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# THE ARRAIGNMENT OF PRIDE

PRIDE SET FORTH, WITH THE CAUSES,  
KINDS, AND SEVERAL BRANCHES OF IT

WILLIAM GEARING



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Or, Pride set forth, with the Causes, Kinds, and several Branches of it: the odiousness and greatness of the sin of Pride: The Prognostics of it, together with the cure of it: as also a large description of the excellency and usefulness of the grace of Humility: divided into Chapters and Sections.

By William Gearing

Minister of the Word at Lymington in Hantshire.

London, Printed by R. White, for Francis Tyton, and are to be sold at the three Daggers in Fleetstreet, near the Inner Temple gate, 1660.

This text has been initially updated from EEBO-TCP by Project Puritas (Logan West, with David Jonescue and Alex Sarrouf.) [www.puritansearch.org](http://www.puritansearch.org)

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## **RIGHT WORSHIPFUL**

To the Right Worshipful Richard Lucy of Charlecot, in the County of Warwick, Esq; and to the Religious Lady Elizabeth Lucy his Wife.

Divers Nations and great Captains have born divers Ensigns in their wars: the Egyptians in the City Heliopolis carried an Ox, in Memphis a Bull, in Arcine a Crocodile: The Persians in their first Standard had the picture of the Sun, which they call Mithra; in the second Fire, which they call Grimasdes, in the third a golden spread-eagle: The Romans when their Empire grew great and strong, had five principal Standards; in the first and chief before the Legion was an Eagle, in the second a Wolf, in the third a Minotaur, in the fourth a Horse, in the fifth a Boar: The Cymbrians carried into the field a brazen Bull: Julius Caesar bare an Elephant: Porus King of India had the picture of Hercules: The Germans carried the picture of lightning; the old Britons used to paint their faces to seem terrible to their enemies: but now-a-days every man bears the ensign of Pride: the world is a sea of monsters, a Pageant of fond delights, a feigned Comedy, a delectable Frenzy, a Cage of gaudy birds, a Theatre of gilded fooleries and painted vanities. Pride is an hook whereby the spiritual Leviathan draws multitudes of men to destruction: Pride rides on horse-back cum purpurata & phlerataa vest, while many of the poor and needy members of Christ, even Orphans, Widows, Fatherless and Friendless are fleeced to the bare bones; Some are grown great, and are very proud of their greatness, giving honor to none but the God Mauzzim, like Thules that proud King of Egypt, who (having enlarged his bounds to the sea, and called it Thule, an Island after his own name) asked where there were any King or God more potent then he; yet even these men while they hold the liberty of others in their hand, are languishing in the bondage of their own ambitions; others abounding with wealth and riches (whose eyes are dazzled, whose hearts are bewitched with the glory and sweetness of these outward things) are puffed up with secure presumption, Pride

compassing them about as a chain, who like the Scythian Griffons keep great heaps of gold and silver, and yet enjoy it not. Some have said that Pride was born at the Court; but I am sure it was bred in every ones heart: some look very big for having a great feather in their cap; some for a gay coat or gaudy suit which they have gotten upon their backs; but if there be any glory in these, it is to be given to the Bird, to the Silk-worm, to the Stuff, to the Clothier, to the Taylor: others have lofty looks because of their long locks, or because they have got a set of borrowed and powdered hair, an argument of the weakness of those heads that wear it, to be proud of a mendicated excrement. Such as these take more pains to cherish the ornament of their face than of their conversation, and had as rather see the Commonwealth in confusion, as their Periwig in the least disorder: Some would be cried up for complete persons for their beauty, neat garb, skill in singing and dancing, their fine complements and courting's, quaint discourses and artificial behavior: others would be magnified for their great wit and little learning, and will have their own opinion in everything, engrossing all the talk to themselves wherever they come, and if any weak person be overcome by them, they will speak Tragically upon everything in Controversy, and by making themselves prodigal of that which they have not, they will needs be Judges of that whereof they are incapable: how many are there daily to be seen, who rely upon the only Mercury of their wit, and overflowing in the looseness of their own opinions, they are as unstable in their manners as in their imaginations, and while they think to elevate themselves beyond the vulgar in the search and science of the most excellent things, they are drowned in the misprision and ignorance of themselves.

But of what a base spirit is man to think to add to his worth by such toys as these are, no one of them making him better, but many times worse, then before? good spirits cannot long be in love with such

fooleries; he that loadeth himself with Pearls will never trouble himself with Cockleshells; such trifles are vain and foolish, having no virtue, but in the bud, nor goodness, but in the blossom, which oftentimes comes to nothing: the excellency of true virtue consisteth not in setting up, or setting off ourselves, for it matters not where we be, so we be in rule and order. Naturalists say of true Balm, that it is tried and known by dropping it into water; for if it sink down to the bottom, it is held and taken to be the most excellent: So to know a man to be truly excellent, truly wise, truly generous, noble, learned, we must see whether his virtues tend to the bottom, that is to humility and lowliness; for if they swim on the top and be set to show, they may be termed virtues and graces, but falsely so called: he that gathereth virtues together without humility, is like a man that carrieth dust into a ruffling wind, saith one of the Ancients: It is said that the Walnut-tree is very hurtful to the Vine in the field where it is planted, for it sucks out the nourishment of the earth, not leaving enough for the Vine; and the leaves of it are so thick, that they make a dark shade, drawing Passengers to it, who to beat down the fruit, tread down and spoil the Vine: of this nature are all worldly vanities to the soul, wherein foolish men pride themselves; while the thoughts run out after them, a man's whole time is taken up with them, many strong temptations assault him, and his heart is trodden down and spoiled: In brief, Pride banisheth heavenly love and the fear of God out of the heart, enfeebleth the spirit, and blemisheth a man's reputation, and though it be the sport of the world, yet is it the bane of the heart: Pride is a furnace, whose mouth is self-conceitedness, the flame vanity, the sparkles contemptuous words, the smoke an evil name, the ashes misery, and the end shame: but on the contrary; they that write of husbandry tell us, that if one write any word upon a sound Almond, and put it into its shell, binding it well, and setting it into the earth, all the fruit of that tree will grow with that word imprinted in it: So also whosoever hath humility in

his heart, shall have it also grow up with him in his outward actions; and as the life springs from the heart, the Almond from the kernel, it will bring forth all the actions that are the fruits thereof with humility stamped upon it, which will be seen in a man's eyes, lips, vestures, gestures, and in all his carriage.

And now (right worshipful) I bring to you a few clusters (though not in a Lordly dish) which I gathered in the time of a great sickness, when God shut me up from the public exercise of my Ministry for divers months together: Pardon I beseech you my boldness in adventuring thus far upon so slender a knowledge, and less deserts: the good report that you have for your humble conversation, and the great respect that you show to the godly and learned Ministry, when multitudes of men requite their labors with intolerable contempt, hath encouraged me to present you with this little Treatise, the design whereof is to set forth the nature, the original, the several branches, the greatness and deformity of the hemlock of Pride, with salves to cure this fretting leprosy, and to display and advance that contrary and most excellent grace of humility, a garment which the greatest man and the best Christian need not disdain to wear, a dish that should never be wanting at your tables, which (like the Mulberry) will prove both food and Physic for your souls: God hath advanced you in the world above many others; but yet humility will raise you higher, setting you near to the most high: Its no great matter for a man to be humble in a mean and low estate; but it is a great and rare grace to see humility in men of honor and greatness: Be pleased I pray you to accept of this small present, a better then such as this is, being past my power to bestow; and for greater gifts you need not any: my building (to the view whereof I take the boldness to invite you) is not great, and therefore my entry into it must not be over-spacious. The Lord replenish you more and more with this soul-adorning grace of humility, which hath a wonderful

aptness to receive a Sea of graces and heavenly blessings from the overflowing fountain and Father of mercies; so prayeth

Your Worships in the Lord to be commanded, W. G.

From my study in Lymington, Jan. 1. 1659/60.



# THE ARRAIGNMENT OF PRIDE.

1 John. 2.16. —and the pride of life—

## CHAPTER 1.

The Porch, or Entrance into the Work.

The drift of the Apostle in this Epistle, and in this Chapter, is, to exhort all the faithful (whom he divides into three ranks, according to their standing in Grace) unto Brotherly Love, verse. 7-10. which that he may the more effectually press upon them, he calleth them back from the love of other things; the immoderate love and desire whereof, is contrary to brotherly love and charity; and the things of this sort, are the world, and the things of the world, ver. 15. By the world, may be meant the men of the world, addicted to the things of the world, i.e. to corporal and sensible things. And the world being thus taken, we are forbidden to love wicked Worldlings, as they are such. By the things of the world, we are to understand Pleasures, Riches and Honors, or all those worldly things which provoke us to sin against God, whatsoever they are.

The reasons why our Apostle laboreth to draw them off from the love of worldly things, are,

1. A Disparatis; Because God and the World cannot be truly loved together, ver. 15. If any man love the world, the love of the Father is not in him.

2. A partibus mundi integralibus: From all the parts of the world, whole and entire, which are the lust of the flesh, the lust of the eyes, and pride of life.

3. From the Original of all worldly things.

1. Negatively, they are not of the Father.

2. Affirmatively, but of the world.

4. From the frailty and instability of all these worldly things, ver. 17. And the world passeth away, and the lust thereof.

In this 16 verse, the Apostle gives us an account of whatsoever is in the world, reducing it all to these three heads, The lust of the flesh, the lust of the eyes, and pride of life.

The Evangelist speaks not of the frame of the world, but of the things of the world, which the corrupt nature of man is apt to dote upon; it consisteth of the lust of the flesh, &c. The word Lust is taken,

1. For the habit, or lusting faculty, and such lusts as these are called habitual lusts.

2. For the motions and actions of lust, and these are called actual lusts.

Lusts are either good or evil:

1. Good; & these are either natural or spiritual.

Natural lusts that are good, are such as come from nature in her state of innocence.

There be also spiritual lusts; as when the Spirit lusteth against the flesh, Gal. 5.17. and the soul of a Christian panteth and longeth after God, Psal. 42.1.

2. Evil lusts: Which are such as are contrary to the commands of God; and these are here described to be of two sorts:

Fleshly lusts, and

Worldly lusts:

Called the lust of the flesh, and the lust of the eye; the one denotes unto us all inordinate motions of the will, all unlawful desires of the understanding, of the affections and sensual parts, Gal. 5.16.

By the other; (viz. the lust of the eye) is meant an inordinate desire of worldly things; it is such a desire, as is the desire of the will as well as of the affections: And so the special objects of it are Pleasure, Riches, and Honor; the act of Pleasure, is Lust; the act of Riches, Covetousness; the act of Honor, Ambition, and Pride of Life.

The Syriac reads it, the pride or haughtiness of the world. The Greek word <H&G> signifies a proud ostentation of any worldly thing; and the word <H&G> doth not simply signify the life of man, but the manner, state, and condition of that life; and therefore called Pride of life, because pride is found most in such as mind the things of this life, and because it is most demonstrated in the course of our life.

Austin saith, that with these three the Devil set upon our first Parents; the lust of the flesh in them, was to taste of the forbidden fruit; the lust of the eyes, to have their eyes opened; and the pride of life, to be like unto God. And Beda showeth, that the Devil made use

of these three for the tempting of our blessed Savior. The reasons why the objects of Lust are reduced to three heads; are,

1. Because these are things that men most desire.
2. Because men are most unable to refrain these lusts. Pride here cometh after Lust, to note to us, that what men greedily lust after, they enjoy by pride.

## **CHAPTER 2.**

### **Of Pride in General.**

My purpose (God assisting me) is from this Text, to handle this great sin of Pride: And first I shall define it, though I confess that it is a sin so great, that I can hardly give a full definition of it. I have read of Apelles, that excellent Painter, that being commanded to portray a Giant of a great stature, and finding it hard to set him forth so great (in that small table he had in hand) as was required, he painted in the table a hand of huge bigness, and two Giants also, who with two long sticks measured one finger of the Giants hand, that by the greatness of that finger, the mighty stature of that Giant might appear. So at this present I am compelled to do; I am now to set forth to you a mighty Giant, that swelling sin of Pride, and a little to touch upon that excellent Grace of Humility: I can but only paint a hand of either, but by observing the Proportion thereof, you may the more easily take a true survey of both.

Quest. You may ask, What is this sin of Pride?

Answ. Pride is an inordinate desire of a man's own excellency and glory, a refusal to be in subjection to those to whom he ought, and a sinful affection to be above others. Proud men (like the Sons of Belial) do reject every yoke; and like those Citizens that hated Christ, and sent a message after him, saying, We will not have this man to reign over us, Luke 19.14. Therefore the Romans painted Pride in the form of a Devil, having three Crowns upon his head, one upon another; in the first was written *Transcendo*, I surpass all others, because the proud man thinks he exceeds all other men. And therefore saith Hugo, Pride is a vicious haughtiness, whereby a man despiseth his inferiors, and earnestly busieth himself to rule over his equals, and those also that are above him. In the second Crown was written, *Non obedio*, I obey no others; because Pride would give Laws to others, but obey none himself. In the third was written, *Perturbo*, I trouble all; and we see by experience, that the pride of some persons doth trouble a whole Nation. Pride then is a swelling desire of a man's own excellency and glory, whereby a man is puffed up with something that is in him, or the conceit of something that is peculiar to him. Pride makes a man high in his own esteem; it was a proud one that said, I am not as other men are, Luke 18.11. and he gives God thanks for it, that he is no extortioner, unjust, &c. a strange kind of Prayer, *Non est ista supplicatio, sed superlatio*; this is no confession of his sins, but a commendation of his virtues; he cometh not as a beggar, to show his rags, to move mercy and compassion; but as a proud bragger, showing his robes, standing upon his merits; *Non ostendit vulnera, sed potius munera*, he confesseth not his wants, but boasteth of his worth: And many in the world there are of his stamp, that think all their Geese are Swans, holding themselves more wise, more holy, of better conversation, of more pure note, and better report then others; as if this were a thing most just, for a man to justify himself, as Austin speaks against Faustus the Manichee: But he should have let another have

commended him, and not his own mouth; he should not have been his own Cryer and Trumpeter. The Hebrew word Gauoah, signifying the high man, is by the Greeks rendered <H&G>, which signifies an appearance, not a real thing; an appearance more than enough; showing that Pride is a great vanity, an appearance of that which is not in reality; the counting of a man's self to be something, when he is nothing: Its natural to men to think too well of themselves, and too meanly of others; to magnify, yea, Deify themselves; and vilify, yea, nullify others: For a man looking through the spectacles of self-love, thinks every gift that God hath bestowed on him greater then it is, imagining shadows to be substances, and mole-hills mountains; yea, even his own blemishes and deformities to be ornaments; Narcissus - like, doting upon his own face; and as Simon Magus, who though he were a wicked wretch, and a notorious Witch, yet will have it given out, that himself was some great one, To whom they all gave heed from the least to the greatest, saying, This man is the great power of God. So the Church of Laodicea said, I am rich, and increased with goods, and have need of nothing. So the Scarlet-colored Strumpet glorified herself, and thought herself a Queen, when she is ready for ruin.

Yea, this corruption prevails upon the very Regenerate, and such as are in part sanctified: We read that the very Apostles themselves strove for precedency, Luke 22.24. and 9.46. Surely the Disciples thought that it was a very small matter for them, to think everyone his own penny the best silver, and to envy Peter, James and John, for being in more esteem with Christ (as they thought) then themselves. And in all ages since Christ's time, there have been some in the Church, that have had an over-weening conceit of their own righteousness, purity, and perfection, as the Catharists, Donatists, Jovinianists, Pelagians, and the Quakers, and others of that stamp in these days, thinking that a just man hath not sin remaining in him;

and the Papists, and such like, who will have a hand in their own conversion.

## CHAPTER 3.

### Of the Causes of Pride.

1. The first cause of Pride in us, is, that bitter root of Pride that was in our first Parents; it is an evil that is hereditary to us all, that everyone of Adams race brings with him into the world; it is reigning in every soul in the state of nature, and it is abiding in the best; and if God leave them but a little, they will quickly show it, as Hezekiah did; though he was holy, sincere, and full of faith and confidence in God; yet when God left him in the business of the Ambassadors of the Princes of Babylon, his heart was lifted up, and stuffed with pride.

2. A second cause of Pride is ignorance. Menander a Heathen could say, <H&G>, &c. Whensoever you see a proud man, say, There's a fool; and it is weakness, folly and ignorance that causeth pride and high thoughts of ourselves; as with the lowly there is wisdom, so with the proud and high-minded there is folly and ignorance. Melanchthon said, that all proud men are fools, and all fools are proud: Proud men are in darkness, and self-conceited men are foolish; and blind men see no evil; and men use to call a proud fantastical man, a proud fool: Nay Solomon saith, Seest thou a man wise in his own conceit? there is more hope of a fool then of such a man.

Ignorance of God, and of ourselves, is a great cause of pride.

1. Ignorance of God: Proud Pharaoh was ignorant of God, when he scorneth the message sent to him from God; he cries out, Who is the Lord? I know not the Lord, &c. The ignorance of God's glory and greatness, and of his infinite perfections, is one cause why the heart of vain man is apt to swell with pride; for were we acquainted in some measure with God's glorious perfections, it would humble us in the sense of our manifold imperfections: Likewise the ignorance of God's purity and holiness, his mercy and goodness; men are apt to pride themselves, while they look upon others, comparing themselves with the best; but did they look up to God's infinite greatness and goodness, and to his unspotted holiness, the pride of their hearts would fall down.

2. Ignorance of ourselves is the cause of pride, and high thoughts of ourselves. Demonax the Philosopher being asked when he began to Philosophize, answered, when he began to know himself. And Plato saith, that the Oracle of Apollo did stir up every man that entered into his Temple, to the knowledge of himself, by this short sentence written over the gate of the Temple, Nosce teipsum, Know thyself; laboring by the true knowledge of themselves, to bring them to humility: Therefore saith Austin, O man, know thyself, for it is good to know thine own infirmities. When men stand upon their own bottoms, and magnify themselves, it is an argument they know not themselves: Deformed persons in the dark see not their own spots. If a Leper should boast of his beauty, you would say, this man knoweth not his own face, or hath not seen his face in a glass; so he that walks in the dungeon of ignorance, seeth not himself, and knows not that evil that is in himself, and what evils he is subject to, therefore he is apt to have high thoughts of himself. Did man consider his many sins, and daily transgressions, his inability to stand, his readiness to



fall, the corruption of his birth, the wickedness and misery of his life, and the uncertainty of his death; did he consider, that what good soever he hath, it is not his own; and what he hath he may lose, if not rightly used; and that one day he must be called to an account for what he hath received; then would he find little cause to be proud of anything. The more wisdom a man hath, the more humble it will make him; and the more ignorant he is, the more proud. Job saith, That wisdom is not to be found in the land of the living; the Chaldee Paraphrast translates thus, Neither is it found in the land of proud livers, or of those who in their lives are proud sinners: They that have least wisdom, least grace, commonly think they have most; and they that have most, see the most want. By seeing much into themselves, they see how much they want; and that which they have, being nothing to what they lack, makes them have mean thoughts of themselves.

3. A third cause of Pride in many men, is, from the flattering applause of others. When men's parts and learning, and their opinions in Controversies are applauded, when men are cried up for their wit, eloquence, memory, this is apt to puff them up with pride; then they think there is something in them extraordinary, for which they may hold up their head: This makes them look too much upon themselves, as those that stay long at a glass, poring upon their own faces, till at length they fall in love with their own shadow. When Herod made an eloquent Oration to the people, they gave a shout, saying, It the voice of a God, and not of a man: This vain applause of the people, puffed up his heart with pride, making him to give that glory to himself, that was due to God. A proud heart loveth to be tickled and flattered; and flatterers deal with men whom they flatter, as the Jews did with Christ; they blindfold him, then call him Rabbi, and seem to reverence him. A blind man heareth the good that is said of him, but perceiveth not the hurt and evil that is meant towards

him; and it many times falls out, that those that love to be flattered for their virtues, are also (as a just plague and punishment upon them) flattered in their sins. It is a great weakness in any man to delight in such persons, being the most pernicious people in the world, keeping a man ever from the true knowledge of himself; and they will follow him no longer then they can get by him, like the Calcedony Stone, that loseth its virtue, unless it be rubbed with gold; or like the Ivy, that sucks out the sap of the Oak that supports it: They deal with a man, as a man doth with a candle, carry it while it serves his turn, and hurl it away when it is like to burn his fingers.

4. The fourth cause of Pride is the Devil: The true Original of all Pride is Satan himself; through his sin, it was the first sin that he committed, some think. God did discover to the Angels, that the second Person in Trinity should take upon him the Human Nature, and that these would not stoop unto him: Thus Zanchi and others. But whatever the particular object of it was, it is most probable that it was the sin of Pride. When the seventy Disciples which our Savior had sent out to work miracles, and to preach, returned again with joy, saying, Lord, even the Devils are subject unto us through thy name: He said unto them, I beheld Satan as lighting fall from heaven. Some are of opinion, that our Savior spake here of the fall of Lucifer from Heaven for his pride; whereof ye may read Revel. 12.7, 8, 9. where it is said, that Michael and his Angel fought against the Dragon and his Angels; and in fight prevailed so, that there was no more place found in Heaven, either for the Dragon himself, or for his Angels, but he was cast out, and they with him; and this fall (no question) Christ Jesus was an eye-witness and beholder of in his Divinity, being that Michael there spoken of, who gave him the fall, and threw him down; and thus they take the answer of Christ to be a caveat to these Disciples, to take heed of being infected with pride, occasioned by their prosperous success, from this fearful example.

Some say, the Devil hath in him every sin secundum reatum, but only pride secundum affectum: They say he is guilty of other sins, only tempting men to them; but that pride is his own proper and peculiar sin; but the Scripture notes him to have been a liar and a murderer from the beginning; therefore I see not how their assertion holdeth. But though it be not his proper sin, yet it is his special sin; and therefore the Proverb saith, As proud as Lucifer. Men use to parallel a proud person with the Devil, and no sinner besides; and it is an undoubted character of a child of the Devil, in whomsoever it domineereth: And for that cause, Satan (like that great Leviathan ) may be called the King over all the children of Pride. And as every Soldier may be known under whose banner he fights, by some sign that he carrieth: So Pride is the mark to know under whose banner he fights, that bears it, scil. the Devils. Pride is the proper badge of the Devil, which he gives to all his followers. One calls Pride the Devils Grammar, the first book taught in his School; this Grammar teacheth ill construction, and ill versifying, to measure ourselves at a large ell, and others at a short one, making long short, and short long: This Grammar also maketh ill declensions, teaching even children as well as men, to decline from good to evil. And the proud man doth daily worship the Devil, being guided by his Laws and suggestions, framing himself to do his will. Pride began in mente Angelica, and being conceived in the mind of an Angel, it changed his most noble nature into a Serpentine nature, and no marvel he desires to make men like himself.

