy in them: everything brings forth its like.

Qu. 5. *Whether do indifferent things cease to be indifferent when any certain thing is set down concerning them, by such as are in authority?*

9. *Ans.* Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evil: That which is indifferent cannot simply, absolutely, and for ever be either enjoined or forbidden; but commanded, as it draws near to good, forbidden, as it approacheth to evil.

Qu. 6. *Whether any singular and individual action be indifferent?*

10. *Ans.* First, there be some actions which though they be actions of a man, yet they are not human actions; such are those which proceed from imagination only, and not from deliberate reason, as the rubbings of man's hands, to scratch the head or beard, to take up a straw, etc. while we are thinking of something else: these actions are not morally good or evil, they want that which is required to make them so, namely counsel

and deliberation. For although a man may sin by those actions, as if in time of Prayer he suffer his imagination to wander; and do give way to such toying as those. Yet these actions considered in themselves are neither good nor evil. It is true these motions are subject to the command of man's will, but yet they are so subject, that they may be exercised without any precedent act of reason: Neither are we bound any further by reason to prevent them; but only so far that they hinder not the duties we are about. So for moving of the eye lids, reason and the will have power to moderate them, but it is not worth the while to take notice how often we wink, if so be we take heed that in such things nothing be done which is undecent, or against our duty.

11. Secondly, every action which proceeds from deliberate reason, and is properly called human, considered singularly and in the individual, as it is an exercised action, is either good or evil. For such a kind of action is either ordered to a good end, or it is not; If it be, then it hath the nature of a good action, if other circumstances be correspondent; if it be not ordered to a good end, it is an evil action because it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodness of natural action, that it be always actually and explicitly referred to the due end, so that this be done implicitly and virtually; because reason in that exercise of such kind of actions, may be often with more profit be conversant about those objects.

13. Thirdly, some one or two circumstances of an human action may be indifferent, as if one scholar be speaking with another, it is sometimes indifferent whether they use the Latin tongue, or any other. But their talk taken with all these circumstances is necessarily either good or bad: the reason is, because the determination of an action doth not depend upon one circumstance apart, but upon all jointly together.

14. Fourthly, there may be some singular action in which there is no goodness special to be found, which may not be found in another, and so, that at this time we do this or that, rather than another thing, therein is oftentimes neither good nor evil. Opportunity, or the suggestion of our minds without any respect of moral goodness, may be of weight sufficient to make the determination.

15. Fifthly, although therefore there be no singular actions human, that is neither good, nor evil; yet there are diverse, which singularly and in comparison of others are neither necessary nor unlawful. For as the Carver hath oftentimes no certain reason, why he rather makes this image, than that: yet if he make any, it is necessary that he either follow the rules of his Art, and make a good one, or fail and so make a bad one. So it is in many singular actions of men, which in respect of the exercise, have no proper reason beside the inclinations of the mind, but in the doing they are either good or bad.

Chapter 19

Of a voluntary Act

Question 1. *Whether in a good or evil act there be necessarily required an inclination of the will?*

1. *Ans.* First, the will is the principle and the first cause of all human operation in regard of the exercise of the act. For we therefore do this or that rather than another thing, because we will; As God himself is said to do all things of his own Will, *Eph 1:11*. So also doth man who is made after the Image of God. The first cause therefore of the goodness or sinfulness of any Act of man, is in the Will.

2. Secondly, liberty also of election is formally in the will: that therefore anyone doth yield obedience to God, or refuseth to do so, proceeds from the will.

3. Lastly, our obedience stands in our conformity to the Will of God: and the disobedience, in our unconformity thereunto. Now our conformity with the Will of God is first and principally in our will, *Rev 2:6*.

4. *Ans.* Nothing at all but either absolute violence of constraint, or chance which could not be foreseen, or prevented. And for such things as are done through absolute violence or mere chance, they have neither the nature of Obedience or sin. As if one should be forced to offer incense or bow the knee before an Idol, or should merely by chance kill another, *Deut 19:5,6,10*.

Q. 3. *What are we to think of those actions which are done through ignorance?*

5. *Ans.* First, that ignorance which is in some sort a cause of the action (so that if a man knew what he did he would not Do it) if it be involuntary both in itself and in its cause, that is, not affected, nor procured, nor tolerated, doth make the action merely casual and involuntary and so excuseth from sin.

6. Secondly, ignorance of the Law doth never wholly excuse, because all men are bound to know the Will of God: but yet it doth somewhat lessen the fault if it be not affected, *1 Tim 1:13, Jn 4:41; Acts 3:17*. But if it be affected it is of itself a sin and so doth not diminish but rather increase the guilt of other sins, *2 Pet 3:5*.