## **CHAPTER 4.**

## Of the Kinds of Pride.

Pride is twofold; External and Internal.

First, of External Pride of the body, and those things that belong to it: and first,

Of Pride of Apparel, and the vanity thereof.

SECT. 1. Of immodest apparel.

1. That Apparel is vicious, and an ensign of Pride, when it is not modest, but carries with it an incentive to lust and wantonness. The Prophet Hosea speaks of the adultery between the breasts; they had either naked breasts, or else hung alluring Ornaments between the breasts. A woman in the attire of an Harlot met the young man, Prov. 7, 10. One of the Ancients saith, that they which dress themselves with a desire and intention to please men, or to provoke any to lust, they offer up their own souls to the Devil: And Jerome saith, If a man or woman adorn themselves so, as they provoke others to look after them, though no evil follow upon it, yet the party shall suffer eternal damnation, because they offered poison to others, though none would drink of it. Such apparel is the badge of Pride, the bait of Lust, and the foment of Vanity.

SECT. 2. Of costly apparel.

2. That apparel is a badge of Pride, that is too expensive, when so much of a man's estate is wasted upon the superfluous decking of this earthly tabernacle, by which the bowels of many of God's poor distressed Saints might have been greatly refreshed. Let women wear modest apparel, not with brodered hair, gold, pearls, or costly array, but with good works: Now when they wear such costly garments, that

thereby they are restrained from feeding and clothing the poor and needy members of Christ, this is sinful. This is exceeding contrary to the garments that the godly wore in former times, wherein all excess and adorning of the body was abandoned. Our first Parents were clad in beasts skins, the Prophets wore rough garments, and John the Baptist was clothed in Camels hair, and the blessed Virgin only in a mean habit, to cover nakedness, not to beautify her body. Now great folly it is so curiously and expensively to deck and trim the body, that must ere long be a dish and feast for the worms, and neglect the soul that must live forever. Tell me, saith Cyprian, if Paul durst not glory, but in the Cross of Christ, how darest thou to pride thyself in these vanities? It is the foolishhest thing that can be, for a man to be proud of gay and costly garments, which are but the badge of sin, and the ensign of shame. What credit were it for a Traitor to be fettered with silver bolts, or a Felon to be hanged with a silken halter? Our garments are but a remedy for the filthiness of our shame, which we have contracted by sin. Before the Fall, man's own proper beauty was sufficient to him instead of apparel, neither had he any cause of shame: Consider the Lilies of the field, saith our Savior, they labor not, nor do they spin, yet Solomon in all his glory, was not arrayed like one of these.

### SECT. 3. Of wearing habits above our degree.

3. Here also doth Pride appear, when persons wear habits above their rank and degree. The pride of the rich man is set down, Luke 16. in that being neither honorably descended, nor deservedly advanced, but only having scraped a huge estate together, he would (being but a Peasant, or at best, but a private man) be appareled above his place: For our Savior tells us, There was a certain rich man, which was clothed in purple and fine linen, &c. This some gather, because he is not called Vir, but Homo in Latin, nor <H&G>, but

<H&G> in Greek, and those that are skilled in the three Learned Tongues, know, that Adam in Hebrew, <H&G> in Greek, and Homo in Latin, signify mean men of no esteem, whereas Ish, <H&G>, and Vir, signify some desert and renown purchased by Arts or Arms: Now his pride is set forth, in that he was clothed in purple and fine linen. Purple was anciently a garment only for Kings and Noble Senators to wear, granted by license among the Jews to their High Priests to wear.

And fine linen] This same Byssus, translated fine linen, was *linum Indicum & Aegyptiacum*, so precious, as anciently it was exchanged for gold, weight for weight, as the learned note. We read that Joseph, by the appointment of Pharaoh, was so appareled, when he was made Viceroy of all Egypt; and our Savior Christ tells us, that they that wear soft raiment, are in Kings houses. This man then being at the best, but some Citizen or rich Tradesman, forgot himself, and took too much state upon him, to strut it like a Peer of the Land. Soft garments do show the softness and effeminateness of the mind, when men do much affect them. Every man is to consider his place and ability, and see that he exceed not in sumptuousness for the matter of his garments; for it is not fit he should wear silk, that is scarce able to pay for cloth; and commonly, to wear garments above our calling, is but an allurement to evil. It is written of the Emperor Severus, that in his time he never beheld any man in Rome appareled in silk and purple: but now there is a great confusion of degrees; for Gill cannot be known from a Gentlewoman.

The use of apparel is divers:

1. For necessity, to warm us, and preserve us from injury by wind and weather.
2. For honesty, ornament and comeliness.

3. For distinction of one Sex from another, and for distinction of qualities of men and women: For great persons may and ought to wear rich apparel, so it be sober, seemly, and civil. Curiosity of garments is a demonstration of the deformity of the mind and manners; and that is an ornament which doth adorn the body, saith Seneca. John the Baptist was not appareled in soft raiment, viz. in silks and velvet, and such effeminateness, that suited the Court, and not the wilderness; his apparel was neither costly, for the matter and stuff whereof it was made, nor yet curious, for the fashion and manner of making, but decent and comely for his person and profession. He had his garment of Camels hair, and a leathern girdle about his paps, and his meat was locusts and wild honey. Thus as Valerius Maximus writeth of Diogenes the Philosopher, that he would rather content himself with a threadbare gown or cloak, and live upon herbs, then go to the Court and flatter the Emperor: So John the Baptist would wear a mean habit, and live in a mean estate, rather than frame himself to wink at vice, and flatter Herod; therefore he chose rather to wear a homely weed, best beseeming the plain and naked truth, then gorgeous and gaudy apparel, better suiting a Parasite then a Preacher. Some think it is lawful for Country's to wear what they list, and to follow every day a new mode. Howsoever (questionless) the God of Order alloweth a difference and distinctions of persons; yea, even approveth that they should be known from the vulgar by their apparel, answerable to their estate, Luke 7.25. And a man may see by natural reason, that silks, and better stuffs too, were to no purpose, if none might wear them: yet excess is reprov'd even in Princes, Amos 6. But against meaner persons especially, that seldom use any other book then a Looking-glass, and are vain in their habits, there is a notable threatening, Isa. 3.16, 17. Doubtless it is a fault even in the greatest, when bravery in the Court, causeth beggary in the Country. It was not the costly apparel of Solomon's Servants, but the good order that they kept,

that the Queen of Sheba so much admired. De vestitu lex est, ut eo tantum utamur, qui cujusque aetati, ex aequalium bonorum, modestissimorumque exemplo prorsus sit <H&G>. Tit. 2.3.

SECT. 4. Of superfluous Garments.

4. Pride appears in the superfluity of Apparel. There may be superfluity herein.

Quantum ad magnitudinem,

Et quantum ad multitudinem.

1. For the greatness of Garments; Cato speaks of one that was called Grando, because he would have everything great, a great Hat, great Shoes, and all his garments very great. Thus women are to be taxed, that wearing costly garments, do draw long tails after them, sweeping the ground, and raising the dust therewith: Much of that superfluity might be spared to clothe the backs of many poor Christians, whom they see half naked before their eyes. God taxeth the Jews for this superfluity by the Prophet Jeremiah; In thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. The good things which they had in great abundance (with which they ought to have relieved and clothed the poor) they consumed in the skirts of their garments; but such kind of garments as these shall be consumed with burning and fuel of fire, or *Cibo ignis*, meat of fire, according to the Hebrew, Isa. 9.5.

2. Superfluity consisteth in the multitude of garments. Great was the pride of Heliogabalus; that would not wear a garment twice: but in the Country of Licaonia, none might wear but one garment in one whole year. When Christ sent out the Disciples to preach the Gospel,



he bids them not to have two coats apiece, and to take nothing with them for the journey.

Object. But is it not lawful for a man to have two coats, to have change of raiment?

Answ. You are to know, that this inhibition of Christ was only temporary, not perpetual, but only till the Apostles had preached to the Jews, which to do, one suit would serve their turn (for they were commanded not to go into the way of the Gentiles, nor to enter into any City of the Samaritans, but to go rather to the lost sheep of the house of Israel) And either their journeys should be so short, as they might easily reach from place to place with one coat, and without refreshing themselves by the way; or else he would extraordinarily strengthen them, and provide for them, that they should in the strength of what they had eaten at one place, go to another, as he did Elijah: If Christ had not allowed them to have had two coats at other times, as well might they say that they should never preach to the Gentiles, because Christ forbade them for a time to go into the way of the Gentiles; which is cancelled, Mat. 28.19. when he bids them go teach all nations: Mark 16.15. and so was this cancelled also by the practice of Christ and his Apostles; for Judas was his Almoner, and purse-bearer, and his Disciples had two swords in his company: And in all probability, Paul had two cloaks, for we read of one that he left behind him at Troas, and it is likely he had another with him.

But that which I am now speaking of, is a superfluity in respect of the multitude of garments: Take not two coats; that is, saith Lyra, superfluous garments: many there are, that have such variety of garments, that they will rather let the moths eat them, than give away any of them to clothe the poor and needy. To such James speaks, Go to now you rich men, weep and boule for the miseries that

are coming upon you: your riches are corrupted, your garments moth-eaten: the very moths shall witness against such abusers of apparel.

Object. Doth not John the Baptist, (when the people came to his Baptism, asking him what they should do) say unto them, Let him that hath two coats impart to him that hath none; and he that hath meat, let him do likewise; this is no great variety, nor any superfluity, to have two coats; doth not this seem to set open a wide gap to Anabaptistical parity, and equality, and Platonical community?

Answ. I must confess that it is an hard task, to walk with an even foot in this argument, but either the rich or the poor will abuse something as shall be taught them: let a man teach that it is lawful to possess goods, clothes, money, land, and other goods that a man hath left him by his Ancestors, or gotten by his honest industry, and rich men will soon conclude, that they are absolute owners of their wealth, and may use it, yea even abuse it, at their own pleasure: Let a man on the other side stir up men to charity, the poor are apt presently to think themselves more than quarter-masters of their rich neighbors goods; and if they be somewhat slow in giving, they will be quick enough in taking them before they be given.

Quest. A question may arise then, Whether there is any propriety, any meum and tuum in goods and clothes, &c. because the Baptist here speaks of an equal division?

Answ. 1. We must answer affirmatively, that there is; and it may thus be proved: What God giveth, man may possess, Psal. 104.28. That thou givest them, they gather: the blessing of God maketh rich, Prov. 10.22.

2. They are not only given to men as general blessings, but as peculiar favors to his own children: Blessed is the man that feareth the Lord, &c. Psal. 112.1. Wealth and riches shall be in his house, ver. 3. Many of the godly have had great riches, as Abraham, Isaac, Jacob, Joseph, Job, David, Solomon, Joseph of Arimathea, Nicodemus, and others, whose faith Christ commendeth to us; therefore the possession of abundance is lawful.

3. Christian piety doth not overthrow but maintain a civil policy, which alloweth possessions; else to what use be all Laws about weights, measures, buying, selling, usury? yea, else what use is there of the eighth Commandment? But I must not stay here: for though it be lawful for rich men to possess and enjoy those things that God hath given them, or (more truly) lent them, yet they must remember, that they be but stewards of them, and must come to account for them, and must use them well. Under these two kinds of provision for back and belly, John prescribeth liberality in every kind, signifying unto us, that everyone must out of his superfluity, and what he may spare, supply his brothers necessity, and what he seeth him want. Lyra saith, that in those hot Countries men needed but one coat; therefore we must give what others need, and what we may spare.

#### SECT. 5. Of strange apparel.

5. Pride appeareth further in wearing strange apparel, of new and strange fashions. Heliogabalus erected a Council of Women, who should determine what manner of attire the Matrons of Rome should wear. Caligula was a laughing stock for the dissolute fashion of his apparel: In Licaonia they would endure no inventions of any new fashions: If any one devised any new fashions, that differed from the ancient manner of their Country, the deviser was banished, and the

device abolished. The Persians had a Law, That whosoever brought into their Country, any strange or new manners, or fashions, he should lose his head. And Adrian the Emperor would say, that there is not anything that doth more hurt a Commonwealth, then to infect the same with strange and unaccustomed manners and fashions in apparel; therefore he made a Law against both. When men clothe themselves with garments of divers colors, and strange fashions, this I call strange apparel: And here you may see the fantasticalness of proud spirits, frequently to change the color and fashion of their apparel: These men are like the Chameleon, changing themselves into every color and shape they behold; one day they are in this color and fashion, and the next in another: Such as these are but beasts in the shape of men; a beastly mind, and a barbarous habit usually go together; good men have always shunned these fooleries. Such as these the Lord threateneth, It shall come to pass in the day of the Lord's Sacrifice, that I will punish the Princes and the Kings children, and all such as are clothed with strange apparel. God judged not the ornaments of silver, and gold, and precious stones, to be absolutely needful for us; for if he had, he would not have hid them in the bowels of the earth, and in the remotest parts of the world, in Shellfishes in the Sea, &c. And one observeth, if God would have covered us with divers colored garments, he would have made Creatures some green, some yellow, some red, and some of all colors, and have caused silk to be sown as flax is. There was never any age but found danger in gorgeous and fantastic apparel, and Seneca saith, this hath brought ruin upon many a Commonwealth. The Roman History saith, that the first that wore purple, was smitten with thunder. Chrysostom saith, That God would have us look on Herod's garments, who (as Josephus saith) was clothed in cloth of silver when he made his oration to the people, that those that see the vanity of his garments, may also see the penalty of his pride. It is but

immodesty and madness for Christians to jet it out in silk, and silver, and gold, seeing the Persians therewith clothe their very Camels.

1. It is prodigal spending of God's blessings and benefits to be bestowed on better purposes.

2. It is a note of vanity and idleness, to be still devising new-fangled fashions.

3. It is an ensign of pride to use them, being invented without consideration of conveniency.

4. It argues much levity and frothiness, to be still changing; it would make the world believe, that the Moon were our Mistress and predominant planet, and then everybody knows what kind of people we are. It is a great reproach our English Nation hath gotten, to follow all fashions: Therefore other Countries do paint an English man naked, with his cloth under his arm, and a pair of shears in his hand, seeking a Taylor to find him out a new fashion.

To conclude this Chapter, it is better to have our minds well clad with virtues and graces, then our bodies with vestments; this is required of women the weaker vessels, and therefore it is much more beseeching men, that must guide and govern them, 1 Pet. 3.3. then are we best adorned, when we are clothed with humility and good works, and do put on the Lord Jesus Christ.

## **CHAPTER 5.**

## Of Pride of Beauty, and the Vanity thereof.

Beauty in self is a commendable thing, and many good women in Scripture have been commended for their beauty; as Eve made in perfection, Sarah, Genes. 12.11.14. Rachel, Genes. 29.17. Esther, Est. 2.7. Bathsheba, 2 Sam. 11.12. Rebecca, Gen. 26.7. Jobs three daughters, Job 41.15. Naomi, Ruth 1.20. Goodmen likewise have been commended for their beauty, as Joseph, Gen. 39.6. who was a goodly person, and well-favored; David, 1 Sam. 16.12. who was ruddy, and withal of a beautiful countenance, and goodly to look to. Daniel and his three companions, Dan. 1.4. Moses, Exod. 2.2. But beauty is a thing whereof people are apt to be proud: This is charged on the Prince of Tyrus, that his heart was lifted up because of his beauty; though that be meant of his honor, riches, and greatness which had a splendid beauty in them; yet is it also true of natural beauty; men and women are apt to grow proud of it. Quintus Hortensius a Roman Consul, is infamed by Historians, because he stood long pouring in a glass when he made him ready, and was too curious in trimming up himself. Philip King of Macedon deprived a Magistrate from his Office which he had given him, only because he heard he was more busied in beautifying and trimming his person, then in studying his books. The use of glasses was first intended, that thereby men and women might the better know themselves; that the most beautiful might learn to avoid all infamous things, and not defile the dignity of their persons with the deformity of their manners. It was the advice of Socrates in Laertius, that young men should have always a looking-glass to look themselves in it; if they were outwardly deformed, they might labor to recompense it with inward comeliness; and that those that were outwardly beautiful, might also labor for inward beauty: But alas! our glasses have now lost their primary institution, and made many persons to forget themselves; and like Narcissus, to dote upon their own faces,

thinking that everyone that seeth them wrongs them, that doth not admire them. Besides, many there are that use artificial painting to set off themselves, that they may seem more beautiful then they are. Painting is not intended to please chaste eyes, and is but a whorish varnish, learnt from that wicked Jezebel whom the Dogs devoured. Socrates saith, That one Pambus lamented (being brought out of the wilderness to Alexandria by Athanasius) there, seeing a woman taking pains that way, he burst out into tears, and wept bitterly: And being asked why he wept, he assigned two causes;

1. Saith he, because she takes so much pains, and spends so much cost and time to cast away herself, and damn her soul.

2. Because she taketh more pains, and bestoweth more labor to please vain young men, then I have done to please God. Now Solomon, or Bathsheba his Mother (both very beautiful) say, that favor is deceitful, and beauty is vain, Prov. 31.30. or a very vanity, as the Geneva Translation hath it. Beauty is compared by holy men to a painted Snake, that is fair without, and full of poison within. Little reason hath any one to be proud of it, or trust in it; as the Poet long ago.

Virg.

Oformose pure, nimium ne creed colori,

Alba ligustra cadunt, vaccinia nigra leguntur.

What then can be said of Jezebels art? if natural beauty so soon vanisheth, then surely artificial beauty sooner decayeth. 'It is a great vanity to be proud of beauty, which is but as a Tulip, or flower in May, that showeth itself today, and tomorrow withereth away, and returneth to the earth from whence it came: The body itself passeth

away like a shadow, who then can undertake that beauty, which is but momentaneum corporis accidens, a momentary accident of the body, shall abide with him? If the body fall to ruin, the accident cannot stand. Among all the qualities that flee away with the body of man, there is none more swift then beauty, which on a sudden showeth itself as a pleasant flower to the eyes of the beholders, causing many to praise it, but by and by it vanisheth. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a Moth. Saith David, Surely every man is vanity. Beauty is but a slender veil, and but skin deep; an hot burning coal will scorch it, the nail of an enemy will lacerate and pluck it off, and a few fits of a quartan-ague will change it into swarthy deformity; old age, and the space of a few years, will show the slightness and vanity of it, and death will utterly consume it. The apprehension of this (I suppose) made that beautiful Roman Prince Domitian write thus to his friend: Know thou, saith he, that there is nothing more set by then beauty and comeliness of body, and nothing less durable. One in Germany was so fair, that some were very earnest with him to have taken his picture.

He answered them, no. But, said he, a few days after I am dead, take me up, and picture me as you find me then, and let me be a Monument to posterity; and they took him up two or three days after he was dead and buried, and they found him half eaten up with Toads and Serpents, and venomous Creatures, and so he was pictured accordingly. Thou that now primest thyself, that the form of thy face and body is without comparison: Know thou, that it is not long ere the habit of thy mouth, and the color of thy face shall be changed; thy golden locks, and shining hair shall wax gray, and become white, or fall off from thy head; that deep wrinkles shall plough up thy tender cheeks, and bright forehead; that some sad cloud shall cover those pleasant torches of the eyes, and darken those



shining stars; that the scurvy or some other standing filthiness shall cover over that white and slender Ivory of the teeth, and break them in pieces, that they shall not only be of another color, but of another form and fashion; thy strait neck and shoulders shall grow crooked, together with thy feet; thy hands wither, and thy whole body be decrepit; and the day will come, that thou mayest not know thyself in a glass; and all these things which thou thinkest to be far from thee (if thou livest) I tell thee, will soon befall thee: And though thou wilt not believe me, nor any man that now shall tell thee of it, yet then thou wilt exceedingly wonder to see thyself so much transformed. What will it avail thee to be proud of that which is not thine, which in color is inferior to many Roses and Lilies of the field, and which thou canst not keep long with thee? besides, bodily beauty hath been a snare to many a soul. Beauty hath kept back many from making any progress in the way of holiness, and hath turned them the contrary way. How many precious hours do many persons spend at the Glass, and in trimming this outward sheath, which might have been much better bestowed in adorning the soul? whereby many profitable things are neglected. He that is in love with his face, or comely form, hath an enemy at home; and (which is worse) a delightful one, such a one as robs him of his time, taketh away his rest, steals away his heart; such a one as is the foment of lust, and frequently as great a passage to hatred as love; that which bringeth the chastity of many in suspicion, and is the occasion of reproach, and often draws a man or woman into danger; and yet this is a thing that the world doth much dote upon: Nothing doth so soon kindle a fire in the affections of men, as the beauty of women.

Oh! boast not then of bodily beauty, but rather labor after spiritual and heavenly beauty, that with the Kings Daughter (Psal. 45.13.) thou mayest be all glorious within. This is more pleasant, and more lasting then corporal beauty, which the longest day cannot wear out,

nor any disease extinguish, nor death itself. If beauty and grace be joined together, as in Abigail, they are much to be desired. It is said of Aspasia the wife of Cyrus, that she was <H&G>, wise and beautiful; but beauty little benefited Bathsheba, nor Absalom, who had a beautiful face, and a deformed soul. As a jewel of gold in a Swines snout, so is a fair woman without discretion, saith Solomon. But we read of the Laver of brass, that it was made of the looking-glasses of the women which assembled at the door of the Tabernacle of the Congregation: whence some of the Rabbins, the Chaldee Paraphrast, and Junius and Ainsworth do collect, that these were Religious women, such as had renounced the vanities of the world, and given themselves to the service of God; in sign and token whereof, they brought their looking-glasses, the instruments they were wont to use in dressing their bodies. to make the instruments, whereby through faith they might sanctify their souls: Of such we read, 1 Sam. 2.22. Some say they helped the Priest to wash the Sacrifices, and it may be they used to wash the feet of such as had travelled far, and took pains to come to Jerusalem to the service of God.

## **CHAPTER 6.**

Of Pride of Gesture.

SECT. 1. Of proud looks.

The heart of man is many times discernible by the face, and the pride of the heart is visible in the eye: Solomon speaks of a proud look: Six

things the Lord hateth, yea, seven are an abomination to him; and the first of the seven is a proud look. Prov. 6.17. As an amicable, so a disdainful and scornful frame of heart is seen in the eye: It is written of Richard Nevill Earl of Warwick, that he had so high and terrible a look, especially when but a little moved, that it was said of him, Every wrinkle in his forehead was a sepulcher to bury a Prince in; One character that the holy Ghost gives of a wicked man, is the pride of his countenance, Psal. 10.4. The eye of man of itself is not proud and haughty, but as the heart instructeth it: There is a generation, saith Agur, O how lofty are their eyes, and their eye-lids are lifted up, Prov. 30.13. Let thy face be so composed and tempered in its gesture, saith Hugo, that it be neither too much exasperated, nor effeminately dissolved, but let it always have a rigid kind of sweetness, and sweet kind of rigor. David professing his humility sets it forth thus, Lord, my heart is not haughty, nor mine eyes lofty. Psal. 131.1. and no such person would he entertain in his family. Him that hath a high look, saith he, and a proud heart will I not suffer, Psal. 101.5. such the Lord threatens: The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, Isa. 2.11. Thus God threatened to visit the fruit of the stout heart of the King of Assyria, and to bring down the glory of his high looks, Isa. 10.12.

#### SECT. 2. Of a proud gate or pace.

Pride is not only visible in the eye, but also in the pace or going. David prays, Let not the foot of pride come against me, Psal. 36.11. It is said, that Agag came to Samuel delicately, 1 Sam. 15.32. and we read of the daughters of Israel, that they made a mincing, and a tinkling with their feet as they went, Isa. 3.16. The Tragic Socks were called Embades, they were for a strutting and lofty gate. God noteth the very pace and gestures of men and women, and those that walk in pride, he is able to abase, Dan. 4.37. Let the daughters of England

see whether they are not guilty in this kind, as well as the daughters of Zion? When Elijah had denounced utter ruin upon the house and posterity of Ahab, Ahab hearing those words, rent his clothes, put sackcloth upon him, fasted and lay in sack-cloth, and went softly; he was so humbled, that his very pace and gesture was altered, 1 King. 21.27, 29. and the Lord takes notice of it: Seest thou how Ahab is humbled before me? &c. Let there be gravity in thy gesture, simplicity in thy moving to and fro, honesty in thy walking: Let no uncomeliness, no lasciviousness, no malapertness, no pride, and insolence, and levity appear in thy goings; for the mind appeareth in the bodily gesture, saith Isidore.

SECT. 3. Of disdain to give salutations and civil respect to Superiors or equals.

Pride of gesture is further manifest, when men give no reverence to their Superiors, no respect to equals, either by courteous salutations, friendly deportment, or carriage suitable to the persons with whom they have to do. Some great persons in high places are so puffed up with pride, that they will show no civil respect to any they think are inferior to them. Excessive was the pride of Caesar the Dictator, who was continual Consul, and perpetual Dictator; for so he wrote, C. Julius Caesar, Dictator perpetuus: He would be styled Pater Patriae, and have his Statue among the Kings, and his Image among the God's: His pride was many ways notorious, especially by receiving the decrees of the Senators himself sitting, though they presented them to him themselves; yet took he it so highly, and in such snuff, that Pontius Aquila rose not to him as he rode along the streets, that in a long time he would promise nothing, or give nothing, but if Pontius Aquila would give him leave: But this his intolerable pride hastened his end.

Great is the pride (in this respect) of an upstart Generation of men among us, called Quakers, in these days, who will give no respect to their Superiors, Equals, or Inferiors.

Object. But here it is objected by them, That our Savior saith to his seventy Disciples, when he sent them forth to preach the Gospel (among other things that he gave them in charge) Salute no man by the way, Luke 10.4. Here some will say, Doth Divinity and Christianity overthrow common courtesy, and take away and abolish good manners and civility?

Respon. Surely no: that's but a vain fancy gathered from this and such like places of Scripture.

Object. 1. But may not this encourage men in evil courses?

Respon. We must distinguish between a man's person and his sin; for we may salute his person friendly, and yet reprove his sins sharply; as Christ calls Judas friend, Mat. 26.50. and yet saith he was a Devil, John 6.70.

Object. 2. But they will say, They know not whether every passenger they meet be a brother or no, therefore they will not salute him.

Respon. That as our Savior Christ in that Chapter, proveth every man to be a neighbor, so ought we to think every man professing the Christian Religion a brother, having one God for our Father, one Church for our Mother, being baptized in the same faith, professing the same truth, living under the same Law.

Object. 3. But they will say, Peradventure he may be a Papist, or an Atheist, or one differing from that Profession which they have taken up.

Respon. What if he be? till I know the worst, charity requires me to hope and judge the best; yea, our Savior Christ in the very next verse, bids his Disciples at their entrance into any house, say, Peace be to this house, before the inhabitants were converted, yea, even before they knew whether they would accept and embrace the means of their salvation, being offered to them.

Object. 4. But they will further press us with the authority of the blessed and beloved Apostle John, 2 John 10.11. who saith, If there come any unto you, and bring not this Doctrine, (sc. that which he had taught them) receive him not into your house, neither bid him Godspeed; for he that bids him God-speed, is partaker of his evil deeds.

Respon. But if we consider to whom, and of whom, and of what sort of coming these words are spoken, the Objection is easily answered: for,

1. These words are written to the Elect Lady and her children, as we may see in the inscription of the Epistle, and these might easily be seduced.

2. They are spoken of cunning Heretics, who-sought to creep into private houses, and insinuate themselves into silly women, and seduce the simpler sort of people, as Paul told his Scholar Timothy; and is plain by the words here, If they come unto you, and bring you another Doctrine.

3. He doth not say, if you meet them by the way, Salute them not, speak not to them; but if they come to your houses, receive them not, entertain them not; and for the prohibition of bidding them, God-speed, it cometh after such time as they have manifested and declared themselves to be such bad people, and dangerous persons:

And concerning such, Cyprian hath a good caution, have no conversation, commerce, or familiarity with those that are open Heretics, and professed enemies to the true Christian Religion which you profess; for what reason is there that you should entertain them at your private houses, that refuse to go with you to God's public House and Ordinances. Herein I am persuaded, many in this Nation, in themselves well-meaning people, show too much weakness: But for uncivil and discourteous carriage to any, especially to such as we meet and know not, it hath no warrant from this place; nay, it is not credible, that John that was the best loved, and most loving of all the Apostles, would let fall any word against the offices of love, whereof kindly saluting of strangers is one.

Object. 5. They say, They know not what ill purpose he may have in his mind, as namely, to rob, steal, kill, &c. and therefore they fear, if they should bid him God-speed, or God be with him, they should be, as it were, accessory to his bad actions.

Respon. This is a causeless fear: They pray rather that he may be diverted, and turned from such lewd purposes and practices; for so long as God is with any man, he will keep him from all such bad businesses: And when I pass by a man at his work, and bid him God speed, I pray to God to bless him in his honest labors which I see him about, and not that he may have success in any evil way which I am not privy to; and when I part from any man, and bid God be with him, what do I but desire God to bless and keep him from doing and taking harm?

Object. 6. They say, This is a kind of taking God's name in vain, and speaking of him, when we think not of him.

Respon. I would know, whether any man can know, whether I think of God, when I use his name in saluting any man: I am sure that

Solomon saith, That God only knoweth the hearts of the children of men; and Paul saith, None can know the things of man, but the Spirit that is in man. Howsoever, it cannot be denied, but that ordinarily our devotions are more settled and composed, our minds better disposed in our more solemn prayers for our brethren; yet why may we not show much love and good affection in short and sudden good wishes and ejaculations? for what can be said more shortly and sweetly, then God be with you? for if God be with us, who, or what, can be against us?

The meaning then of that place, Luke 10.4. is not to forbid common courtesy, and ordinary civility, but only needless complements, and idle curiosity, whereby they might be hindered and stayed from the quick and speedy dispatch of their business: So Elisha sending home Gehazi to restore the Shunamites son to life again, bad him, Gird up his loins, take his staff in his hand, and salute no man by the way; and if anybody saluted him, not to answer him again. The meaning of which place (in the judgment of the Learned) is nothing else, but that he should make haste, and not loiter or linger, and trifle out his time by the way, entertaining needless discourse with anybody, which many times solemn salutations and taking acquaintance one of another give occasion. Otherwise, that Salutations have been usual in Scripture, might easily be proved; for Boaz of Bethlehem salutes his Reapers, and is saluted of them again. And in the New Testament, the Angel saluteth Mary, and so doth her Cousin Elizabeth, the wife of Zachariah, and Mother of John the Baptist; yea, Christ himself, even after his Resurrection, saluteth both the women that were at the Sepulcher, and also his Apostles: Therefore we see that courteous salutations are lawful and commendable, notwithstanding the rudeness and incivility of Quakers, and such absurd persons in these days to the contrary, that will neither salute, nor give respect to any man whom they meet. Christ himself saluteth his Disciples, saying,



Peace be to you: It was the common and ordinary salutation among the Hebrews, and it was a good one, for by it they wished all sorts and kinds of good to the party whom they saluted; and so the seventy were enjoined, Into what house soever you enter, say, Peace be to this house.

## CHAPTER 7.

### Of Pride of Hair.

Pride of hair is to be seen three ways; in plaited hair, long hair, and borrowed hair.

1. In plaited hair, which is expressly forbidden by the Apostle: Speaking to women, he saith, Whose adorning, let it not be that outward adorning of plaiting the hair, &c. Which by the most judicious Interpreters is conceived to mean all that artificial dressing of the head and hair beyond its natural use, merely for vain ostentation. The natural use of hair is to be a covering; now when persons alter the form of it, by frizzling, plaiting, and curling of it, this is unwarrantable. Jerome expressly condemneth the hanging the hair below the forehead. Plutarch tells us that it was usual among the Romans, when a woman was to be dressed at a wedding, that they did plait and divide the hair of her head with the point of a spear, to show how much they hated curiosity in dressing. Causin said of some Ladies, When was it that a dozen of Communion had taken from them one hair of vanity?

2. In long hair: We read of the Antichristian Locusts, that they had hair as the hair of women; not that it is unlawful for women to have long hair, for long hair is a praise to a woman, and is given to her for a covering, saith the Apostle; but in respect of the abuse of it by men: For though Paul saith. It is a shame for a man to wear long hair, and nature itself teacheth that lesson; yet so effeminate are many men, that their hair is as the hair of women for the length of it. The Apostle doth not prohibit a man to nourish his hair a little for his health sake, as is the custom in cold Countries; but discommendeth those that cut it not at all, or wear it of too great a length, as Absalom did, whose hair afterwards proved his destruction; for he was hanged up in an Oak by the goldy locks of pride, whom many young men, and some old men now a days do imitate. Austin reproveth certain Monks or Anchorets, whom he calleth Crinitos fratres, because they wore hair hanging down upon their shoulders, in a certain imitation (as they would seem) of the old Nazarites, Samson, and others. I shall not use any bitter invectives against this sort of men, but (as that good old Servant of Christ Mr. Dod sometimes said) if we can preach them into Christ, they will cut off their long hair.

3. In borrowed hair: And here is to be condemned the folly of many men in these days, that cover over one sort with another, and change the color of the hair given them by God, by wearing Periwigs of another color, and all, that they may seem more beautiful, and younger then they are, and may the more affect those that look upon them. Now this which they think is their glory, is their shame. To such men Cyprian speaks to the purpose, Wilt thou alter the workmanship of God, and think to escape the judgment of God? Thou who makest another color to thy face or hair then God hath given thee, exchanging thy natural with artificial, art thou not afraid, that in the day of the Resurrection, thy Artificer and Maker do not know thee? he meaneth, with the knowledge of approbation. Our

Savior tells us, that we cannot make one hair of our heads white or black, nor change the natural hue of the excrements of the body, Mat. 5.36. as if he should have said, He that affecteth to seem grave, being but green, cannot make one of his black hairs gray; nor he that hath not lost his Coltish tricks, with his Colts teeth, but carrieth a youthful mind in an aged body, cannot with all his skill make one of his hoary hairs turn black again. We read of a certain woman (thought to be Mary Magdalene) but known to have been a notorious sinner, Luke 7.37, 38. when she was converted, she washed the feet of Christ with tears, and did wipe them with the hairs of her head, &c. Her love was great, inflamed in her heart, as she thinks nothing too much, but all too little to testify the same, verifying that saying of Gregory, whatsoever she had abused in the service of sin, she now converted to be instruments of repentance, and consecrated to the service of God: Those amber lips of hers which were wont to be used lasciviously, to kiss wantonly, were now converted to an holy use of kissing penitently; that ointment wherewith she was wont to perfume herself, she bestowed upon her Savior; those eyes which she had used as lattices of lust, were now cisterns of salt tears, to wash Christ's feet; and those hairs which she had used to curl and frizzle to allure her Lovers, now became Towels to dry the same.

## **CHAPTER 8.**

### **Of Pride of Riches.**

Rich men are very apt to be proud; it is an hard matter to have high estates in the world, and not to have high minds; therefore saith Paul

to Timothy, Charge the rich, that they be not high-minded. Pride is a worm growing out of riches; rich men are subject to Satan's greatest temptations, who chiefly sets on the vessels that are most richly laden. But riches have been the cause of the ruin of many that have been puffed up with them: Crassus an exceeding rich Roman, growing very proud, procured himself to be made General of the Romans Army, being then threescore years old, where he was overthrown and slain with his son, and almost all the Army of the Romans; and to give him the greater disgrace, the Parthians caused his mouth to be filled full of gold, with these words, Thou hast thirsted after gold, now take thy fill. I have read, that Allan King of the Tartars made war upon Calipha King of Persia (a man that insatiably doted upon his riches) and took him Prisoner in his own City, his Soldiers fighting very faintly in his defense, because he had laid up his treasure in a Tower, and would not pay them their wages. He was by Allan imprisoned in the same Tower, with these words, If thou hadst not kept this treasure so greedily, but distributed it among thy Soldiers, thou mightest have preserved thyself and the City; now therefore take thy pleasure, eat and drink thereof, seeing thou hast loved it so well; and so suffered him to die for hunger in the midst of all his riches. Abbas the late Persian King, having a heavy complaint made of one of his Mirza's, or great Princes, for his intolerable pride, and tyrannical oppression of the poor people, and finding the accusation just, thought death too small a punishment for him; therefore he condemned all his Lands and Goods to be sold, and restitution therewith to be made to such as he had oppressed; and if all would not serve, he condemned himself to pay the rest out of his Treasure or Exchequer, being in some sort guilty by making no better choice: He caused his ears and nose to be cut off, and him perpetually to wear a thing about his neck like a Hogs yoke, and inhibited all persons from giving him any relief, but what he got by his own labor, to teach them how dear poor men's goods cost them.

Devout Bernard inveighed (not without cause) against the vain pride, and superfluous pomp of the Prelates in his time, which grew by their abuse of abundance of riches. There is (quote he) an infamous sort of men, that reign in the whole body of the Church, the Ministers of Christ serve Antichrist; they jet up and down in great honor and pomp, with the Lord's goods, but they give no honor to the Lord, and that is the Whores attire, which you see every day carried about: Their saddles, bridles and spurs be gilt, the furniture of their feet is set out with more pride and pomp then the Temple of God. Hereof it cometh, that their tables be so sumptuous, and furnished with delicate meats, their cupboards with rich plate; from thence cometh their gluttony and drunkenness, and harmony of their pleasant instruments of Music: This is not (saith he) to adorn the Spouse of Jesus Christ, but this is to raffle her, this is not to preserve her, but to destroy her; this is not to defend her, but to give her to Thieves for a prey. It is written of Cardinal Sylberperger, that he took such pride in his money, that when he was grievously tormented with the Gout, his only remedy to ease his pains, was to have a bason full of gold set before him, into which he would put his lame hands, turning the gold upside down. But it is written to the commendation of Pope Alexander the fifth, that he was so far from being proud of riches, that he was very liberal to the poor, and left nothing to himself; whereupon he would often take occasion to say merrily, That he was a rich Bishop, a poor Cardinal, and a beggarly Pope. Diodorus Siculus tells us, that the people of Carthage when they were in a poor and mean estate, they usually every year offered the tenth and tithe of their spoils to Hercules their supposed God; but when they grew rich, and were Commanders of divers Countries, and Masters of great matters, they grew proud, and forgot their devotions, and Hercules fell short of his homage, service and sacrifice. Nabal's much wealth, and little wit, made him so proud, that he thought nobody good enough to speak to him. Good men are apt to be tainted with

this infection; for we find that Hezekiah grew proud of his treasures, and his heart was lifted up; for Hezekiah had exceeding much riches and honor; And he made himself Treasuries for silver, for gold, and for precious stones, &c. and God had given him substance very much. Art thou proud of thy riches? thou hast but a doubtful and burthensome happiness, and that which will yield thee more envy than joy: And scarce shall you find a rich man, but at last he will be driven to confess, that it was better for himself in Mediocrity, than in great abundance. Art thou proud that thy riches do increase? thou hast as much cause to be troubled, that thy joy, peace and tranquility do decrease: Thou hast little reason to be proud of riches, if thou considerest what difficulty it is to get them, what anxiety to keep them, what fear to lose them, what grief in parting from them: Great wealth doth not make a man truly rich, but keep him the more busy; riches make not a man the Lord, but the Keeper of them: See therefore that thy riches be not thy masters, but make thou them subservient to thee; otherwise they are not riches, but bonds and fetters, and heaps of cares and fears to perplex thy mind. The labor to get worldly riches is long, but their use is short; and he that taketh greatest pains to gather them, hath often times least use and pleasure of them; and those goods that are gotten by shifts, are (for the most part) lost with shame. Thou boastest thou art full of riches, take heed that this fullness doth not break thee; all fullness seeks an exit; such fullness hath brought death to many, and hath taken away rest from all. In the highest of thy prosperity be afraid of an after-clap, for the tide may turn, and the wheel quickly run round; and thy riches may be taken from thee, or thou from them. That proud rich man mentioned, Luke 12. layeth open his folly many ways:

1. By making, as it were, no difference between his soul and the soul of a beast, by placing his content in these things, and calling them animae bona, the good things of his soul, which be not Corporis, but

Fortunae, as the Philosopher speaks, as men commonly speak. O brutish words! saith Basil upon the place.

2. His folly appeareth, in that he calleth them his own goods, whereof he was but a steward, being deceived in his Title and Tenure, holding himself an owner, and master of what he was but a servant, and for which he must be accountable to God: Besides, he should not have scraped all to himself, but have imparted what he could have spared towards the relief of the poor, the fatherless, the stranger, and the widow, as some of the Ancients note upon the place.

3. His Arithmetic failed him; for whereas he thought he had a lease of his life, and sure estate in these goods for many years, it so fell out, that he was disappointed of his hope, and dispossessed of his hold in a very few hours. God said unto him, Thou fool, this night thy soul shall be required of thee, or do they require thy soul, and then whose shall all those things be which thou hast provided? Some descant upon the words thus, [This night shall they require thy soul;] i.e., the Devils, with whom they say, this covetous wretch had driven the bargain before, and there lacked nothing but the delivery; and doubtless all of his stamp do lay their souls to pawn and mortgage. Others observe (and that truly) that where good men die willingly, singing their Nunc dimittis with good old Simeon; worldly wretches must be made yield their due, as bad debtors must be forced to payment: But I note this only by the way. Then saith God, Whose shall these things be? King David observed long ago, that man oftentimes disquieteth himself in vain, heaping up riches, and not knowing who shall gather them. And Solomon saith, that a stranger sometimes eateth up, and enjoyeth all a man's labor, Eccles. 6.2. King Saul could never endure David, yet he was the man that succeeded him in his Kingdom. Haman could never brook Mordecai the Jew, yet he was his heir: As the Partridge sitteth on eggs, and

hatcheth them not; or (as the ordinary Translation, and the Margin of the new) gathereth young, which she hath not brought forth, and which will for sake her again, when they perceive she is not their Dam; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Such a proud fool was a Cardinal here in England, in the time of King Henry the sixth; so rich he was, that he thought nothing could prevail against him; and when he lay on his death bed, and perceived he must die, he murmured exceedingly, and said, if the Realm of England would save my life, I am able to get it with policy, or to buy it with my riches. Fie, said he, will not death be hired? will money do nothing?

Little reason there is (if men rightly consider it) why they should be proud of riches, when as our Savior tells us, That a rich man shall hardly enter into the Kingdom of Heaven; and, That it is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God, Mat. 19.23, 24. that is, one that hath riches in admiration, whose heart is wedded and glued to it; and so he expounds himself, Mark 10.24. How hard is it for them that trust in riches, to enter into the Kingdom of God! This speech therefore must not be simply considered of all rich men; for Abraham, Job, David and Solomon, and many other holy men, were very rich. But when Christ saith, It is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God:

1. Some say, That in Jerusalem there was a certain little Gate called Foramen acus, through which a Camel could not go with a burden upon his back, but must first be unloaded, and creep upon his knees: Similarly, if rich men will enter in at the strait Gate of Heaven, they must empty their hearts and minds of pride, and the love of riches, and be ready and willing to leave them at God's pleasure, by his appointment and direction, and also be humble and poor in Spirit.



2. Others take the speech to be a Hyperbolic Amplification: How hard is it for them that have many riches, &c. as is usual in Scripture to set out a great number by a Hyperbole; As many as the sand on the Sea shore; or, the Stars of Heaven; or, the Birds, or Beasts, or Fishes, &c. And surely, rich worldlings are not unfitly compared to Camels, whose riches are more for burden then for use; as a Camel carrieth a burden, but not for himself, yea, oftentimes carrieth gold all day, and at night is turned into the stable with a galled back, a pair of dirty heels, and an empty belly: So a greedy worldling, that hath toiled all his life time, and made gold his confidence, at the hour of death is turned into Hell with an heavy heated soul, and a guilty conscience, having even got Hell for his hire, to provide for such as will never thank him, and who will not bestow any of it by way of Restitution, to redeem him out of Hell; or (if there were a Purgatory, as the Papists say) they will say, he hath answered for getting it, and they will not part with any, but keep it.

3. A third sort there be, who understand not a Camel, but a Cable rope, which good Authors avouch to be signified by the Greek word <H&G>, as Beza, Calvin, Chemnitz, Stella; and these follow Theophilact, who saith, That howsoever a whole Cable cannot possibly be got through the eye of a needle, unless it be as big as the ring of an anchor, which is not usual; yet if it be unwound, and unraveled, in tenuia filamenta, into the several small links and threads, it may be done, though with much difficulty; and so an impossibility is not pretended, but only the rarity of it is demonstrated, saith Jerome. Therefore seeing riches have been such stumbling-blocks and snares to many souls, we have little cause to be proud of them; but they that have them, ought to pray, that they may be sanctified to them, and that they may have the right use of them, Luke 16.9. And to pray with Agur, Give me neither poverty nor

riches, &c. lest I be full, and deny thee, and say, Who is the Lord? &c. Prov. 30.9.