7. Thirdly, an Ignorance of the fact if a man hath used such diligence as he ought, doth excuse him, because by such an ignorance the fact is made casual. So *Jacob* being deceived lay with *Leah* whom he took to be *Rachel*, *Gen 29*. But if due diligence have not been used, ignorance of the fact, doth not altogether excuse although it do somewhat lessen the fault. And this seems to have been the case of *Abimelech*, *Gen 20:5*.

Qu. 4. *What are we to judge of those actions which are done through fear.*

8. *Ans.* First, fear doth not simply make an action involuntary: but doth considering the circumstances of time and place, etc. impel a man to will this or that. As appears in that known instance of the merchant, who is induced through fear of death to throw away his merchandise into the Sea. Fear therefore doth never wholly excuse from sin: yea more, fear itself is oft a sin forbidden, and a cause too of most grievous sins, *Matt 10:26; Phil 1:28; 1 Pet 3:14; Rev 21:8*. Although therefore a great fear or terror such as is wont sometimes to trouble even a man of good courage before men, be accounted for a good excuse, and is of force to make contracts done through fear void, yet before God such an excuse will not be taken.

9. Secondly, yet that sin which is committed through some strong terror, is not so grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any such fear of danger, because in fear the temptation is stronger: and such a fall, if repentance follow, doth proceed not so much from malice, as from infirmity and perturbation. And this was *Peter's* case when he denied Christ.

Qu. 5. *What are we to judge of those actions which are done through concupiscence.*

10 . *Ans.* Concupiscence doth not make an act cease to be voluntary, neither doth it indeed diminish the voluntariness of it in respect of the act, but increaseth it rather. For he that doth a thing out of concupiscence, hath a will strongly inclined to that which it doth, as it appears either delightful or profitable to him, if therefore the concupiscence be fixed the sin's the greater, as it was in *Judas*, who betrayed Christ out of covetousness of monies.

Qu. 6. *What are we to judge of those actions which are done through inadvertency, or through not minding of what we do?*

11. *Ans.* Inadvertency or mindlessness is of the same nature with ignorance: because it differs not from it, but only as the privation of an act doth differ from the privation of a disposition. Inadvertency therefore is itself often sin and is opposed to watchfulness. At such a time therefore as we are bound to watch and attend, if we watch not and attend not, we may be rightly said to will this watchfulness, not to will, yea to will our inadvertency, *Isa 1:3*.

12. Again this inadvertency is sometimes voluntarily chosen in it self, *Amos 6:10*. Sometimes it is voluntarily chosen in its cause, *Matt 13:22*.

Qu. 7. *How are we said to will a thing in its cause?*

13. *Ans.* When we do will something upon which an other thing follows. He which will be present at immoderate-drinkings may be said to will drunkenness. He which willingly gives himself to sleep, and idleness, may be accounted guilty of a willing neglect of the duties of his calling. He which will please men, may be said with his will to displease God, *Gal 1:10*.

Chapter 20

Of the sins of the Heart

Question 1. *What are the sins of the Heart?*

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. *What thoughts are to be accounted as sins?*

2. *Ans.* There's a threefold thought of the heart about that which is evil.

1. In the bare and simple apprehension of evil. 2. When with that apprehension there's joined some motion of the heart to consent to the evil. 3. When there is a full approbation of a consent unto the evil. In the first of these there is of it self no sin. For it was in Christ, *Matt 4:1*. Hence it is rightly said to know evil is not evil. But the other two kinds of thoughts are not without sin. For the third makes some question, and for the second the Scripture is plain, *Jam 1:14*. When we are also taught how to distinguish those thoughts which are evil from others, namely when some thought about an evil thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it begins in some sort to be received by us, and stick in all, so that the evil of which we think becomes in a sort ours whilst we begin to be moved towards it as towards an object betwixt which and us there's some agreement. For although we stop here and proceed not, to a full consent: yet even this fasten's some blot and defilement upon us (now we ought to have such a care of our souls which were made after God's Image, that we keep them pure from all even from the least pollution and defilement. For it is well observed by a great author that every man is appointed by God to keep, and defend his own heart as Soldiers are sometimes appointed to defend a Castle, or Town against the enemies. If therefore without seeking of any aid, and without expecting succor from GOD he should upon the first attempt of the enemy yield up this Castle, he commits manifest treason. What then shall we say, if he should give up the Keys of this Castle before there be any assault made? Now the Keys of the Castle are the thoughts. For

these open the heart, and let in the devil. Certainly, he which voluntarily gives this key to the Devil shall never be able to clear himself from guilt of treason. Now a man delivers this Key to the Devil, as oft as he gives up his thoughts to the Devil's hands, or frames his thoughts to the Devil's will. The rolling of the thoughts in the mind is like the turning of the Key in the Lock to open it.