Let everyone labor then to be rich in God, in Wisdom, in Faith, in Godliness, in good Works. The godly poor God chooseth to enrich with Heavenly riches; not a Senator, for he would have said, My Dignity is chosen; if a rich man, my Wealth is chosen; if an Orator, my Eloquence is chosen; if a Philosopher, my Wisdom is chosen, saith Augustine. This is durable riches, and riches that can never be taken away. To him that hath God, nothing can be wanting, unless he himself be wanting to God, saith Cyprian, because all things are God's.

## **CHAPTER 9.**

### **Of Pride of Honor.**

SECT. 1. Of Affectation of high Titles, and a Name in the World.

Herein the pride of the Pharisees appeared, who affected the name Rabbi; i.e., to be counted wise and understanding. When Sarah cast out the bondwoman and her son, the posterity of Hagar were content at first with the name of Hagarens; but afterwards in the pride of their hearts, considering that Hagar was but a bondwoman, they would not be called Hagarens, from Hagar; but Saracens, from Sarah the free-woman, and principal wife. True virtue is contented with one title, or with none at all; for itself is a sufficient title. Alexander

the great, being puffed up with pride for his great victories, could not bare the greatness of his fortune with that virtue he wooed them: But being more desirous of honor, than able to receive it, he commanded himself to be called the Son of Jupiter, and to be honored as a God; and while he went about to increase the glory of his acts, he defaced them with such vain titles; for he received more mocks of the wiser sort, than adoration of his flatterers: When he sent to the Cities of Greece to have his new title of Godhead to be confirmed by public authority, the matter being in consultation, one steps up, and said, Well, seeing Alexander would needs have it so, let us make him a God. Great and detestable is the pride of the Pope of Rome, who will be called the most holy Father, yea, Holiness itself: What is this but to lift up himself above Christ? Christ indeed is absolutely called the Holy One; but the Pope calleth himself, the Most Holy One, and that absolutely: Thus he proudly exalts himself above Christ, which is proper to Antichrist. The like may be noted from the title of Christ's Priesthood, Hebr. 4.14, 15. where he is called a High Priest, and a Great High Priest; but the Pope arrogateth to himself an higher title, Pontifex Maximus, the greatest High Priest, wherein again he lifts up himself above Christ, showing that he is not his Vicar, but the Successor of the Arch-Priest of the Pagans, whom the Romans called Arch-flamens. And Gregory sometime Bishop of Rome said, Whosoever calleth himself, or desireth to be called the Universal Bishop, is in this his ambition a fore-runner of Antichrist, in that he proudly preferreth himself above the rest. And the Pope afterwards becoming Bishop of the chief Seat, and not contented with that title, a while after he made himself greatest, or chief Priest, which Dignity till then was proper to the Roman Emperors: for after Augustus, all the Roman Princes, who governed the Roman affairs under the name of Emperors (as Onuphrius writeth) either took on them the chief Pontificacy, or else suffered themselves to be called Pontifices Maximi, as Constantine, Constantius, Valentinianus, Valens, and

Gratianus; who although they detested the function of chief Priesthood, being addicted to the Christians, nevertheless they despised not, nor rejected the title thereof; Gratian the Emperor being the first (as Zosimus tells us) who forbade by Proclamation, that the Title of Pontifex Maximus should be given to him. Now these Augustal Titles being rejected by the Emperors, because of the impiety thereof, the Pope assumed them to himself, making himself the greatest Priest, and soon after Oecumenical, Catholic, and Universal Bishop, being styled Prince of Priests, and Head of Churches. But what will it profit men to have swelling titles, and to have their names known upon earth, if their names are not registered, and upon record in Heaven? What can it benefit a man to be famous and talked on upon earth, and be commended in City, Court, and Country, and to have his name in many Books? If this be not attended and accompanied with a sanctified heart, its but matter of pride and vanity.

To this Section let me add, that the affectation of vain-glory, and getting themselves a name, hath been found in men of a base condition; and some will endanger their lives to get themselves a name, not fearing to run into present death, to win same to themselves after this life, by some notorious fact, not respecting the wickedness thereof. Pausanias being ambitious of a name, slew Philip King of Macedon, the most famous man in his time. I have read likewise of another, that set the Temple of Diana on fire, which for the sumptuousness of its building, and curiosity of Workmanship, was one of the wonders of the world: And being asked why he did it, he answered, for no other end, but to get him a name, and that he might be talked of when he was dead. And Livy tells us of a Roman, who was so desirous of glory and fame, that he attempted to burn down the Treasure-house at Rome; and being apprehended, and put to torment, and examined, he confessed, that he had no

other end in it, but that writers might make mention of him in their Chronicles.

## SECT. 2. Of affecting High Places.

The Pharisees loved the uppermost seats in the Synagogues, and greetings in the Marker-place. Christ doth not say, You sat in the upper-most seats (and therefore denounceth a woe against them) for of necessity, somebody must sit in the chiefest seats; but this was their sin, not the taking, but the loving the first place, Ye love the upper-most seats, &c. desiring it, striving for it. This was the disease of the Pharisees, and it is hereditary to all proud persons; and wheresoever it is, it is a mark of pride. It is said of Diotrophes, that he loved the preeminence. Christ reprov'd this kind of pride by a Parable, when eating bread in the house of one of the chief Pharisees, Luke 14.7. he put forth a Parable to those which were bidden, when he marked how they chose out the chief rooms, saying to them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee: For whosoever exalteth himself shall be brought low; and he that humbleth himself shall be exalted. Here was was a fault among the guests, and them that were invited and called to the feast; and that was, by putting themselves forwards too fast, striving for the highest room, and not simply taking it, according to men's rank and place in the Church or Commonwealth; for the contrary is rusticity, and want of good education (not civility or urbanity) from which he dissuadeth by two Arguments:

1. Lest the judgment of the Master and maker of the feast, jump not with the conceit of his guest, and so he having authority to place and displace in his own house, put him back that was over-forward. The like advice gave King Solomon long before, saying, Put not forth thyself in the presence of the King, and stand not in the place of great men; for better it is that it be said unto thee, Come up higher, then that thou shouldst be put lower in the presence of the Prince whom thine eyes have seen.

2. From the evil issue and success that proud persons do meet with; viz. to be disgraced: For as Solomon tells us, That pride ever goes before a fall; and, He that exalteth himself shall be abased. True honor consisteth not in the Titles, Dignities and Preferments that we possess, but rather in the good works that we do; and he is more honorable and praise-worthy, that deserveth honor, and hath it not, then he that possesseth it, and deserveth it not. Canst thou reckon that to be any part of thy happiness, which produceth an infinite number of evils? It may be thou art in great Assemblies saluted with caps and knees, and art revered at Feasts in the highest places at the table; and yet thou considerest not that oftentimes many a wicked man is preferred before thee: And what advantage is that to the state of thy body or mind, whereof a man consisteth? that cannot be counted the greatest good, which often is not only turned into evil, but also perverteth them that possess it, and maketh them worse.

### SECT. 3. Of pride of men in High Places.

It is commonly seen, that high Places are apt to puff men up with pride. Haman's preferments made him so proud, as he thought none good enough to be his Peer. Intolerable hath been the pride of many Popes in this kind: What pride did Pope Gregory the seventh show, to make the Emperor Henry the fourth, stand three days and three

nights at his gate, bare-footed, and bare-legged, with his wife and children, in the deep of winter, in frost and snow, to entreat for absolution? The like pride appeared in Pope Alexander the third, that made Frederick the Emperor at Venice, fall down before him to the ground, and ask him forgiveness, while he trod upon his neck, and gave him a push or two: And to show the more arrogancy, he used these words of Scripture for a pretense, saying, Super aspidem & Basilicum ambulabis. The like pride was in Pope Celestinus, that put the Crown upon the head of the Emperor Henry the sixth, not with his hand, but with his foot, and threw it down again from his head with his foot; affirming, that he had power to make Emperors, and to depose them. What great pride was in that Pope that cast Francis Dandalus Duke of Venice under his table to gnaw bones among the Dogs? It is written also concerning Pope Boniface the eighth, thus, That Albertus Duke of Austria, being by the Electors chosen King of the Romans, desired of Boniface the blessing and confirmation: To whom this proud Pope answered, That he was unworthy of the Empire; and having the Crown on his own head, and a Sword girt about his loins, he said, I am Caesar. Julius the second, the Predecessor of Leo (a better Soldier then a Priest) goeth with an Army (as Wicelius witnesseth) in the year, 1513. against the King of Navarre, and threw Peters Keys into the River Tiber, saying, If the Key of Peter cannot, let the Sword of Paul prevail. Of which Mantuan saith thus:

Ense potens gemino, cujus vestigia adorant

Caesar & aurato vestiti murice reges.

Great Caesar with victorious Kings

Who golden Crowns do wear,

They do adore his footsteps who

The double sword doth bear.

Now here we may observe the steps or ladders, or gradations to the pride of the Papacy.

1. The first was the departing of Constantine from Rome to Constantinople: So saith Gratian; but Vella, and other Popish Writers, tell us otherwise.

2. The second, was the fall of the Empire in the West, Anno 471. in the time of Augustulus: Of whom this Epigram was made,

Augustus Romanum imperium condidit,

Augustulus labefactavit.

Augustus founded the Roman Empire, Augustulus destroyed it.

3. The third was a Charter made by Constantine, Emperor of the East, to Benedict the second; viz. That they might choose a Pope without the Emperor, which before they could not.

4. The fourth was the Amity between Zacharias Bishop of Rome, and Pipin Governor of France, who ruled for Childerick, and sent to Pope Zacharias to be resolved in this doubt, Whether it were fit for him to be King, that had the Name and Dignity, or he that bear the burden. He presently picked out the meaning, and said, He that bear the burden; then Pipin laboreth to depose his Master, and doth so. The occasion was this, the Pope finding the Lombards grievously disturbing Italy, sent for Pipin with an Army out of France, by whose



help he suppressed the Lombards, and thrust the Greek Magistrates out of Ravenna, and all Italy, usurping the Principality of Ravenna, by the gift of Pipin the Conqueror; unto whom in recompense thereof (a thing not heard of before) he gave the Kingdom of France, thrusting Childerick the lawful King, into a Monastery or Covent. Here is not Scala Jacobi, or Coeli, but Inferni; for one must gratify the other again.

5. The fifth step was, the decay of the Eastern Empire, Anno, 756.

6. The sixth step was, the Translation of the Roman Empire from the Greeks to the French or Germans, in the person of Magnificent Charles (as Bellarmine calleth him:) for the Romans making insurrection against Pope Leo the third, because of his detestable pride, the said Charles, the Son and Heir of Pepin, coming with his Army into Italy again, freed the Pope: Hereupon the Pope not to be ungrateful (out of the fullness of his power) gave unto Charles the Title of the Roman Empire (the which belonged to the Greeks, and therefore was not his to dispose of) crowning him Emperor of the West. On the other hand, Charles the new Emperor to gratify the Pope, forced the Citizens of Rome to swear fidelity to Leo, and appointed him Lord of Rome; the which Donation, Lodowick Son of Charles, afterwards confirmed and increased.

7. The seventh step, was the Constitution of Electors of the future Emperors, enacted by Pope Gregory, and Otho the Emperor, both Germans and Kinsmen.

8. The eighth step reacheth to Heaven: for thus they teach, Christus be ato Petro aeternae vitae clavigero, terreni simul & coelestis imperii jura commisit, Christ hath committed to blessed Peter, the Keykeeper of Eternal Life, the power both of earthly and heavenly Jurisdiction and Government. These be the words of Gratian

concerning Pope Nicholas, and the Gloss upon them saith, *Argumentum quod Papa habet utrumque gladium, & spiritualem & temporalem*: An argument that the Pope hath both Swords, both the Spiritual and Temporal; and in the marginal notes, *Papa habens utrumque gladium, imperium transtulit*: The Pope having both Swords, translated the Empire.

That the properties of God are attributed to the Pope, you may see by their writings. *Papa dicitur habere coeleste arbitrium, & ideo etiam naturam rerum immutat, substantiam unius rei applicando alii, & de nihilo potest aliquid facere.*

Thus the Popes Parasites flatter him; *Sicut non est Potestas nisi a Deo, sic nec aliqua temporalis vel Ecclesiastica, imperialis vel regalis nisi a Papa.* As there is no power but of God; so (say they) there is not any Temporal or Ecclesiastical, Imperial or Regal power, but of the Pope; *In cuius femine scripsit Christus, Rex Regum, Dominus Dominantium*, on whose thigh Christ hath written, King of Kings, and Lord of Lord's. Gregory the ninth letteth this Doctrine fall from his own pen, *Ad firmamentum coeli, hoc est, universalis Ecclesiae, fecit Deus duo magna luminaria, i.e., duas instituit dignitates, quae sunt Pontificalis autoritas, & regalis potestas; & ut quanta est inter solem & lunam, tanta inter Pontifices & Reges differentia cognoscatur.* For the firmament of Heaven, that is (saith he) of the Universal Church, God made two great lights; that is, appointed two Dignities, which are the Pontifical Authority, and the Regal Power; and as a great difference may be seen between the Sun and Moon; so as great a difference may be known between Popes and Kings. See what pride is in the Man of Sin, who opposeth and exalteth himself above all that is called God, or worshipped. That high places are apt to puff men up with pride, Decius the Emperor evidently saw, who when his Father would have invested him in the Empire, as David

did Solomon in his Kingdom, in his life time, refused the honor with this modest excuse, I fear if I am made Emperor, lest I forget that I am a Son; and I had rather not be an Emperor, and be an humble Son, then an Emperor, and an undutiful Son.

He knew it seemed, that Honors did ordinarily [change] mores, that honor did change men's man's; and so surely they do in nature corrupted, and not by grace corrected, or where grace prevails not, or is not predominant above nature; for where it is, goodness will so overweigh greatness, as no Dignity shall cause men to neglect or forget their duty. Now this is a great vanity, for men to be proud of honors, or high places, especially if we consider the instability of honors, great preferments, and great men's favors; as appears in Permenion and Clitus, in high favor with Alexander the great, and Seneca with Nero, and Bellisarius with Justinian the Emperor; yea, even in Dionysius himself, Bajazet, and many other great Princes: And even in holy Writ, we see Joab a great favorite with David at the first, is at last distasted by himself, and quite cashiered by Solomon his Son, and that by his approbation and appointment; so likewise Haman rose not so fast, but he fell faster. They that be in the height of honor today, may be in the lowest degree of disgrace by tomorrow; for we know not what a day may bring forth, Prov. 27.1. And we have seen many notable instances of the transitoriness of worldly honor in these our days: Man being in honor abideth not, he is like the beasts that perish, Psal. 49.12. The old Translation reads it thus, Man shall not continue in honor, he shall be like the beasts that die; or as Tremellius, he shall be like the beasts that die of the Murrain, and so become useless and fit for nothing: And many times men are lifted up on high, that their fall may be the greater. Some in these days boast of the honor that they have gotten by the disgrace of others, of their rising by others falling; but this is a great vanity, to grow proud that we rise by others ruins. Thus did the common soldiers in Tacitus

repress the pride of Pompey: Thou art great by our misery, therefore swell not against us. He that (like Matthias) cometh in the place of another, must rather lament the others loss, then grow proud of his own gain. If the Gentile be advanced by the fall of the Jew, he should not boast against the Jew, but rather lament the Jews falling, then be proud of his own rising. Many in these our days, have erected to themselves stately Palaces, by the fall of other men's houses; and such as these, are ready to swell with pride against their decayed brethren: It is a sign of a vain mind, to think the worse of any man because he is fallen; or to think the better of ourselves, because we are risen. What though Job be on the dunghill, yet he shall be restored; and though Joseph be in prison, yet he shall be advanced.

If therefore men are ambitious of honor, let them honor God: Them that honor me, saith he, I will honor. Let David carry himself valiantly in the wars of Israel, though Saul himself labor to keep him down, and to eclipse his glory, yet the very women in their songs shall prefer him before their King, saying, Saul hath slain his thousands, and David his ten thousands: If Mordecai the Jew be faithful to King Ahasuerus, and discover the Treason of Bigtanah and Teresh, there will come a time, that the King will be at leisure to read the Chronicles, and reward his good service, Est. 6. If Daniel continue constant in God's service, it shall at last appear, that the truth was at his side, and he shall prevail, and be preferred according to his desert, Dan. 6. If Paul and Silas be painful in their places, and seek their Masters glory, and the enlargement of his Kingdom, by the propagation of the Gospel, if men be dumb and silent, the very Devils shall confess them to be the servants of the most high God, and to show unto men the way of Salvation, Acts 16.17. In a word, if our Savior Christ go about preaching in the Synagogues, and curing diseases, and doing all sorts of good deeds, howsoever the Rulers of the Jews accuse him, and persecute him, and seek to execute him, yet

many of the common people admire him, yea, seek to advance him, and thought to make him their King, howbeit he will accept of no such honor; yea, Pilate himself cannot but confess to his eternal Glory, and his own perpetual shame, that though he condemned him to please the people, and not displease the Emperor, yet he found no cause of death, nay no fault in him, Joh. 19. The way to be truly honored, is first to be virtuous; and this the wise ancient Romans knew right well, by building the Temple of Honor within the Gate of Virtue; to teach all their people, that whosoever would come to the one, must pass through the other; and doubtless, wheresoever Honor is placed in the Crest, and hath not virtue for a Supporter, all true Heralds know to be but false Arms; and wheresoever it is conferred without virtue, it will not continue, it being out of its element and proper place: But on the other side, wheresoever is virtue, there honor and estimation shall be first or last; for it follows true virtue, as the shadow accompanieth the body when the Sun shineth; and when it doth not, it is but the over-casting of a cloud, and the Sun will one day shine again.

#### SECT. 4. Of Pride of a generous and noble descent.

Pride of descent is, when men do boast of their noble Extraction and Generous Original: This is a thing most ridiculous, for a man to boast of that which belongeth to another: It is better that others be known by thee, then thou be known by others. Plato saith, that every King cometh of a slave, and every slave of a King: The great Tamerlain was the son of a Peasant, and kept Cattle; Arsaces King of the Parthians, was of so base a stock, that his Parents could not be known, yet he got such renown by his virtue, that his posterity were called Arsacides, as the Emperors of Rome were called Caesar's, of Augustus Caesar. Pertinax a Roman Emperor, was son of an Artificer, his Grandfather was a slave. Agathocles King of Sicily, the

son of a Potter. The Emperor Probus, the son of a Gardener. The Suldan of Cayro, was chosen out of the Mamalukes, to which honor none might arise, unless he had first been a slave. Divers Popes likewise were basely descended. Little cause have men to pride themselves in the Nobility of their birth, when they come by it by their Parents, who by some virtuous or noble acts, exceeded other men, and were by the people held in the greater estimation, which honor for their sakes, descended to their posterity: So that if any glory be due, it is due to the Parents, and not to the children, unless they tread in the steps of their Parents, and many times Children do not tread in the steps of Virtuous Parents; which gave occasion to Cicero to reprehend Catiline, by comparing the antiquity of his blood with the virtuosity of his manners; who saith of him, That he was not more famous by the Nobility of his Parents, then ignominious by his notorious vices. Let the French King and Queen, saith one, be thy Parents, if there be no virtue in thy mind, I will regard thee no more, then if thou hadst an Husbandman to thy Father, and a poor Country-woman for thy Mother. But if Nobility of blood be joined with grace and true humility, it is a thing much to be esteemed. The Jews boasted themselves, they had Abraham to their Father: It is more credit for a man to be countenanced by his own virtues, then the virtues of his Progenitors: It is better to be the beginning, then the end of a man's house. The best Nobility is built by virtue: God chooseth not as man doth, by outward appearance; he chooseth Saul out of Benjamin, the least of the Tribes, and his Fathers family the least in that Tribe, by his own confession, to be King over Israel, 1 Sam. 9.21. So in the choice of David, 1 Sam. 16.7. Not Eliab, nor Amminadab, nor Shammah, nor any of the rest chosen, but little David, that kept his Fathers sheep. Thus Christ chose Fishers to be his Disciples, Mat. 4.18.21. and Shepherds to be the Heralds of his Nativity, Luke 2.8. The foolishness of God is wiser than men. Of whom he maketh choice especially, the Apostle tells us, That not

many wise, not many mighty (after the flesh) not many Noble are called.

Brag not of the clarity of thy blood; for God made all mankind of one blood; and if any man's blood be more pure then others, it is not Nobility, but soundness of body causeth it. Boast not of thy antiquity, for every man's Original was one and the same; there was but one common Parent of mankind, one Spring and Fountain of all men. Be not of the antiquity of thy Family: for how many Noble Families have there been of whom there is no remembrance at this day? and in our days we have seen the overthrow of Noble and Royal families: Everything which springeth up in time, dieth with time. Boast not of thy Birth, for thy Nobleness cometh not by thy birth, but by thy life. Let us not then so much desire to be great, as to be good; nor to set our Pedigrees from ancient houses, as to carry ourselves worthy such Ancestors; else their goodness cannot so much credit us, as our badness will discredit them. We may say of all these outward things, as an honorable Gentleman was wont to say of the Arms of his house left him by his Ancestors,

*Vix ea nostra voco;*

We can scarce call them ours, alluding to a saying of a Poet,

*Et genus, & proavos, & quae non fecimus ipsi, &c.*

In a word, if we be good, we shall be great; for if they are greatest in blood, who can derive themselves from the highest persons, and greatest Peers; then surely incomparably greater be they, which can derive themselves from him which hath no Peer; and so may all the faithful, without check of pride or presumption; for Christ himself acknowledgeth them as his kinsfolk, Matth. 12.50. saying, Whosoever (let him be never so mean in other respects) shall do the

will of my Father which is in heaven, the same is my Brother, and Sister, and Mother. And here it may not be unfit to bring in these Verses:

Why doth Earths Gentry count themselves so good,

Giving Coat, Arms, for all the world to gaze on?

Christ's Blood alone makes Gentlemen of blood,

His shameful death doth give the fairest blazon.

then he is ancient'st, and of best behavior,

Whose Arms and Ancestors and from his Savior.

## **CHAPTER 10.**

### Of Pride of Diet.

It is said of the Rich man, Luke 16. that he was not only clothed in purple, but also he fared deliciously every day: As he painted his back with gorgeous and gaudy apparel, so he pampered his belly with delicate and dainty fare, and that not now and then, but every day. He might have fared well, & feasted sometime, as appeareth, Psal. 104.15. where God gives not only bread, but wine and oil also: But here was his pride, in making dainty bread his daily bread, and keeping his Christmas (as they say) all the year long; he was altogether given to security and sensuality, being, as Crassus in his



purse, so Cassius in his pots; like those greedy Epicures described, Isa. 56.12. He that prides himself with his delicious meats, and dainty fare, is an absolute Idolater: His God is his belly, Phil. 3.19. The Temple of this false God (saith Tertullian ) is in the lungs; his Cook is his Priest; his Table, or Dresser, his Altar; his Meat, his Sacrifice; and unto this his God Bell he offereth whatever Sea or Land will afford him; it is a wonder to see how he hath his Officers in every place; for him war is waged against the Air, and Clouds, and Birds are disnestled from the Kingdom which nature hath allowed them; for him the face of the earth is turned into a shambles; for him Seas are sounded, Depths are plummeted, Shipwrecking storms, and direful tempests are ferried over; all this hurly-burly is made for a stomach four fingers broad, for which a little bread and water would suffice in necessity, and in superfluity the whole world is too little to satisfy. Such a one was that rich fool, Luke 12. who pulled down his barns, and would build them up greater, and never made any conscience of doing good with all his goods, but only to play the Epicure, and live the life of a beast, in idleness, riotousness, and sensuality: Soul, take thine ease, eat, drink, and be merry. We should remember, that we live not to eat, like those Creatures Horace speaks of, that eat consumere naturam, to consume nature, but that we may live and glorify God. And our Savior teacheth us that lesson, Luke 21.34. and Paul, Rom. 13.12, 13. Christ pronounceth a woe to such Sensualists, Woe to you that are full, for ye shall hunger: Most commonly men are punished in the same things they sin: Dives tormented in his tongue, because he had abused it by his Epicurism: And waste is commonly punished with want.

It is written in an old Chronicle, that in the days of King Vortiger, sometime King of this Land, there was a wonderful plenty of all provisions (like Pharaohs seven plentiful years in Egypt) whereupon ensued the common sins growing out of it, Pride, Idleness, Gluttony,

and Adultery; and after that ensued such a famine and plague, as the living were scarce able to bury the dead. Pride, Idleness, and fullness of Bread, were the sins of Sodom. As the humility of Christ appeared in many other things, as I may have occasion to show hereafter, so also in abstinence in his Diet: We often read, that he fasted, seldom that he feasted, never that he surfeited: And when he did go to eat with those that invited him, he would labor to feast their souls, as they feasted his body: And when he was to work a miracle, and feed five thousand grown men, besides women and children, he had not in his family five loads of bread (which any man would have thought little enough for so many) but only five loaves of bread, and not wheaten bread neither, wherein there might have been some more hold and tack; but even barley bread, which is not so hearty and baitable: The like may be said of the other part of the diet of Christ and his Apostles; it was not flesh, that is held the more solid and substantial feeding; but fish, a frothy and flaggy kind of meat; nor any great deal of fish neither, such as Peter and his fellow-fishers caught, when they brake their nets, Luke 5. but only two fishes; nay more then that, as for their number they were but two, so for their quantity they were not great, as Whales, Dolphins, or the like, but two little small fishes; as appeareth, in that a little boy, as John speaketh, carried both them and the five loave. Whence one of the Ancients inferreth, that our flesh is so to be nourished, that it may be fit for service, and so to be kept under, that it swell not with Pride.

A little will serve to suffice nature: Good David would have been content with Nabal's superfluity and reversion, 1 Sam. 25. and poor good Lazarus with the crumbs that fell from the rich Gluttons Table; and many a poor Saint and Servant of God with small pittances; and why should any of us be at any great cost with our bodies, to feed them with all manner of dainties, when as thereby we do but, as it were, cram ourselves fat to feed the worms? Wherefore it is true that

Bernard saith, It is a mad and vain kind of labor, so much to indulge the flesh, and to cast away the care of the soul. It is folly for a man to lay his whole living upon a house, and then have nothing to maintain it: This is our case; for our body is but *domicilium animae*, the dwelling-place, or habitation of the soul.

## CHAPTER 11.

### Of Pride of Strength.

#### SECT. 1. Of Pride of Bodily strength.

Pride is one of man's greatest weaknesses, but always grounded on some supposed strength, either of body or mind. Great was the stature and bodily strength of Maximinus the Roman Emperor; for as ( Julius Capitolinus reporteth) he was eight and an half Geometrical foot high, which is two foot and an half more then we see any man ordinarily to be in these days; and as he had a great body, so had he all parts thereof proportionable to his greatness, and was so extremely strong, that a cart heavy laden, which two Oxen could hardly move, he would easily draw and turn at his pleasure; with his fist he brake an horses leg, and striking a horse in the chap with his fist, he brake out all his teeth, and was so fierce and courageous, that he made no account of any man: He overcame sixteen strong men that were Water-bearers and Servitors of the Roman Camp, coming to handy gripes with them, without resting, not being moved by any of them: Yet he whom one man could not overcome, was at last overcome by many Soldiers, and others with

them, who came very boldly to his Pavilion, and without any resistance slew him and his Son. Great was the strength of Samson, so that when a young Lyon roared upon him, he rent him, as he would have rent a Kid, having nothing in his hand, Judge. 14.6. and when he was bound with cords, by the men of Judah, how did he break those cords asunder? The cords that were upon his arms, became as flax that was burnt with fire, and his bands loosed from off his hands; and finding a new jaw-bone of an Ass, he slew a thousand men therewith: At another time he went to Gaza, and took the doors of the Gate of the City, and the two posts, and went away with them bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron: yet at last was he betrayed by Delilah into the hands of the Philistines; who took him and put out his eyes, and bound him with fetters of brass, and made a Miller of him, to grind in the Prison-house at Gaza. Dost thou exceed others in strength of body? yet consider thou art therein inferior to the Horse, the Elephant, and divers other beasts; thou showest what a poor creature thou art, to put confidence in bodily strength. The force of a hidden evil overcame Hercules, that was not to be overcome by any man. The strongest man in the world, his strength is but weakness, compared with the strength of an Oak. Let not the strong man glory in his strength, saith the Lord. There is no man so strong, but his strength may be impaired either by immoderate labor, or by some sharp and violent disease, or by excessive grief and sadness, or decrepit old age, which overcometh all things. Dost thou boast of thy great strength? let me tell thee, that every weighty thing laboreth with its own burden; and this is the nature almost of everything, when it cometh to its height, it descendeth not with an equal motion; the ascent is more slow, but the descent is precipitous, and this bodily strength when it begins to decline, will decline apace.

## SECT. 2. Of pride of Strong-holds.

I Find in Alexanders wars, that when he came to subdue the Sogdians, a people that had a rock for their habitation, and the munition of rocks on every side, they jeered him, and asked him, Whether his Soldiers had wings or no? Unless thy Soldiers can fly in the air, we fear thee not. Many men when they get into a strong hold (like David in his strong Mountain) think they shall never be moved: But see how the Lord threatens Israel, if they hearkened not to the voice of the Lord, and to do all his Commandments and Statutes, that he would bring upon them a Nation of fierce countenance, that should besiege them in all their gates, until their high and fenced walls came down, wherein they trusted throughout all their Land. Natural men since the fall, must have some strength or other to trust to: When Cain was driven out from his Fathers house, he built a building of Cities; and we read of some after the Flood, that would build a Tower of Babel that should reach to Heaven, to get themselves a name; but the Lord soon confounded their language, and scattered them abroad from thence upon the face of all the earth. Thou boastest that thou livest in an impregnable Castle: Dost thou not know the Proverb, that there is no place that is invincible? Even that Tower of Locris (that double Tower) could not be defended by Hannibal himself; and that impregnable Tower of Praeneste, then which Historians say, never was a stronger, when it could not be overcome by force of arms, it was taken by flattery and false promises, and was demolished. That Fortress cannot stand long, where wickedness getteth in between the timber and the stones; besides, the faith of God's children, which can remove mountains, is able to throw down the strongest walls, as it did the walls of Jericho. No strong-hold of itself is sufficient to secure a man from the wrath and vengeance of God pursuing him. I have read of Bishop Hatto in Germany, that suffered the poor to starve at his door, albeit the Rats

eat up his corn; but after they had devoured his Corn, they sought after him from house to house; wherefore he built him an house in the River Reims, where the water runneth very swiftly; yet that would not serve, they got to him, and eat up him also; whereupon that Tower is called, The Rats Tower unto this day. There is no true security in anything but in God: He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty: I will say of the Lord, he is my refuge, and my fortress: my God, in him will I trust. The Lord is my rock and my fortress, &c. my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower, saith David. The name of the Lord is a strong tower, the righteous runneth into it, and is safe, Prov. 18.10. God hath promised his people, that the munitions of rocks shall be their place of defense, Isa. 33.16. The Lord will set them so high, that none shall be able to reach them, to do them hurt: But let the wicked man build never so high, his pride will bring him down: Thy terribleness hath deceived thee, saith God to Edom, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence, saith the Lord, Jer. 49.16. When Nicephorus Phocas had built a mighty wall about his Palace, for his security, in the night he heard a voice crying, O King, though thou buildest as high as the clouds, yet the City may easily be taken, the sin within will mar all.

## **CHAPTER 12.**

Of Pride of Children.

Children, especially to Mothers, whose affections are very strong, are very taking things, being little images of themselves: Parents take so much delight in their children, that the evils of children affect them, as if they were their own. How earnestly doth the woman of Canaan cry out to Christ for her daughter? You read likewise of a man crying out to Christ, Master, I beseech thee behold my son, for he is all that I have, Luke 9.38. Behold my son, that is, have mercy on my son; as it is expounded, Matth. 17.15. And so sometimes videre is taken for respicere, and respicere for misereri seu delectari, Psal. 66.18. Parents are apt to dote too much upon an only son, therefore when they are taken away, the grief of Parents is excessive. The greatest mourning in Scripture, is set out by the mourning for an only son: Indeed, some there are, whose affections are so strong to their children, that they take it heavily, if God take away but one of many children from them. Ambrose reporteth a doleful accident, that befell a poor man in his time, who had five sons, and knew not how to relieve himself and them in a famine, unless he sold one, to buy food for the rest: On a time, with a heavy heart, he called them all about him, to see which he might best spare: He looketh upon his eldest son, and thought he was best able to shift; but shall he part with him that was the strength of his youth, and the first that called him father? he cannot endure it; then he looketh upon his youngest, and thinketh how he may part with him; and alas, he faith, he was the Nest-chick, and dearly beloved of his deceased mother, and therefore he must not go; a third resembleth his Ancestors and Progenitors, having the Grandfathers neb, and the Grandmothers eye, and in him they should live, when he was dead, and therefore he must not go, whatever came on it; the fourth hath been ever loving to him, and the fifth most diligent, dutiful, and industrious; so that the poor man can spare never a one of his Olive plants from about his table. And if a man could not part with one of many, what a grief (think we) was it to the poor widow of Nain, to part with one and all? she being not a

young wife neither, that might have many more, but an old widow, utterly without hope of issue.

Hath God given you many children, pride not yourselves in them: Men are apt to glory in them, because they bear their names, their resemblance, and they do, as it were, live in their children, when themselves are dead; they are the Parents multiplied. Hast thou many children? thou hast also many cares for them, and many sorrows about them: If thy children are good, thou art still in fear of losing them; if evil, thou art in continual sorrow for them; and till thou knowest how they will prove, thy solace is ambiguous, and thy care is certain. Many good men have been greatly afflicted in their children; as Adam, Abraham, Isaac, Jacob, Eli, David, and others. Glory not then in the multitude, beauty, strength and comeliness of thy children; for God can easily take them all away, as he did Jobs children, and all at once. Thus God threatens Ephraim, glorying in his children, Their glory shall flee away like a bird, from the birth, from the womb, & from the conception: though they bring up their children, yet I will bereave them, and there shall not be a man left. Many fond and indulgent Parents, are like the Ape, that killeth its young with hugging them. May not children now use the same complaints as were in Cyprians days? Our Fathers and Mothers have proved our murderers, soul-murderers, worse than they who murder the body, as Chrysostom speaketh. When Parents too much dote upon their children, they take a quick way to bereave themselves of them. We read that Jacob loved Joseph, and doted more upon him than upon all his children, therefore the Lord bereaves him of his Joseph (that lay so near to his heart) for many years together, and then his sorrow was as great for the loss of him, as he took delight and contentment in the enjoyment of him. It is the greatness of our affections, as one well observeth, that causeth the greatness of our afflictions. They that love too much, will always grieve too much: It is



good for Parents so to delight themselves in their children, as that they could be ready and willing to part with them; and then, with Job, they will bless God, not only for giving them, but also for taking them away. He was a wise Heathen that said, I kiss my child today, and then I think it may be dead tomorrow. Love your children only as creatures, and let not the Mothers child, be the Mothers God; nor the Fathers son, be the Fathers Idol. Eli honored his sons more then God; therefore God said, there should not be an old man in his house forever, and all the increase of his house should die in the flower of his age; and this should be a sign unto him, that his two sons, Hophni and Phinehas, should both of them die in one day.

Let Parents imitate those that brought their little children unto Christ, that he might touch them, and bless them: Let them bring their children to Christ, and offer them to God:

1. By prayer, for his blessing upon them: Thus Abraham prayed even for Ishmael, Gen. 17.18. There's no question, but Job prayed as well as offered sacrifice for his children, lest they might forget themselves and offend God in their feasting. This must be a daily duty of Parents, and continued act so long as they and their children live upon earth.

2. They are to be offered to God by Baptism, in the face of the congregation so soon as conveniently they may: If a Father knew he had some special friend that had cast his love and affection upon someone of his children in such sort as he meant to adopt him, and make him his heir, he would be careful that he should be trained up according to his directions. Now faithful Parents must know and believe, that God is the God of them and their seed, and therefore having made his covenant with them, they should earnestly desire to have the seal of it. I know that Baptism doth not confer grace, ex

opere operato, as a Kings Letters under the broad-seal do not give a pardon to a malefactor, but only signify that it's the Kings pleasure to afford him that favor; as also that all that are baptized, shall not be saved, as Austin speaks of Simon Magus. The outward Baptism did not profit him, because the invisible holy Spirit was wanting to him. And lastly, that it's not absolutely necessary to salvation, but God can save without it, as doubtless he did divers Israelitish children dying in the wilderness without circumcision, and as was the case of the Thief upon the Cross, Valentinian, and others. However it be not necessary in regard of God, yet in respect of us, it is, both that we may be obedient to his commandment, and also to help our weakness.

3. They must be brought to Christ, and offered to God (when they have knowledge and years of discretion) by good education: for this God took special order in his Law; telling his people, that his laws must not only be in their own heads to know them, but in their mouths to talk of them, and learn them to their children. And questionless, the common dissoluteness and disobedience of children when they be grown up, proceeds from the carelessness of Parents; when they were young, they offered them not to Christ, nor put them to his school, but trained them up in wantonness, pride and vanity, which is the bane of youth. And thus some have brought their children to beggary, others to the Gallows, and more have brought them to spiritual and eternal death.

## **CHAPTER 13.**

## Of Pride of Outward Privileges

Evil men are very apt to pride themselves in their outward privileges. The Jews boasted they were Abraham's seed according to the flesh, though they cared not to follow Abraham's faith: they boast also that they have the Temple of the Lord, and they cry, the Temple of the Lord; as if they should have said, God dwelleth in the midst of us, he hath his habitation with us: This is the first fortress of hypocrites, saith Calvin. They gloried, that they were a vine of God's own planting, that God had known and chosen them out of all the families of the earth to be his peculiar people, and had entered into covenant with them. There is nothing more common with proud and wicked men, saith Salvian, then to defend themselves by the name of Catholic, when in life they are more profane than Goths and Vandals: a vain name without a body: yet this is the argument of Costerus the Jesuit; in this name the Roman Church alone doth glory. But what doth this privilege of a religious name profit them that call themselves Catholics? and the same may be said of the Catholic faith and profession. Little reason have men to be proud of outward privileges: for the Apostle tells us, that in Christ Jesus, neither Circumcision availeth anything, nor uncircumcision, but a new creature; nothing is acceptable to God, nor available to salvation; and under these two, he Synecdochically comprehendeth all outward privileges, prerogatives, dignities and precedence's whatsoever: under circumcision comprising the dignities of the Jews, Rom. 3.1, 2. Rom. 9.4, 5. under uncircumcision, the Gentiles, with all their wit, wealth, strength, laws, policy, or whatever is of esteem among men, and glorious in the eyes of the world, all which he accounts as nothing in respect of regeneration.

1. Therefore first, wealth, strength, nobility, wisdom are nothing, and not to be gloried in, 1 Cor. 1.26, 27, 28. You see your calling brethren,

not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty, &c. and things that are not to confound the things that are, that no flesh should glory in his presence.

2. Outward callings are nothing, as to be Emperors, Kings, Priests, Prophets, Apostles.

3. Or outward actions of hearing, fasting, alms-giving, prayer. It is a mark of a wicked cast-away to rest in these things, of one who buildeth the house not upon the Rock, but upon the Sand, saith Austin. It is the note of such as shall be refused, when the great King shall make distinction between the sheep and Goats.

4. Kindred and alliance avail not; for if the blessed Virgin had not as well conceived Christ in her heart by faith, as in her womb according to the flesh, she had not been saved, Luke 11.27, 28. For when a certain woman said unto Christ, Blessed is the womb that bare thee, and the paps that gave thee suck; he said, yea rather blessed are they that hear the word of God and keep it. It seemeth to have been an usual thing among the Jews to commend Parents by their children, and to commend children by pronouncing their Parents blessed in them: So it is recorded of Rabbi Jochanan Ben Zacharias, that commending one of his scholars, he brake out into this speech, Blessed is she that bare thee. And in profane Authors, this and the like speeches are usual,

*Faelices tales quae te genuere Parentes.*

Thus Solomon tells us, that a wise son maketh a glad father, but a foolish son is heaviness to his mother, Prov. 10.1. yea as good children be comforts to their Parents privately, so they be credits to

them publicly, as the Psalmist saith, he that hath good children need not be ashamed to meet his enemy in the gate; and that this is an especial outward blessing, our Savior denieth not; for in his answer he doth not cross and contradict the speech as false, but only correct it, showing, that though it were a good thing in the kind to have good children, yet it was a better thing to be good ourselves; and howsoever his blessed mother were a vessel of grace on earth, and be now a glorious Saint in heaven, yet herein consisted not the height of her happiness, in that she bare him in her body, but rather in this, that she believed on him in her heart. And if Christ's kinsmen had not been his brethren as well by spiritual adoption and regeneration, as by carnal propagation, and generation, they should not have had inheritance in the kingdom of God.

5. Nay, the outward Elements are nothing without the inward grace.

1. For Baptism, it is not the washing the face or body, nor the washing away the filth of the flesh, that is acceptable to God, but the stipulation of a good conscience that maketh request to God, 1 Pet. 3.21.

2. For the Sacrament of the Lord's Supper, he that doth not as well receive panem dominum, as panem domini, the bread that is the Lord, as the bread of the Lord, is an unworthy receiver, and so is guilty of his body and blood: and the reason why these outward privileges are nothing available with God, is, because the things that God regardeth are spiritual, and eternal, not temporal and carnal, as these are, which shall utterly cease in the Kingdom of glory: for then shall Christ have put down all rule, and authority, and power, 1 Cor. 15.34.

Object. But it may be said, that these outward privileges and earthly prerogatives of King over his Subjects, Master over his servants,

Father over his children, have a place here in the Kingdom of grace, and that Christianity doth not overthrow civil policy.

Resp. That a man must be considered two ways, both in regard of his outward or inward man.

1. In regard of his outward man, as he is a member of the civil society, whether family, Church or Commonwealth, there be differences of persons, as Masters, Servants, Magistrates, Subjects, bond-men, free-men, poor, rich, as the Apostle tells us, Colos. 3.18. 20.—22.

2. But if a man be considered in respect of his spiritual estate, as he is a member of the invisible or Catholic Church, under spiritual government, consisting in righteousness, peace, and joy in the Holy Ghost; there is no distinction or difference, Rom. 12.5.

The Popish opinion therefore which teacheth, eth, that there be some outward callings and actions that may commend us to God, wherein we may glory, is here justly condemned, as to lead a single life, to keep many set fasting days, and pray much, to vow voluntary poverty, to perform regular obedience, to profess a monastical life or monkery, to be buried in a Friars Cowl, to abstain from such and such meats, &c. whereas Paul tells us, that outward privileges will not serve our turns, nor meat commend us to God, 1 Cor. 8.8. Therefore it is a great vanity for men to think highly of themselves for outward privileges, nor may we glory in them. Nay, the King himself may not be lifted up above his brethren; Deut. 17.20. Paul's example is excellent to this purpose, who neither esteemed the things before his conversion, as his education and breeding, being a Jew, a Citizen of Rome, a Pharisee, a great Doctor and Rabbin, brought up at the feet of Gamaliel, of the Tribe of Benjamin, &c. or after his conversion, as being an Apostle, wrapped up into the third heaven,

hearing unspeakable words, not possible for a man to utter. And if any man had cause to glory in these things, Paul had: But saith he, I forbear, lest any man should think of me above what he seeth me to be, or that he heareth of me: and of the esteem that he had of all these, you may see, Phil. 3.8, 9. he accounts them all to be but loss and dung for the excellency of the knowledge of Jesus Christ, for whom he suffered the loss of all things.

## **CHAPTER 14.**

Of Internal Pride, and first of Pride of the Heart.

The heart is the principal seat of Pride: As the heart is in the midst of the body to convey life to all parts; and as the Sun is in the midst of the Firmament to convey his light, heat, and influences to all inferior and sublunary bodies; So Pride gets into the midst of the heart to corrupt all: thence we read in Scripture of Pride of the heart, and of the proud in heart. This pride of heart is demonstrated,

When the heart is carried out after great and high things; The Lord chargeth this on the Prince of Tyrus, thine heart is lifted up, and thou hast said I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thy heart as the heart of God: By the heart we understand here, the thoughts, designs, projects, and high imaginations of the heart which carried out his heart after high and great things. Therefore God is said to scatter the proud in the imaginations of their hearts. David cleareth himself in this, Lord, mine heart is not haughty, nor mine eyes lofty,

neither do I exercise myself in great matters, or in things too high for me. Pride when it getteth into the heart, maketh a man highly conceited of himself, lifting him up above the common condition of mortals, causing him to think he is a petty God, and to set his heart as the heart of God.