Qu. 3. *What delight about evil is to be accounted as sinful?*

3. *Ans.* Not that only which comes from evil in the commission of it, or after the Commission or while we have a purpose to commit it, *Prov 2:14; 10:23*. But even the simple, bare, and ineffectual complacency in an unlawful thing, although there be no purpose ever to commit it. This delight is usually called *delectation morose* not from the length of time, but from the stay of the understanding which stays, and prolongs the time in the contemplation of an unlawful thing with some pleasure. Now the reason why this delight is sin, is because that delight is a conformity of the affection with the thing thought upon, and doth contain some approbation of it, *Rom 7:22*.

Qu. 4. *Is all delight in an unlawful thing sinful?*

4. *Ans.* Yes, if 1. It be in an unlawful thing or an evil action as it unlawful and evil, 2. If it proceed from an affection tending and inclining towards such things, or from any unlawful provocation, 3. If it be such a delight as in its own nature may have the force of a cause, or an occasion to stir up evil affections. In these three cases it cannot be doubted but such a delight is a sin. But if one be delighted in the thought of an evil thing not as it is evil, such a delight is not simply, and of itself a sin. As when one takes delight in that cunning dexterity, constancy, and courage, which appears in another, in an unjust duel: the reason is because this delight is not properly, and formally conversant about an evil thing but about a good thing.

Concerning absolute desires there's no doubt but if they be carried to things that are evil they are sinful; but concerning such desires, as are only with a condition there may be some question made.

Qu. 1. *Whether is it lawful for a man to wish any evil of punishment, or misery to himself upon any condition?*

5. Ans. That this is in some sort lawful appears, 1. By the example of *Paul, Rom 9:3*. Who wished himself accursed for the *Jews'* sake, 2. By the thing itself, because actually to undergo and suffer such a kind of evil is not only lawful, but expedient often upon some condition, *Gen 44:33*. 3. By reason, because to suffer evil is not of itself an evil, or a sin: if therefore the condition under which it is desired be good, the desire is good also.

Qu. 2. *Whether can the desire of an unlawful thing upon a condition become lawful?*

6. Ans. First, in those things which are only unlawful by man's Law such kind of desires may be lawful, because such things have no intrinsical evilness in them; As if I would go out of the City over the Walls when the Gates are shut, unless it were forbidden.

7. Secondly, in some things also that are forbidden, even by God's Law which have no such intrinsical evil annexed to them, but that it may in thought be abstracted and separated; such desires may be lawful by themselves, if there be no danger of an absolute consent. As if a man should say I would take such a Woman to be my Wife, if she were not too near of kin to me.

8. Thirdly, The desire to do that which plainly, and intrinsically evil upon condition, if it were lawful and not forbidden, cannot be excused from sin. As if a man should say I would commit fornication if it were not forbidden. For our desires ought to stand at as far a distance from sin as from any thing in the World, and to abhor it utterly: but in such kind of desires there doth appear some inclination, and propension to sin.

9. Fourthly, the desire to do anything which is in itself evil, unless the singular condition and state of one's life hindered it, is a sin. As if a man should think I would be revenged upon such a one if I were not a minister. Or I would keep company with such and such boon fellows, if I were not towards the Ministry. For such men do not abstain from evil

simply because it is evil, but because it becomes not men of their callings or may tend more to their prejudice than to the prejudice of others.

10. Fifthly, when the condition is such an one as doth not except the evil in the action, but the danger of punishment only, then the desire is a grievous sin, and a sign of much inward wickedness. As if a man should say I would kill such an one if I might do it, and it never be known. I would play the Fornicator, or adulterer if there were no Hell: for although such a condition, or wish puts nothing in *esse*, (as they say) that is, in being, in respect of the thing it self, yet in the will it doth suppose an affection towards such a sin, and shows also that he which is so affected would commit those sins, if he might escape punishment.

12. Sixthly, all such conditional desires in a manner are temptations of the devil which we cannot admit without a great deal of danger.

Chapter 21

Of the sins of the Mouth

Question 1. *Whether if a man have conceived a sin in his Heart, is there no evil added to it by the uttering of it?*

1. *Ans.* If one do refrain from uttering with his mouth that evil which hath in his heart, that he may the easilier commit it without being hindered, then the silence itself is a sin, and tends to the aggravation of the evil which he hath conceived in his thoughts: and much greater sin is it if he should in his words make a show of the clean contrary, *Prov 26:24-25; 10:18*. But if one do therefore abstain from uttering the evil which hath thought, because it is evil and shameful, such an one stops the course of sin and doth well, *Prov 30:32*. And if he should when he hath thought evil, proceed to utter it with his tongue, he increaseth his sin by making it more complete than it was before the speaking.

Qu. 2. *Whether is an idle word a sin?*

2. *Ans.* 1. An idle word properly and strictly is an unfruitful word, or a word of no use, fruit, or profit. Now such a word can hardly ever proceed from deliberate reason: because reason and the will of man doth always propound unto it self some end, and some good either moral or natural: so that of necessity every word proceeding from deliberation must be either good or evil, and so no word properly and rigidly can be said to be idle.

3. *Ans.* 2. This notwithstanding, those speeches in Scripture are called idle, *Matt 12:36*. Which are little or nothing regarded by the most, and of which they think they shall never give account. Now of these words our Savior saith there's such an account to be given before God, as that even in them there will be found matter enough, and desert enough for the inflicting of eternal Condemnation.

Qu. 3. *Whether are all words uttered in jest or sport, or by way of merriment, idle and sinful?*

3. *Ans.* They are not always idle because they have sometimes their use, at least for recreation and to make mirth. Neither are they always sinful: because they may have a lawful and honest use, *Prov 29:9; 1 Kings 18:27*. Such kinds of jests therefore may be both good and evil as they may be used.

Qu. 4. *Whether are those words sinful wherein men do make profession of some good, without any intention of performing it, James 2:16.*

5. *Ans.* They are sinful, and that not only in regard of the defect, because a due intention is wanting, but also in regard of the deceit and fraud which doth accompany such words and hath in some sort the nature of a lie.

Quest. 5. *Whether is multiplicity of words a sin:*

6. *Ans.* It is not of itself a sin for a man to use many words: but is often an occasion of sin, *Prov 10:19*.

Chapter 22

Of sins of Works

Quest. 1. *Whether the external Work of sin joined with the internal do increase the evil of it?*

1. *Ans.* 1. If one have an effectual will of sinning, viz. be so affected in regard of his will towards sin, that nothing hinders him from the external Work, but only that the occasion is wanting, such a man before God is accounted as great a sinner, as if he had performed the outward action; this appears by the contrary acts of obedience, *2 Cor 8:12; Heb 11:17.*

2. *Ans.* 2. And yet such a sin in regard of the extension of it is made great by the external work. For as sanctification is great when it hath renewed the spirit, soul and body, than if it should reform any one part alone, *1 Thess 5:23; 1 Cor 6:20; 2 Cor 7:1.* So also sin in the like manner is greater when it hath as it were invaded the body, than if it should keep possession only of the soul.

3. *Ans.* 3. In regard of that hurt and mischief which is done to others, either by reason of scandal, or by reason of some real discommodity, sin is made greater by the external work, *1 Sam 25:31,33.*

4. *Ans.* 4. Hence it is that some punishments are justly inflicted for the external act of some sins which are not inflicted for the internal. As a divorce is made for the act of adultery but not for the intention.

Qu. 2. *Whether do those discommodities which fall out in the event of an evil work increase the sin.*

5. *Ans.* These kinds of events may have a fourfold respect unto the will of the sinner. 1. Sometimes they are directly intended, and then they do increase the sin, in the internal nature of it whether they follow or follow not, 2. Sometimes they are foreseen, although not directly intended, as, when one seeth an innocent person like to be much indamaged by the theft which he intendeth, and then interpretatively, and indirectly they are said to be increased, and likewise aggravate the sin, 3. Sometimes

they are neither intended nor foreseen, but yet they ought by some means to be foreseen and prevented: and then also they aggravate the sin, because they are in some sort presumed to be foreseen, 4. Sometimes the ignorance of them is void of sin, and then they are not imputed as sins.

Qu. 3. *How is the act of sin broken off?*

6. A. 1. Not by every physical interruption of the act: for if it be in a moral sense continued, the sin itself remaineth.

7. 2. Not by a simple cessation of the act of the intention or will: for that may come to pass through inadvertence, and distraction about other things.

8. The morality therefore of it is only broken off by a contrary will and resolution: and yet that breaking off is imperfect; unless there be withal such a change of the will, as is required to true Repentance.