1. Hence it is that men lay aside the study and the knowledge of practical truths, that tend most to edification, and would most advantage them, and busy themselves about the knowledge of things too high for them, and which if they do know, they are not the nearer to the power of godliness. Let no man beguile you of your reward (saith Paul to the Colossians) in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind: they did but argue then for Angels, as Papists do for Mediators; they must have Angels, middle persons between God and men, and then come to discourse of the Hierarchy of Angels; there may be much of pride under a seeming show of humility; some there are that seem humble without, that are proud enough within, as Alexander said of Antipater, when one told him, that Antipater jetted it not in purple, as other of his Lieutenants did; true said Alexander, but Antipater is all purple within, meaning that he was as proud in heart, as those that made so great an outward show: so the Apostle here speaks of a voluntary humility, or as the marginal note is (which I best approve of) a voluntary in humility, that they must not come to God immediately, but must have an Angel to make way for them, as a poor supplicant cometh not immediately to his Prince, but hath some Courtier to make way for him; Thus they pleaded for Angels, as the Papists plead for Saints, to be Mediatores ad Mediatorem; to be Mediators for them to the Mediator, but all this was but real pride, intruding on things which they have not seen; intruding upon God's right to whom it belonged to appoint his worship; but these voluntaries in humility



invade upon God, or intrude on things which they have not seen. When men shall look upon doctrines that tend to the practice of godliness as low things, and they must have higher things, this cometh from pride of heart. If any man consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strife's of words, whereof cometh envy, strife, railings, evil surmising's, perverse disputing's of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: Such men as these may think themselves the only Gnostics and knowing men, but such a one is proud, knowing nothing; when men make use of their knowledge in a way of opposition, and so make themselves and others Skeptics in religion, this is a knowledge or science falsely so called, ver. 20. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: this keeps men off the further from embracing the truth, and being settled in it.

2. From this root it is that many men sinfully cry down Magistracy and Ministry; many such there are in our days: but these men do not act without a precedent, Korah and his accomplices have showed them the way. I know nothing that more crosseth Satan in his design, then a good Magistracy and a faithful Ministry; and therefore 'tis no wonder, if by his instruments he labor first to corrupt them, then to disparage them, and alienate the people from them, and so to ruin them: and then they would set up themselves in their places, who thus impudently cry down these two great Ordinances of Magistracy and Ministry.

1. That Korah and his company aimed at the Priest-hood, appeareth by Moses upbraiding them, Num. 16.9, 10. Seemeth it a small thing to you, that the God of Israel hath separated you from the

congregation of Israel to bring you near to himself to do the service of the Tabernacle of the Lord, &c. and seek ye the Priesthood also? as if he should have said, is it not enough that God hath advanced you above thousands of your brethren, but that ye will have the Priesthood also? This was the design of the Kohathites. What is Korahs plea? The people are all holy: what need then any one to teach or offer sacrifice? they can all teach themselves, say our Church levelers, the Church are all Saints, and they all know the Lord from the greatest to the least. Whereas Christ hath given some Apostles to his Church, some Prophets, some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, &c. where we may observe,

1. That Pastors and Teachers are as truly a gift to the Church of Christ, as Apostles and Prophets, though much inferior to them, yet they are more constantly continued to the Church than the former.
2. These were given to the Church, not only by laying the groundwork to bring men home to Christ, but also to edify the body of Christ, and to bring it to it's just perfection, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ: for till we come to be grown up in Christ, we have need of the Ministry.
3. This is a great means to prevent childishness of spirit, which many nowadays are subject to, being tossed to and fro, and carried about with every wind of doctrine. Now from this pride of heart it is that men so much slight the ministry; those whose hearts are full of pride do lift up themselves against God's messengers; and the high conceit that men have of their own gifts and parts, makes them slight that

ministry that God hath appointed for the salvation of their souls. Thus it was with the proud Corinthians: whom Paul upbraids by an Irony, 1 Cor. 4.8. Now ye are full, now ye are rich, ye have reigned as Kings without us, and I would to God ye did reign, that we also might reign with you.

1. Now ye are full: full without us; so full, that they had no appetite to anymore, no mind to any meat set before them, so filled were they with gifts and parts, that they had no mind to Paul's ministry.

2. Now ye are rich: so rich, that they could impart to others, and even teach their teachers [rich without us].

3. Ye have reigned as Kings without us: as great difference between them as between King and Subjects; proud men do ever carry a Kingdom in their heads; and then he speaks by way of Emphasis, now, or already: he could not speak unto them as to men, but as to babes, that were fed with milk, not with meat, they were not past the spoon; yet were they so full, so rich, so high in their own conceit, that they needed not Paul's ministry, nor any further teaching from him.

2. It is evident that Korah & his companions aimed not only at the Priest-hood, but also at the Scepter, Num. 16.13. for Dathan and Abiram said unto Moses: Is it a small thing that thou hast brought us out of a land that sloweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a Prince over us? Wilt thou put out the eyes of these men? Now what was the fair vizard that they put upon so foul a face?

1. They pretend to be great enemies to ambition; they say to Moses and Aaron, ye take too much upon you, why lift you up yourselves against the congregation of the Lord? ver. 3.

2. They cry up the people, they were a holy people, all the congregation are holy, every one of them; here then is the inference. No need of a Magistracy, they are a holy people that have the Lord to govern them; and a holy people that know how to govern themselves.

3. They charge them for taking too much upon them, whereas they took no more than God had given them: and for lifting up themselves above the congregation, when God had thus advanced them: yea Moses was very backwards to take a commission from God, and after he had it, complaineth of his burden, Num. 11.11. Now these men pretended to rise up against Moses and Aaron; but Moses tells them, that they were gathered together against the Lord: when God by his providence placeth men in the Magistracy and Ministry, and they act faithfully in their places, those that band against them do rise up against the God of heaven, whose right it is to pull down one and set up another: therefore when such as these are trampled upon, the Lord vindicateth his own authority, and exalteth his own name: See the success of this course of Korah, Dathan and Abiram, &c. it was very dreadful; for one part of them, the earth opened its mouth and swallowed them up and all that they had, so that they went down alive into the pit, and the earth closed upon them, ver. 33. and another part of them were consumed by fire from the Lord, even the two hundred and fifty men that presumed to offer incense, ver. 35.

The people therefore must not meddle with David's Crown and Scepter, nor Samuel's Ephod; Uzzah must not meddle with the Ark, nor Saul offer sacrifice: nor the Emperors Cook take upon him to expound Scripture; for if he do, and set a false gloss upon it, and falsely apply it, Basil may wisely and worthily check and reprove him, It belongeth to thee to prepare pulls and broth for the Emperor, but not to expound the Scriptures. If the Cobbler be so saucy, as to find fault with the thigh of a picture, whose art and trade reacheth no

higher than the ankle, the Painter may well tell him, that he is out of his element, and put him in mind of the old Proverb, Ne suitor ultra crepidam.

It is good for all men to mind their own matters, and not to be *Curiosi in aliena republica*. Uzziah, though a King, yet for offering incense, and usurping upon the Priestly office, is smitten with leprosy to his dying day. Saul is reprov'd as a fool by Samuel for the like fact and sault, 1 Sam. 13.13. The Reason. Ambrose gives to Theodosius, Purple makes an Emperor, not a Priest.

## **CHAPTER 15.**

### **Of Pride in the Will.**

Will-Pride is demonstrated two ways.

1. When man's Will is set up against God's Will. It is God's prerogative Royal, that his Will is a Law to himself, and to all Creatures; it is his prerogative to do what seemeth good in his own eyes: now here is the pride of man, that he setteth up his own Will to himself as his Law, and that he careth not to be guided and ruled by the Will and commands of God: every proud person seeks to do what seemeth good in his own eyes. God commanded the Jews, saying, obey my voice, and I will be your God, and you shall be my people, and walk in all the ways that I have commanded you, that it may be well unto you; but they hearkened not, nor inclined their ear, but walked in the counsels and imaginations of their evil heart, and went

backward, and not forward, Jer. 7.23, 24. and ver. 27. Therefore thou shalt speak all these words unto them, but they will not hearken to thee, thou shalt also call unto them, but they will not answer thee. Austin, when he confesseth that sin of his in his youth, robbing his neighbors Ort-yards, he aggravateth that sin by many circumstances, and among others, because he would satisfy himself; and therefore saith, that all sinners do what is good in their own eyes, not what God would have them.

The Will of God revealed may be divided into two branches.

1. The particular Will of God revealed to some particular persons, upon particular occasions, to the performance of some particular duties; and this many times dispenseth with a general precept: as we may see, Gen. 22. when Abraham is commanded to go to mount Moriah, and there offer up his own son in sacrifice to the Lord, contrary to the sixth commandment, that saith, Exod. 20.13. Non occides, thou shalt not kill. Item, Exod. 11.2. Exod. 3.22. where the Israelites are commanded to rob and spoil the Egyptians, of jewels of silver, and jewels of gold, and raiment, contrary to the eighth commandment, which saith, non furaberis, thou shalt not steal. So where Saul is commanded to slay the Amalekites, with all that appertained to them, and spare nothing. Now herein appeared Abraham's and the Israelites humility in setting about what God commanded, and Saul's pride, in doing no more of God's command than what seemed good to him; therefore he is reprov'd by Samuel, and rejected, by the Lord, 1 Sam. 19.28. But these instances are no precedents to us, unless we have the like charge that they had, and then we must yield absolute and simple obedience, without reasoning or disputing the case: For however God's Will be sometimes occulta, yet it is never injusta, saith Austin: he doth not as men should do, viz. bid things because they be lawful, and forbid

them because unlawful; but whatsoever they were before, his Will alters the nature of them; for whatsoever he biddeth is lawful; and whatsoever he forbiddeth is unlawful, ipso facto, by virtue of the command or interdiction; of this we have seldom any examples nowadays.

2. The other branch of his revealed Will which is more ordinary, is his general Will concerning all estates and conditions of people, contained in his general precepts: and this hath divers branches.

1. The first whereof is the conversion of a sinner. As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. And Christ saith, This is the Will of him that sent me, that everyone that seeth the Son and believeth in him, should have everlasting life. And Paul saith, that it is the Will of God, that some of all sorts of people should be saved, and come to the knowledge of the truth.

2. A second branch of God's revealed Will to us, is our Sanctification, 1 Thes. 4.3. and Peter tells us, that it is the Will of God, that by well-doing we put to silence the ignorance of foolish men.

Now when men do not endeavor to effect their own conversion, when they will not come to Christ, that they may have life, nor labor after sanctification, they set their wills against the Will of God.

2. The second note of Will-pride is impatience.

1. When men are impatient of reproof: better is the patient in spirit than the proud in spirit, saith Solomon. Reverend Musculus found this spirit in the Anabaptists in his time; when he had deserted the Romish Church, he was compelled through poverty, to hire himself with a Taylor, and to work with him at his trade; this man he found

to be an Anabaptist, one that pretended to much holiness, but was nothing so, though a great talker. Musculus therefore reproveth him; and among other things finding that he was idle, and neglected his calling, urged him, with that of the Apostle, He that will not work, let him not eat. But the Anabaptist was too proud to receive a reproof, and poor Musculus was presently thrust out of his doors. Pride stops the ear against reproof. Reprove a scorner, saith Solomon, and he will hate thee: this shows such men to have Atheistical hearts; did they believe holy reproofs and threatening's taken out of the Word of God, they would not scorn them, but tremble at them: when the Word of God cometh so close, that it toucheth men's bosom sins, and crosseth them in their evil ways, but they will not hearken, but find out shifts to evade the force of the Word, this cometh from Pride in the Wills of men. When Jeremiah had made an end of speaking to all the people all the Words of the Lord, for which the Lord their God had sent him to them: Then spake Azariah the son of Hoshajah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, Thou speakest falsely; The Lord God hath not sent thee to say, Go not into Egypt to sojourn there; but Baruch the son of Neriah, setteth thee on against us. Now as a proud man hateth a just reproof, so being guilty, he easily applieth to himself anything that he heareth, though not spoken to him, as Suetonius recordeth of Tiberius Nero, that hearing Zeno the Philosopher disputing, and not understanding some harsh sentences he used, he asked in what Dialect he spake? who answering truly, in the Dorick, it was taken so ill, as the poor man was condemned to perpetual banishment for it, as if he had closely taxed Tiberius his loose and lascivious life he led among the Rhodians who spake that Dialect. They who have high thoughts of themselves, think meanly of what others say to them: were men poor in spirit, they would embrace every advice that hath truth and holiness in it. Therefore when the Prophet would fasten a reproof on the Jews, he saith to them, Hear, and give ear, and be not



proud. As in the matter of private reproofs, so, the proud man cannot endure Church censures. Aquila the ancient Greek translator of the Bible, left Christianity, and turned to Judaism, being angry at a sentence of excommunication against him: so Santangelus the great Lawyer of Burdeaux was much enraged against the famous Cameron, and other Ministers of the Protestant Church, because he was convented before their Synod for some delinquency.

2. When men are impatient under afflictions: A proud man cannot endure to be crossed in anything, nor bear the least affront: such men are like the Devil, who is the proudest and the most discontented creature of all other: Pride fills men with murmuring & discontentedness against God's Providences; if things go not according to a proud man's will, then he fumeth and is impatient. Thus it was with the Israelites; God had brought them out of Egypt, brought them through the wilderness, and to the border of the land of Canaan; but when they hear there are Giants, and fenced Cities, then they fall a murmuring against Moses and Aaron, and said unto them: would God that we had died in the land of Egypt, or in this wilderness: and in their mad mood, they say one to another, Let us make a Captain, and let us return into Egypt. So in like manner those discontented rebels, Numb. 16. call Egypt a land flowing with milk and honey, ver. 13. whereas it was a land where their infants were murdered, and themselves cruelly enslaved; they had forgotten those evils and miseries out of which God had delivered them, but now they talk as if God and Moses had done nothing for them, but deprived them of many comforts which there they possessed. He that ruleth over his own spirit, saith the wise man, is greater than he that overcometh Cities, Prov. 16.32. Therefore self-denial is a Grace enjoined by our Savior to accompany the bearing of the Cross, Luk: 9.23. A man must not only abnegare sua, deny and forsake his goods and lands for Christ's sake, if necessity require; nor also abnegare

suos, forsake his friends if they labor to withdraw him from his best friend; but also abnegarese, he must deny himself, yea to hold himself as it were an excommunicate person (as one saith in another case) if he will bring his will to submit to God's Will, and quietly bear the yoke of Christ. How patiently doth our Savior carry himself in this respect; when a bitter cup was put into his hand to drink. Thus he prays to his Father: Father, if thou be willing, remove this cup from me, as Luke hath it: Father, if it be possible, let this cup pass from me, as Matthew hath it: nevertheless, not my will, but thine be done. Calvin saith, these latter words be a correction of his former petition, which he saith, he let fall on the sudden, by reason of the greatness of his grief, without considering what his Father had decreed: he was so earnestly bent on what he naturally desired, without recalling himself: yet he freeth him from fault, though he asked what was not agreeable to his Fathers will. Its lawful saith he, to pray for the peaceable and flourishing estate of the Church, the suppressing of superstition, and the repressing of the enemies of God's truth, though perhaps he purpose not to grant these things, but will have his Son reign in the midst of his enemies, and his Church as the Lily among thorns, and the wicked to remain, to exercise the faith and patience of his Saints.

But in my conceit Beza saith better on Mat. 26.39. that it was not a correction, but an explication of his former Petition, and a Declaration with what condition he should ask it: nor doth it signify a repugnancy of wills, which could not have wanted sin, but a diversity, which per se is not vicious, no not in men, if so be the will of man doth willingly assent to, and rest in the known Will of God.

The meaning then briefly, may be this: Father, if it may stand with thy good pleasure, and man's redemption may otherwise be wrought, let this bitter potion of my passion pass by me; but rather than

disobey thy decree, and not do what I came for, I yield to anything, submitting myself to thee, and my will to thine.

This confutes the Monothelites, a Sect of Heretics of old, that thought and taught Christ to have but one pure Will, as Calvin noteth: but properly it condemneth such as desire the fulfilling of their own perverse, crooked and corrupt wills, whatsoever became of the Will of God: but if Christ in whom reason never lost his regiment, nor was ever either non resident or non regent, yet submitted himself and his Will to his Fathers Will, whatever it cost him (for as Bernard saith, he lost his life, that he might not lose his obedience ) then what arrogancy and Pride were it in us, to desire our wills simply to be done? no, all our prayers, petitions, deprecations, and supplications, must be with condition and submission to the Will of God; when we pray that petition, Thy Will be done, we pray not that God may do what he Will, but that we may do what he willeth, saith Cyprian.

## **CHAPTER 16.**

### **Of Pride in the Affections.**

Pride in the affections is discovered by a kind of a sinful and fantastical affectation to be like unto God: there is a likeness to God in holiness, in grace, in humility, this is commendable; and this is the Image of God wherein man was created; but Pride is a sinful affecting to be like unto God. There are two things wherein a proud person doth affect to be like unto God.

1. It is God's prerogative royal, that whatever excellency he hath, he hath them in and of himself; he is not beholden to any creature, and the whole glory of all that he hath belongeth to him: Now a proud man doth assume to himself the glory of all the excellency that he hath. Therefore God gives a caveat to his people, Beware when thy herds and flocks multiply, and thy silver and thy gold is multiplied, &c. that then thy heart be not lifted up, and thou forget the Lord thy God which brought thee forth out of the land of Egypt, from the house of bondage, &c. Beware lest thou say in thy heart, My power, and the might of my hand hath gotten me all this wealth: But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, &c. and Deut. 9. saith he, when thou shalt pass over Jordan, and possess Nations greater and mightier than thyself, Cities great and fenced up to heaven, ver. 4. speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these Nations the Lord doth drive them out before thee: Perhaps in word, the proud man may make some kind of acknowledgement of God, as the proud Pharisee; Lord, I thank thee, I am not as other men are, nor even as this Publican: yet he assumeth all the glory to himself, though in word he seem to honor God. Parisiensis saith, that a proud man is both an idolater, and sets up himself as his own idol, and so robs God of his glory. The proud man makes himself his own Alpha, thanks himself for all; makes himself his own Omega, seeks himself in all, begins, and ends at himself. Humble Paul cries out, In me, that is, in my flesh, there dwells no good thing, and when he speaks of his own labors, he saith, by the Grace of God I am that I am. The Papists here are to be taxed, who (as the Rhemists do confess) affirm God's election to be because of faith or good works foreseen in us. But this is contrary to Scripture and reason: for that which is the effect, cannot be the cause; but good works and faith be the fruits of election; as Austin speaks thus on

Eph. 1.4. He chose us not because we were holy, but that we might be holy; he chose none being worthy, but by choosing made him worthy; you have not chosen me, but I have chosen you, saith Christ to his Disciples: whereas if God should elect for faith and good works foreseen, men should first choose God, by believing in him, and doing such good works as were acceptable to him. It was the error of the Elders of the Jews, when they came to Christ in the behalf of the Centurion, to plead his worthiness to him, why he should heal his servant. Here was their Pride to think, that by outward service of God men might merit his favor: He loveth our Nation (say they) and hath built us a Synagogue: wherein they resemble our Papists and divers orders of Monks and Friars, who will not stick to promise men heaven, if they will be but bountiful Benefactors to their Fraternities, and Monasteries, Cells and Cloisters: But however he could challenge nothing for himself, nor they for him at God's hand, for these his good deeds; yet he was a worthy man, and a good Christian, as appeareth by his love to Religion, and care to build a place for the people to assemble themselves to God's worship. No difficulty detaineth him from doing his duty: Its like enough that this fact being complained of, might procure him Tiberius the Emperors displeasure, and cost him the loss of his office; for all foreign and strange Religions were hated, and might not be admitted by the Romans, as Tertullian tells us.

2. It is God's prerogative royal to act all for himself, he hath no higher end than his own honor and glory. The Lord made all things for himself, for his own glory, Prov. 16.4. Now a proud man doth not mind the glory of God in his own thoughts, but his own glory, his own praise, credit and esteem. The Pharisees when they gave alms, blew a trumpet, that people might take notice what merciful men they were, that they might have the glory of men; and when they prayed, they often did it in the corners of the streets, that they might

be seen of men. Human applause was all they sought for; approbation from God and acceptance with him they look not after, and this they have as their reward. Therefore saith Christ to his hearers, Take heed that you do not your alms before men to be seen of them, &c. Mat. 6.1.

Object. But it may be said that our Savior, Mat. 5.16. commends and commands, what he forbids and condemneth here; for there he saith, Let your light so shine before men, that they may see your good works: and here, See that you do them not before men to be seen of them.

Answ. If we compare the places, we shall see its no such matter; for in the former place we are bidden to do good works before men, that they may see them, and glorify God for them, and be occasioned to imitate and follow them, as 1 Pet. 2.12. And here we are forbidden to do them before men: not simply, but *eo animo*, to be extolled, praised and magnified for doing of them: we may *bona opera ostendere*, show our good works; but not *ostentare*, not make an ostentation of them; we must aim at God's glory, not our own: if it follow, it must be upon the by, and more then we expect or respect in doing our duties. It must, as one saith, be but a consequent, no cause moving us. But praise will follow virtuous and pious actions, as the shadow the body. The Romans made the image of vain glory in the form of a vagrant woman, writing over her head, This is the Image of vain-glory: This Image had a Crown on her head, a Scepter in her left hand, a Peacock in the other, her eyes veiled and blinded, sitting on a Chariot drawn by four Lions; the reason of all this was, because the lovers of vain honor and glory, are as inconstant as a vagrant woman; the Crown on her head showing, that they ever desire to be honored and admired in this world like Kings; the Scepter betokening their desire to rule; the Peacock showing, that as the Peacock decks his

former part with his tail, and so leaves his hinder parts naked, so vainglorious men deck themselves in the eye of this world, and deprive themselves of eternal glory; the veil that is before her, denoteth how blind the vain-glorious man is, that he cannot see his own folly and arrogancy; the four Lions intimate, that the vain honor of this world is ever drawn with four cruel sins, as fierce as Lions, Pride, Avarice, Luxury, and Envy: A proud man can bear reproach of none, and seeks to be adored and praised by all. Calvisius Sabinus got servants skilled in all arts, and speaking all languages, arrogating all that they knew to himself. Seneca ad Lucil. Epist. 27.

## **CHAPTER 17.**

Of Pride of gifts in general.

Gifts are those endowments with which God fills the minds of men for the edifying of the Church of Christ, and of these the Apostle tells us there is a diversity, 1 Cor. 12.4. and these all proceed from the Spirit of God: Gifts are (as it were) the life of a Christian; and the Spirit of God is the life of them all. There is not greater variety of Herbs, Trees, Plants, Knots, Flowers in a curious garden enclosed (to which the Church is compared) then there is of gifts in the minds of men: some indeed have a double portion of gifts, as Elisha had of the spirit of Elijah, and everyone hath his proper gift suitable to that place whereunto God hath called him, his *dimensum*, as the Scripture termeth it. Now the design of the Devil is to make a man proud of his gifts, and to look more upon his gifts, then look to the giver of them: when a man feeds this humor in himself, and is so far

from checking it in his heart, that he rather seeks to foment it, and add matter to it, and showeth it by the contempt of others of inferior gifts, this is a note that gifts do puff him up with Pride.

Now this is a great vanity for a man to be proud of gifts.

1. Because these gifts are not our own, but God's: Who made thee to differ from another? or what hast thou (saith Paul) which thou hast not received? and if thou hast received it, why then dost thou boast? &c. every good and perfect gift cometh from above from the Father of lights who giveth freely, &c. Jam. 1. We have nothing that is good, but is the gift of God, and cometh from the grace of God. Thus one saith, All my evils are purely evil, and mine; All my good things are purely good, and not mine: And Austin upon the fifth Petition of the Lord's prayer saith, What can be less then bread? yet lest we might think to have that of ourselves, our Master hath taught us to beg it of our heavenly Father, saying, and praying daily, Give us this day our daily bread: therefore seeing all that we have, whither for the body or mind, are God's gifts, we must not say of them as proud Nebuchadnezzar doth, Is not this great Babel that I have built? &c. Dan. 4.30. Be not these the things that I have attained to by my wit, parts, industry? &c. We may not say of the gifts of God in us, as the Atheists of their tongues, Psal. 12. that they are our own, and we may do with them what we list: for, if they are ours, let us show our evidence, when we purchased them, and what we paid for them, before whom the instruments were drawn, sealed and delivered: Besides, we must know that as our gifts be not our own absolute fee-simple and free-hold, but we only copy-holders and tenants at will, nor have we any such custom but may be broken at the pleasure of our Land-lord: so we be not so much as quarter owners of them, but only stewards over them, and must be accountable for them, Luk. 16.2. Therefore we must not be proud of any gift, but acknowledge



God's goodness, and say with the Kingly Prophet, what shall we render to the Lord for all his benefits towards us?

2. Because Pride of gifts hinders a man from doing much good with them; the end why God giveth diversities of gifts to men, is that they may impart them to the benefit of one another: you know that in the body of the world there are diversities of commodities for this end and purpose, that one Nation may have commerce with another. Hiram's country yields good timber and stone, Solomon's country good wheat and oil: Moab was a sheep-country, and Ophir was famous for gold, Chittim for ivory, Basan for oaks, Lebanon for cedars: this is the ground of all commerce and traffic: so God hath enriched one with this gift, another with that, not to grow proud of it, or to monopolize it to themselves, but mutually to impart their gifts to the good of one another. As in the body natural there are many members, yet but one body, and the eye cannot say to the hand, nor the head to the foot, I have no need of thee, but all must be helpful to, and not disdain each other, that there may be no schism in the body, the members must have the same care of one another: so men of the greatest gifts and parts must not disdain to be helpful to the meanest Christian. There was found in the house of Luther these words, *Res & verba Philippus, Res sine verbis Lutherus, verba sine re Erasmus*. Melancthon was words and matter, Luther was matter without words, Erasmus words without matter: therefore as Dr. Hall observeth, hath the blind man legs, and the lame man eyes, that there may be an exchange between them for the benefit of mankind.

3. The more and greater our gifts are, the more we are indebted to God; when God cometh to call us to give up our accounts, he will look into our receipts: he that hath had five talents must account for five; for to whom much is given, of him much shall be required. Now to be

proud of thy great gifts, is to be proud how much thou standest indebted to God.

## CHAPTER 18.

### Of Pride of Wit.

Pride of wit, is when a man is puffed up with his knowledge, quickness of apprehension, depth of judgment. As the finest cloth is soonest stained, so the rarest wits are most subject to Pride: as moths do sooner breed in fine cloth then in course, so Pride and vainglory do soon surprise a man of the quickest wits: a good and modest wit is better than a great wit; for often-time a great wit is the spring of great evils, and the greatest errors usually arise out of the greatest wits; thence Tertullian called the Philosophers (the great wits of the world) *Haereticorum Patriarchas*, the chief Fathers of Heretics. When men of great wit and parts appear for an error, the repute of their ingenuity and parts draws many after them, and doth much mischief; and such men do most misuse their wit, and abuse it to licentiousness. The Grammarian busieth his brains about the Concordances and regiments of Nouns, Verbs and quantities of Syllables, and will not for anything make a Solecism in speech, but will not stick to make a thousand in his actions; the Rhetorician discourseth copiously, the Logician disputeth subtly; the Arithmetician is cunning in numbers and divisions, but he will scarce impart a penny to the poor; for then if it come to matters of practice in life, he is better skilled in addition, and multiplication, then in subtraction and division; he will use Zeno his Rhetoric, and open his hand wide to get riches; and then his Logic, shut it again to keep them, when he hath them. About these things many men beat their wits: But its better to have a true knowledge of a man's self, then the course, situation, and operations of the stars and planets, then the virtues of herbs and plants, then the diversities of humors, and

complexions, and constitutions, then the natures of beasts or whatever Philosophy rational, moral or natural can afford to man; for what booteth it the Geometrician or Cosmographer to be able to measure the compass of the earth, or take the height of the moon, when with all his art he cannot meet out the length of his own life, though but a span long, nor take the measure of himself and his own deceitful heart? if we look not into ourselves, we cannot know ourselves; and if we take a strict view of ourselves, we cannot be proud. That witty men are apt to abuse their wits, Austin shows in an Epistle of his to Licentius a young Noble man that was very witty, one that had been sometime his scholar; a witty Poem of his coming to the hands of Austin (who perceived he had wickedly abused his wit therein) he writes to him in this manner: I have read this Poem of thine, and I know not with what verses to lament and mourn over it, because I see a pregnant wit in every line, but such a one as I cannot dedicate to God: then he exhorts him, *Da te Domino meo, &c.* Give thyself to my Lord, who hath given thee this excellent wit; if thou hadst found a golden cup, wouldst thou not have given it to some public use? God hath given thee a golden wit, thy understanding is a golden cup, and wilt thou let thy lusts drink out of it, or wilt thou drink thyself to the devil in it? know thou, that Satan seeks to make thy wit an ornament to him, and thy parts the credit of his court and cause. Boast not of the acuteness of thy wit; for it is not the acuteness of wit, but the goodness, equability, solidity and constancy thereof that is best to be commended: a quick wit is but as a slender web, if it be light, frothy, and inconstant. Some there are that glory of the depth and subtlety of their wit, glorying of their trains for their foes, and tricks for themselves and their friends, how by their wits they have set off others, and set up themselves, yea even what they have gained by their sinful devices, these are like brazenfaced harlots: this is a wicked emulation to strive who shall be worst. This fault had sometime overtaken Austin before his conversion, but he confesseth

and bewaileth it bitterly; we must beware of it, for it is a fearful thing to be willful and witty in wickedness; of such the Prophet speaks, They are wise to do evil, but to do good they have no knowledge. Such as these are all worldly Politicians and cunning Machiavellians, that think themselves wiser then Moses, and Daniel, David or Solomon, yea peradventure then God himself; for they will prefer their own wits before his revealed will in his Word, and their own plots and projects, stratagems and devices, before his precepts and prescriptions, statutes and directions: such a fellow was Achitophel, who out of pride, and for anger that his counsel was not followed, went and made his will, and then hanged himself: such another was the King of Tyrus, of whose Pride and fall you may read, Ezek. 28. from 1. ad 10. such another was Herod Agrippa, of whose pride and fall we read, Act. 12.22, 23. for being content to accept the people's flattering acclamation of his vain-glorious declamation, for which they accounted him a God and no man, his miserable end presently ensuing, proved him a miserable man and not god. The wisdom of the flesh, saith the Apostle, is enmity with God; whatever man's corrupt wit and carnal wisdom inclineth to, delighteth in, or exerciseth itself about, is directly contrary and opposite unto God, and very enmity itself against him.

## **CHAPTER 19.**

### **Of Pride of Memory.**

Memory is one of the greatest natural gifts, and one of the principal utensils of our life, it is the repository of truth, and the storehouse of

the soul, depending much upon the understanding: Some men have excelled for the greatness of their memories, having, as one saith, drunk memory dolium; a whole hogs-head thereof. The memory of King Cyrus was so great, that he was able to call every soldier that he had through his whole army by his own name: L. Scipio could do the like by all the Citizens of Rome; and Cyneas Ambassador of King Pyrrhus the very next day that he came to Rome, both knew and saluted all the Senators by name, and the whole degrees of Gentlemen and Cavalry in the City. King Mithridates governed divers Nations of divers languages, and gave laws and ministered justice to them, and made speeches to every Nation in their own language: and so great was the memory of Beza, that when he was above fourscore years of age, he could perfectly rehearse any Greek chapter in Paul's Epistles, or any other thing which he had learned long before. Now some have been proud of their memories, and God hath taken it from them, as from Messala Corvinus the great Orator, who after a great sickness forgot his own proper name: Staupitius Tutor to Luther, and a good man, in a proud ostentation of his memory repeated the Genealogy of Christ (Matth. 1.) by heart in a Sermon of his, but being quite out, when he came to the captivity of Babylon, he uttered these words, Now I see that God resisteth the proud. Canst thou remember many things? know, that God can make the remembrance of those things sad to thee, that have been most delightful to thee: If thou hast done that which is good, the remembrance of that will be sweet unto thee; but if thou hast done evil, the remembrance of that will cause thee sorrow and vexation of spirit; If thou canst remember many things, then thou must expect that thy sins, and reproaches, faults and wickedness's will come to thy remembrance, as well as any good thing that hath been done by thee; and the thoughts of by-past evils will more afflict thee, then the delight of any present good can be pleasant to thee. A free man will indeed remember his captivity with delight, a man that is set at liberty will remember his bonds, and

a man that is ransomed and returned home his exile, a rich man his poverty, a man restored to health his sickness: but there is something that will stick close to a man upon the remembrance of it, and that is ignominy and reproach: a good name is better then riches, yea then life itself. Boast not then of the greatness of thy memory; for in the remembrance of divers things, there wanteth not abundance of trouble; some things will prick, some things will wound and tear thy conscience, some things will terrify thee, some deject thee, and other things will confound thee. Art thou proud of thy great memory? let me ask thee this question, What then is the reason thou art so forgetful of God's Commandments, and of divine precepts, which are but few in number? whence is it that thou forgettest that one and only God, and thy duty towards him? It may be, thy memory is very tenacious of injuries, of worldly things and outward concernments (for even old men do precisely remember all their several debtors, and their manner of dealing, and all the coffers, cabinets and corners, wherein they have laid up and hid their gold and jewels; they carry an exact inventory of them in their heads.) But what a vain thing is it to remember all other things, and not know how to return into ourselves, and to forget the one thing necessary? Its good to put many things out of our minds, and utterly to forget them, so we may remember God; and whosoever truly remembereth him, may say he hath forgotten nothing. Therefore remember thy Creator in the days of thy youth: Remember the providences of God, and the years of the most High to observe them and improve them for thy good; remember the justice of God to keep thee from sin, remember the commandments of God to do them, the mercy of God to keep thee from despair; remember thy sins to mourn and grieve and to be daily humbled for them, and God's mercies to be continually thankful for them; remember death that thou mayest always be in preparation for it: King Philip's Page of Macedon, was to sound this every morning in his ears, Remember O Philip that thou art but a man; the

remembrance of these things will never puff thee up with Pride, but always keep thee very humble.

## CHAPTER 20.

### Of Pride of Eloquence.

Eloquence is an excellent gift wheresoever it is bestowed, and for this many heathens have been famous. The Athenians exiled Thucydides their Captain General: but after he had written his Chronicle, they called him home again, wondering at the eloquence of the man. Socrates sold one Oration that he made for twenty talents of gold. Pliny saith, that Cicero's eloquence was the cause that all the Tribes renounced the law Agraria, as touching the division of lands among the Commons, albeit their greatest maintenance consisted therein; he saith that he was the first that was saluted by the name of Pater patriae, Father of his country; the first that deserved triumph in his long robe, and the Laurel garland for his language, and calleth him the Father of eloquence and of the Latin tongue: Suetonius saith, that in eloquence Augustus Caesar was most excellent and expert; and well might he be so: for even during his wars, he saith, he read, wrote and declaimed every day; he would never deliver a speech to his wife or servants, but it was premeditated, lest it might rusticitatem olere, savor of clownishness, or gravitate carere, want gravity: and Caesar the Dictator in eloquence, either matched or over-matched the very best in his time, saith Suetonius; and Cicero de Oratore saith, he giveth place unto none. But most of these were puffed up because they had the trumpet at their lips. It is better for a



man to be dumb then eloquent, if humility be not adjoined thereunto: no man can be a good Orator, unless also he be truly good: One being asked why he spake so well, and lived so ill: answered, because his words were in his power, but not his actions. When Calisthenes had made an eloquent Oration in the praise of the Macedonians, Alexander not pleased with his person, taxeth and disgraceth his action, saying the goodness of the cause made him eloquent, and any man might have spoken as well of such a subject; and therefore to try him, bid him to speak ex tempore in their dispraise, which when he had likewise done eloquently, he took him off and said, Before the goodness of the cause, now vain-glory and malice made him eloquent. And Jerome was wont to say of a Philosopher, that he was a vain-glorious creature, and a base bond-slave to praise. Doubtless eloquence in itself is much to be desired, especially by Ministers; this made Paul exhort the Ephesians, as to pray for all Saints, so for him in particular, that utterance might be given unto him, Ephes. 6.19. that he might open his mouth boldly, to make known the mystery of the Gospel. And although some think that Paul was not eloquent (which they would collect from 2 Cor. 10.10. it being only, as I suppose, a slight opinion that that proud Church of Corinth had of him, as appeareth by the verses following) yet doubtless Paul was extraordinary eloquent, as appears in that the Lystrians took him for Mercury the god of eloquence, because he was the chief speaker, Act. 14.12. also it is evident by his divers Orations in the Acts of the Apostles, and by all his Epistles; yet such was his humility, and so meanly doth he think of himself in this respect, that he earnestly begs their prayers, that he may speak and speak to the purpose as he ought to speak. When the Holy ghost was poured out on the Apostles on the day of Pentecost, they will not be silent, when the Spirit hath given them utterance and made them eloquent; where there is a head fraught with learning and knowledge, and an heart full of devotion, there will be a mouth full of instruction, as Solomon

tells us, The mouth of a righteous man is a well of life: and the lips of the wise disperse knowledge, being like Mary's pound of Spikenard to perfume the whole house, John 12.3. or like a candle in a workman's shop, to give light to all that are in it. Our Savior and John Baptist were very eloquent and powerful Preachers. Herod was much affected with Johns preaching, Mark 6.20. and the men of Nazareth were much taken with the preaching of Christ; their eyes were all fastened on him, and wondered at the gracious words that came out of his mouth: he taught them as one that had gravity and authority in his speech: so powerful were his words, that when the Pharisees and chief Priests sent their officers to take Christ, they were taken by his words; and being returned, they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Many by nature and Art have Gratiam verborum Grace of words, but want verba Gratiae words of Grace or gracious words; now Christ had both, and Grace was poured into his lips: they have Gratiam verborum that are eloquent, and many times by pride abuse it to reproach others, or set off themselves; but they have verba Gratiae, that speak a word in season to the wearied soul, and good words to the use of edifying, that it may minister grace to the hearer. Herod had an eloquent tongue, but was puffed up with it, and the people's admiration of him for it; whereas he had a thousand miscarriages in his life that troubled him not: But Herod by all his eloquence could not persuade the silly worms, who (as the Scripture saith) immediately devoured him, because he gave not God the glory, Act. 12.23.

## **CHAPTER 21.**

## Of Pride of Learning and Knowledge.

Great was the flaw natural reason met with in Adams fall; that that breach might in some measure be made up, God did not only lighten that *Luminare magnum*, his holy Scripture, but lightened also *luminare minus*, a less light, the light of reason; by the help of arts and sciences he enlarged man's capacity even to the apprehension of his supernatural properties. Whither human sciences began before the flood, or since; whither they were derived from Abraham to the Chaldeans, or from Joseph to the Egyptians; and whither Cadmus brought learning to the Greeks, and Carmenta to the Latins, or whither it came in by the Phoenicians or Assyrians, in general, I have now nothing to do to inquire; but this that I shall say, is, that wheresoever or in whomsoever they are, they be of God. This I note to stop those mouths that spend their invectives against human learning: human learning is with them like Saul's armor; tis too cumbersome, too unwieldy to bear.

Object. But the Scripture saith, God will destroy the wisdom of the wise, and bring to naught the understanding of the prudent, 1 Cor. 1.19. and Paul bids the Colossians beware, lest any man spoil them through Philosophy and vain deceit, Colos. 2.8.

Answ. 1. When he saith, he will destroy the wisdom of the wise, it is not suam his own, *nempe divinam illam quam ipsis dedit, viz. that divine wisdom that he hath given them, but fucatam illam, quam sibi arrogarunt, that adulterate wisdom which they have arrogated to themselves, and so grow proud therewith; Those sentences which Paul quoteth out of the Greek Poets in the Acts and elsewhere, are (as Austin speaketh) thereby delivered ab injustis possessoribus, as it were redeemed out of the hands of unjust usurpers: then indeed was the Mathematical and Chaldaick learning truly owned, when it*

was situate in Moses and Daniel: then was the Oratorical and Greek learning rightly placed, when it was in the tenure of Paul and Apollos: all human sciences, holy sentences and aphorisms are then in their due and un-usurped possession, when they fall into the hands of the Saints generally, and specially, when they reside in God's Ministers, whose lips must preserve knowledge.

2. When the Apostle speaks against Philosophy, you are to know that he neither condemneth the whole body of Philosophy in general, nor any part thereof in particular being rightly used; 'twas only that empty nominal and equivocal Philosophy that goes about to seduce with enticing words, that Paul condemneth; he only inveigheth against the abuses thereof, by men that are puffed up with fleshly wisdom: he rejects it not simply, but only in some respects, when it containeth not itself within its own bounds, and keeps not within its compass; but entrencheth and intrudeth upon Divinity, to the dishonor of God, and disadvantage of the truth, and thus it becometh vain deceit, which is added interpretative, by way of interpretation, as Calvin observeth upon the place: that old serpent the Devil is not more subtle in his turnings and windings, whereby he compasseth the earth, then were the heretics of former times, turning and winding in their Philosophical subtleties; the practice of the Fathers in those times, was out of solid and substantial Philosophy to convince them, and so to do by them as David by Goliath, to wound them with their own weapon.

It were easy to show divers Paradoxes in Philosophy, which cannot stand in divinity, wherein man's pride sets him to dispute against the wisdom of God; As

1. The eternity of the world: Philosophers say, the world is from eternity, because they say, Ex nihilo nihil fit: Out of nothing, nothing

is made; and Divinity teacheth us; that God made all things out of nothing: that Maxim in Philosophy is true Physically, and according to the rules of nature, but not Metaphysically, if we look to the first cause, to God the cause of causes, who made this visible world out of nothing, and can create whatsoever he will.

2. The second is, that there shall be no resurrection, because its an axiom in Philosophy, that from the privation to the habit, there is no regress; a natural body reduced to its first matter, whereof it was made cannot possibly take up the same again, and live after death: the Athenians therefore mock at Paul, when he teacheth at Athens the doctrine of the resurrection, a doctrine cross to Philosophical principles: which also is true naturally and physically, but false if you take it in a Metaphysical and supernatural sense, referring it to God.

3. Divers dispute also Philosophically against justification by faith only, or by Christ alone, as the imputation of his righteousness to us, Rom. 5.19. 2 Cor. 5.21. Psal. 32.1. Here again they wrangle and proudly cavil, saying, How can one be just or righteous by another's righteousness, anymore then be wise by another man's wisdom, or learned by another man's learning? I answer, that these things be not of the same sort or kind; for the former be also inherent in their subjects, as they cannot be separated from them, or imparted to any other; But the other may and are, virtute unionis Christi & Christianorum, by virtue of the union of Christ and Christians.

And a man may be fed with another man's meat, if it be given him, and he eat of it; or warm in another man's garments, if he wear them, or most properly pay his debts with another man's money, if it be either given him or lent him.

Divers other devices there are in Philosophy, or more truly, divers conceits and odd opinions of Philosophers, which cannot stand with

the truth of Divinity.

1. As all their sorts and kinds of Magic, and judicial Astrology.
2. That the soul is not an immortal substance.
3. That all things come to pass and are carried either by chance and fortune, and at all adventures, and mere contingences, as the Epicuræans: or else by fatal destiny, and a concatenation of second causes, as the Stoics: Item all their fond and foolish false opinions de summo bono, concerning true happiness: Some of the learned have reckoned up above two hundred and eighty opinions concerning this point: Thus when anything taken out of the writings of any men, though never so ancient or learned, or what show of wit or wisdom soever it make, if it be contrary to the Scriptures, and the written Word of God, its no better than vain deceit, and therefore we must beware of it, avoid it, lest we be spoiled by it: In a word, we must not set principles in divinity or the articles of our faith, out of the writings of Philosophers, nor set up our rest to believe no more then we can see reason for; for there be divers things in the Scriptures, beyond the course of nature, and above the reach of human reason, Rom. 1.22. 1 Cor. 2.14.

All knowledge if it be not sanctified, is apt to puff a man up with pride, as the Apostle speaks of it. One observeth that a great wit without learning, is a good knife without a whet-stone; and learning without solid judgment, is as the edge of glass, it is sharp, but in brittle mettle; and to this I may add, that wit and learning without humility are a body without a soul, and but a sharp sword in the hand of a mad man; reason doth not so far exalt a man above a beast, or learning the knowing man above the ignorant, as humility doth the godly man above them both; but where all these three meet together they make a complete man, and Christian. This kind of

pride that I am now speaking of, is discovered in popular preachers, whose end should be to win souls to Christ, but they desire to get into a crowd and there preach only for ostentation, and to get applause, pretending before their Sermons earnestly to beg the Spirits assistance, and yet trust more to their own wit, memory, and eloquence in the venting of their quaint phrases and neat compositions, in the framing whereof they never sought for the direction and assistance of God.

## **CHAPTER 22.**

### **Of Pride of Inward Strength.**

When Christ tells Peter, that all of them should be offended because of him, Matth. 26.31. Peter being over-confident of his own strength, answered him, though all men shall be offended because of thee, yet will I never be offended, ver. 33. and Luke tells us, that he said, Lord, I am ready to go with thee, both into prison, and to death. Christ had not only said, that All that very night should be offended because of him, but he produceth a Text out of the Old Testament for proof of it, saying, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad, Zech. 13.7. Here was a plain prediction out of a Prophet expounded by the Lord of the Prophets; yet Peter one of the great Prophets children and scholars will not admit it, but opposeth it, and not once nor coldly, faintly, and fearfully, but twice, and that boldly and confidently, yea impudently, Mark. 14.29, 31. Now that this was a great fault in Petr, Chrysostom assureth us, saying, that it was a note of great pride to gainsay such a

Master; and ourselves cannot but confess as much: Tully tells us, that Pythagoras his scholars would jurare in verba Magistri, swear whatsoever their Master had said, for <H&G> went far with them, yea even pro oraculo & solidissimo argumento: and Plato saith, it was a received position in his time, that their worthies, whom they thought descended of the gods, must be put to prove nothing, but their word went for a sufficient warrant: it was surely then a great fault in Peter not to believe his Master, who was the eternal truth, yea even the eternal Son of the eternal God. Now Peters pride and arrogancy, and over-weening conceit he had of himself, caused him to think himself Christ's College-Phoenix, and prefer himself before all his fellows; Though all men should be offended because of thee, yet will not I; yea I will die with thee, rather than deny thee. What difference, I pray, for the present, while this proud fit holds him, between him and the Pharisee? Luke 18.9, 10. who makes a strange prayer, beginning not with begging, but boasting, God, I thank thee, I am not as other men are, extortioners, unjust, adulterers, or as this Publican: and wherein was Peter behind? for he makes ever as fair a flourish; for saith he, though all forsake thee, I will still follow thee; though all men flinch from thee, though all men deny thee, I will rather die with thee: Here were big words, but they proved but wind, as the event declared; for his vain confidence proved but pain cowardice, and he that promised most performed least: for the rest that said little or nothing (at least not till they were provoked by his example) did not act recorded contrary to their promise, but he denies his Master, swaggers and swears that he knew him not: therefore it is great presumption to arrogate or attribute, or assume too much to ourselves, or rely too much upon our own strength; for if we be left never so little while to stand upon our own feet, we slip and slide and fall presently: men of this humor be like a company of drunken soldiers, who seem very valorous, while the wine hath overcome their wits, but when they have slept out their surfeit, and



be come to themselves, do oft betake them to flight, and think one pair of heels worth two pair of hands: The Scripture tells us, that the way of man is not in himself: and Christ tells us, that without him we can do nothing, Joh. 15.5. We must not therefore promise anything of ourselves, but rather pray that God would direct us in our promises, and enable us to perform them: It was Peters fault that he did not; he should rather have prayed as Chrysostom saith, Lord, enable me that I may not be offended, then rashly have promised I will not be offended. We are here assaulted with many temptations, sometimes at the right hand by prosperity, sometimes at the left hand by adversity, sometimes privately, sometimes publicly, sometime in one sort, sometime in another; therefore we have need of strength beyond our own, and to be strengthened sometimes in our understandings and judgments, that we may discern and distinguish between good and evil, truth and falsehood; sometimes in our wills, that we may make a right choice, according to our understanding and knowledge; and sometimes in our affections, to teach us to love, hate, fear, &c. what and how we ought, both for the matter, manner and measure: God's children in Scripture are compared to good and fruitful trees; now to keep the comparison; what is it for a tree to be of a good kind, fruitful and planted in a fertile soil, unless it be hardy and able to endure and bear out Summers heat, that it spill it not, and winters frost and cold that it chill and kill it not? in like manner, unless we be strengthened, supported and sustained from above, we shall never be able to hold out, and bear about the many troubles and trials that will befall us; for as our natural life is strengthened and preserved by food and such necessaries as be needful for our bodies; so our spiritual life must be maintained by the graces of God's Spirit, as needful and necessary to our souls. Briefly, we need strengthening that we may be able rightly to use our spiritual armor, both defensive and offensive, as its best for us, and appointed to us: else, as Skanderbeg told one

that begged his sword, it would do him but little good, or stand him in small stead, because he had not his arm too: so we can make but poor use of God's armor, unless we be strengthened by his arm, with all might, according to his glorious power.

## CHAPTER 23.

### Of Pride of Grace and of Humility itself.

Pride of Grace is when Christians swell and grow big with conceit of their own perfection, and in comparison of their grace, zeal, knowledge, conscience and obedience, do not stick both to slight and condemn their brethren: others are carnal, they spiritual; others are weak, they strong; others ignorant, they see the truth; others are luke-warm, themselves zealous professors: nay some there are that are proud of humility itself, and proud that they are not proud. Pride begets diseases out of precious remedies, saith Chrysolgous. Mr. Fox said, As I get good by my sins, by being made thereby to take the more heed to my ways, so I get hurt by my graces, by being proud of them. Bernard tells us of one who bewailing his own condition, said, He saw thirty virtues in another, whereof he had not one in himself; and peradventure saith Bernard, of all his thirty, he had not one like this man's humility. A man truly humble indeed attributeth and arrogateth nothing to himself, but ascribes all to God, nor will he willingly lose this jewel of humility by proclaiming he hath found it; for it is the greatest pride that may be, to be proud of not being proud. Everyone should see that his heart be not puffed up with spiritual graces; for what hast thou that thou hast not received? saith

the Apostle. Thou hast not these graces, because by nature thou art better than others, for thou art a child of wrath as well as others. Jerome saith of the Lady Paula, She was least that she might be greatest; by how much more she humbled herself, by so much the more by Christ she was exalted; she lay hid, and yet she lay not hid: other vices in sins, but pride is most to be feared in God's good gifts and graces.

## **CHAPTER 24.**

Of the Odiousness of Pride.

### SECT. 1.

Plato once said of moral virtue, that in itself it is so beautiful, that could a man see it in its proper colors, it would even ravish the eyes of the beholders, and make them fall in love with it: so I may say of sin (and especially of this sin of Pride) that it is so ugly, that the vilest sinner in the world durst not commit it, did he behold the deformity and ugly visage thereof; Pride is a sin very odious both to God and man.

1. It is very loathsome in the eyes of God; it is one of those sins that Solomon sets down to be an abomination to him: Everyone that is proud in heart is an abomination to the Lord; and if the person be abominable, then all the services be abominable: God doth not vouchsafe so much as a favorable look towards proud persons: though the Lord be high, yet he hath respect to the lowly, but the

proud he knoweth a far off: he looks upon them with contempt, they stand at a great distance from God, and God from them; surely he scorneth the scorers. Whensoever God seeth a proud man, he saith, Behold mine enemy! To this man will I look saith God, that is poor, and of a contrite spirit, &c. i.e., to the man that is poor in spirit. God cannot look above him, for there is no superior to him, nor look round about him, because there is none that is equal to him, (Father Son and Holy Ghost are but one God) but he looks downwards; and the lower and more humble any man is, the more the Lord regards him, saith Marlorat, *deus humiles misericordiae suae oratores amat, fastidiosos justitiae praesumptores odit*. God loveth the humble that sue to him for his mercy, but hateth the proud presumer on his righteousness, as Luther saith.

2, As it is odious to God, so also among men; there are none more hated and envied then proud persons, as Chrysostom speaks; men are apt to pity the drunkards, and to envy the proud; and as one well observeth, 'tis a peculiar curse of God upon this sin of Pride; whereas one drunkard loveth another, and one swearer loveth another, &c. yet one proud man hateth another; they that would have all the honor and preeminence themselves, do swell with pride against the pride of others. Read the story of Amazias King of Judah to this purpose, who having slain the Edomites with a great slaughter, sent to Jehoash King of Israel, saying, Come let us look one another in the face, i.e. let us fight with each other; as we say, when two Armies meet to fight, they face one another: but the King of Israel writes back to him in Parables deriding of his pride, with as great a pride: saying, The Thistle that was in Lebanon sent to the Cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trod down the Thistle: Thou hast smitten Edom, and thy heart hath lifted thee up; glory of this, and tarry at home; for why shouldst thou meddle to thy

hurt, that thou shouldst fall, even thou and Judah with thee? Thus he wrote that Amaziah might understand his pride: The King of Israel took it in as much scorn to be challenged by the King of Judah, as the Cedar might think it an indignity to match his daughter with the Thistle: when Diogenes saw Plato delight in meat and curious beds, he got up upon them with his dirty feet, and said Calco Platonis fastum, I tread upon Plato's pride; but Plato replied, sed majori fastu, but with a greater pride: and Plato observing Diogenes walking with a thread-bare cloak full of holes, he said, he could see his pride through the holes of his cloak.

2. It is a sin that God resisteth. God resisteth the proud, Jam. 4.6. he sets himself in battle array against the proud; it is not said in the whole Bible, that God resisteth any sinner but the proud. God may be said to resist the proud

1. By scattering their devices and confounding their counsels: thus he is said to scatter the proud in the imaginations of their heart: how did the Lord dash the devices of Nimrod, and those proud Babel-builders upon the face of the earth, that in the pride of their heart would have built a tower, whose top should reach to heaven, thereby to get them a name! Genes. 11. Thus the Lord scattered the devices of the proud Egyptians, when they boasted in their great power and glory, and vaunted when they pursued Israel, I will overtake them, I will divide the spoil, my lust shall be satisfied upon them: But saith Jethro to Moses, In the thing wherein they dealt proudly, the Lord was above them.

2. By taking from them the things whereof they are proud; when the heart of man is too much set upon a child, or any other thing, usually the Lord taketh it from us: when the daughters of Zion were proud of their beauty and bravery, the Lord threatens to smite the Crown of

their head with a scab, and discover their secret parts, and take away their bravery. And because idolatrous Israel did not know (saith the Lord) that I gave her corn and wine and oil, and multiplied her silver and gold which they prepared for Baal; therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, &c. Hos. 2.8, 9.

3. By punishing them with sore judgments. A wise heathen being demanded what God was doing in heaven, answered, that he did nothing but throw down the proud, and set up the humble. Herein the Lord declareth his Sovereignty: God puts Job to that which was God's peculiar work; Deck thyself now with Majesty and excellency, and array thyself with glory and beauty, cast abroad the rage of thy wrath, and behold everyone that is proud and abase him, look on everyone that is proud and bring him low; it is God's peculiar work to bind all the sons of pride. The day of the Lord of Hosts shall be on everyone that is proud and lofty, and upon everyone that is lifted up and he shall be brought low. Behold the day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. This sin was that which threw the Angels out of heaven, aspiring, as some think, to be equal unto God. This sin was that which ejected our first Parents out of Paradise; therefore the Lord shut up their way to the tree of life with flaming Cherubim. When Pharaoh swells against the Lord, Who is the Lord, &c. the Lord staineth the pride of his glory. When Nebuchadnezzar proudly speaks, walking in his stately Palace of Babel, Is not this great Babel that I have built by the might of my power, and for the honor of my Majesty? the same hour was he driven out from men to eat grass with the oxen: and when his understanding and Kingdom are restored to him again, he acknowledgeth that God's works are truth, and his ways judgment,

and those that walk in pride he is able to abase, Dan. 4.35. Pride was one of the sins of Sodom, which procured its great overthrow: when Sennacherib lifted up himself against the God of heaven, he sent an Angel that slew in one night of his army 185,000. and he himself was slain by his own sons: and Herodotus saith, that this was left upon his Tomb, Whosoever thou art that seest me, learn to fear God. God spared Herod while he persecuted the Saints, yea when he slew James with the sword, and imprisoned Peter; but an Angel immediately smote him, and worms consumed him, when he waxed proud. If God touch the lofty mountains of pride, he makes them smoke. A man's pride (that is, any man's pride) shall bring him low, saith the wise man: and he saith further, that pride (as an usher) goeth before destruction, and an haughty spirit before a fall, Prov. 16.18. And usually God abaseth proud persons by weak and base means, to let them see what things of nothing they be: thus Peter standing upon his valor and man-hood, was daunted by a poor maid; and proud Goliath overcome by a sling and a stone thrown out of the hand of a stripling: so the pride of Pharaoh is punished, not by Lions, Bears and Tigers, but with flies, lice, frogs, locusts, &c. And Herod's pomp and glory is soon laid in the dust by a few worms or lice: And to show how God hates proud persons, he often throws them down by those that were by many degrees baser than themselves. Many proud Tyrants have been laid aside, and those that have been unlikely have worn the Crown. How did God rent the Kingdom from Saul, and give it to David keeping his fathers sheep? Mordecai the despised Jew is advanced, and proud Haman is destroyed: when pride cometh, then cometh shame, Prov. 11.2.

## SECT. 2.

Great reason there is why God should resist this sin of pride.

1. Because it is a sin that opposeth and resisteth God: as the wicked in his pride persecuteth the poor, so in his pride he opposeth God, Psal. 10.4.

The man of sin is said to oppose or lift up himself above all that is called God or is worshipped.

1. Pride opposeth God as God: other sins are set, some against his mercy, some against his justice, some against his holiness, others against his law; but this sets itself against God as God; it would un-God him if it were in its power: other sins deal with men like themselves, or with the creature only; this sin is so high-spirited, and of such a stout stomach, as it sets self in open defiance against God himself; it doth as it were take up the bucklers against him, and challenge him the field: Now great is the folly of that man, that in pride resisteth God; for who hath hardened his heart against him and prospered? Job 9.4.

2. Pride invadeth God's honor, it robs him of his glory; therefore the Lord sets himself in battle array against the proud. If the Cedar took it scornfully to match his daughter with the Thistle; how much more will God take it in disdain, that sinful man should exalt himself against God, and deprive him of his glory? God will cause some wild beast or other to tread down this proud Thistle that would rob him of his honor and glory: God is very tender of his honor; he saith expressly, My glory will I not give to another: the Papists therefore do rob God of his glory, by giving to Angels and Saints a part of his glory; likewise all charmers, south-sayers, blasphemers, swearers, and sacrilegious persons: what makes sin to be sin, but because it dishonors God? God hath abased his glory to set his love upon us; why then should not we exalt his glory for his sake?



3. Pride sets itself to oppose the people of God, and therein pride would pull God out of his throne: therefore it is said, that the Lord would have war with Amalek from generation to generation; for he said, because the Lord had sworn he would have war with Amalek, &c. it is in the Hebrew, the hand upon the throne of Jah, that is of God; this is referred to Amalek, because the hand of Amalek is upon or against the throne of the Lord, therefore Jehovah will have war with Amalek, because Amalek in acting against Israel the people of God (meant here by the throne of God) did lift up himself against God and his throne. Junius and Piscator read the words thus, because the hand of Amalek was against the throne of God; they put in [Amalek] because Amalek attempted to lay his hand upon the throne of God; therefore wicked proud persons, whensoever they do act anything against God's people, they would in the pride of their hearts (if possible) throw down the throne and Kingdom of Jesus Christ, as is often times done among men; what is done against such a subject, is done against the Princes Crown and dignity; they that persecute the godly go about to pick out God's eye.

4. Pride makes a man to abuse all the mercies of God; the more mercies evil men taste, the more pride doth bud forth. Pride is now budded forth, and grown as it were into a rod. It is said of the old Israelites, that they took strong Cities and a fat land, and possessed houses full of all goods, and wells digged, vine-yards, and olive-yards, and fruit-trees in abundance: So they did eat, and were filled and became fat, and delighted themselves in thy great goodness, i.e. in that goodness of thine manifested in the creature; not in God, in grace and holiness, Nehem. 9.25, 26. Nevertheless they were disobedient, and rebelled against thee: the more of these temporal blessings they had, the more they waxed proud. According to their pastures were they filled, and their heart was exalted, therefore have they forgotten me, saith God, Hos. 13.6. When the heart is lifted up

with the creature, it forgets the Creator. When Jesurun did eat the increase of the fields, and sucked honey out of the rock, and oil out of the flinty rock, butter of kine, and milk of sheep, with fat of lambs and rams of the breed of Bashan; and goats, with the fat of kidneys, of wheat, &c. then Jesurun waxed fat and kicked: thou art waxed fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the rock of his salvation, Deut. 32.15.

5. Pride makes a man slight all the judgments of God, to kick against the rod, and grow mad against his medicine, as Austin speaks. Of such the Lord complaineth, Jerem. 5.3. O Lord, thou hast smitten them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a rock, they have refused to return. When King Jehoram was brought into a great strait, the Prophet Elisha labors to convince him of those sins which had brought him into it; Get thee to the Prophets of thy Father, and to the Prophets of thy Mother; thereby intimating to him, that the wickedness of his Fathers house had brought him into these extremities: but Jehoram puts that off, and would not be convinced that they were any other then the accidents of war. Nay, said he, for God hath called these three Kings together to deliver them into the hand of Moab. Pride is such a sin that it remaineth after sore judgments of God executed upon the sons of pride. Thus Daniel tells King Belshazzar: O thou King, the most high God gave Nebuchadnezzar thy Father a Kingdom, and Majesty, and glory, and honor, &c. but when his heart was lifted up, and his mind hardened in pride, he was deposed from his Kingly throne, and they took his glory from him, and he was driven from the sons of men, and his heart was made like the beasts, &c. and thou his son, O Belshazzar, hast not humbled thyself, though thou knewest all this. Therefore saith the Lord, Isa. 9.9, 10. All the people shall know, even Ephraim,

and the inhabitants of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. God had humbled and pulled down those that were great, but they had a great deal of Grandeur; they would raise their hearts to a higher pitch of pride, than those that were thrown down before them. It is not the sin of one Nation alone, nor of one time alone, saith Calvin upon that place. With how many strokes hath God afflicted England for these many years past and yet more pride then ever!

## CHAPTER 25.

Of the Greatness of this Sin of Pride.

### SECT. 1.

1. The greatness of this sin may be made manifest in respect of its original, the height of the place from whence it descended; it was born in heaven, in the breasts of those Angels that kept not their first estate; therefore Jerome saith, that it is *Natione caelestis*, by nation heavenly; How art thou fallen from heaven, O Lucifer son of the morning! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, &c. I will ascend above the heights of the clouds, I will be like the most High. Pride laboring to ascend into heaven, the Lord throws it down. Therefore, saith he, thou shalt be brought down to hell, &c.

2. It is an epidemical evil; it appeareth in all sorts of men and women whatsoever: many are profane and proud of their profaneness, they glory in their shame, as the Apostle speaks; as it is said of Ephraim, the pride of Israel testifieth to his face, and they do not return to the Lord their God. Their countenance doth witness against them, and they declare their sin as Sodom, they hide it not: the show of their countenance did declare that they did glory in their shame: men think it a piece of bravery that they are sermon-proof, and can stand out against all the threatening's of the word: and among professors of religion, and those that have a form of goodness, Paul saith, that in the latter days, there should be such as should be self-lovers, covetous, proud, boasters, blasphemers, despisers of those that are good; traitors, heady, high minded, &c. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved, &c. therefore said I, surely these are poor, these are foolish, for they know not the way of the Lord, nor the judgment of their God, Jer. 5.4, 5. I will get me unto the great men, and will speak unto them, for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke and burst the bonds, saith the Prophet. Aretius complaineth why Gospel-government could not be carried on among the Helvetian Churches, because the great men would not come under the yoke, and the common people loved to live at liberty; hence it was that there was so little good done among them. Pride you see is a universal general sin, that hath corrupted all estates, and from which none are free: Pride being seated in the heart, cannot always be discovered or discerned by the habit; it may as well be found in a poor country cottage, as in a sumptuous Princely Palace: under a leathern jerkin, as under a velvet jacket. Diogenes said of pride, It was a shepherd, and the vulgar were the sheep, which it carried from place to place even as it would. And whereas other sins are committed at some time, in some place, by some person, this may be committed both at the Court, in the City,

Town and Country, in the Church, Field and House, and wheresoever a man be, carrying his proud mind, haughty heart, and high spirit with him; Item at all times, by night or by day; nay howsoever a man be employed, whither he be solitary and alone by himself, or whither in company with others: one compareth pride unto death which spareth none, high nor low; pride hath more tricks and cunning to allure the hearts of men then other sins; yea this is a sin to which Ministers as well as others are subject; therefore the Apostle would not have a novice that is unmortified and inexperienced, enter into the Ministry, lest he be puffed up with pride, and fall into the condemnation of the devil: as the devil laboreth to infect all sorts of persons with the sin of pride, so especially the Preachers of the Gospel: as appeareth in that he raiseth a strife for precedency and superiority even among Christ's own Disciples: and they that are acquainted with Church histories, know right well, that the precedencies of Bishops, and their Seas and Seats, hath been a point too much canvased in many Councils. And this old Sophister and pestilent Politician the Devil, hath great reason to bestir himself to breed ambition and faction among such persons.

1. Because they fall not alone, but like blazing stars draw tails after them, they draw many others after them. Gwalther expounds and applies the falling of the star into the bottomless pit, obscuring the sun, and engendering locusts, to the pride and apostasy of the Roman Church, and of the Pastors thereof, Rev. 9. and doubtless pride in the Ministry, will breed profaneness in the people.

2. Because while they intend this, they cannot attend their flocks, nor give attendance to reading, to exhortation, and to doctrine, as Paul adviseth Timothy: nay while they seek themselves, and their own things immeasurably, they cannot truly seek the things of our Lord Jesus Christ; even as when the Shepherds follow other things, their

flocks must needs go to wrack: So when Pastors altogether mind their own advancement on earth, they are not so industrious as they should be to bring their people to heaven.

3. Pride is the most stately, and the most costly sin: it sits like a Queen with a Crown upon its head, Isa. 28.1. It cometh like a King with a huge troop and train of attendants, and (as a King) requireth more charges to maintain it than other sins; therefore some persons will put themselves upon many inconveniences to maintain their pride. One saith, that pride hath gotten a coach drawn with four horses, an ambitious desire of rule and dominion, love of proper praise, disobedience of all laws and governments, and contempt of others; the wheels of this coach are verbosity, and boasting, levity, and arrogancy: the coach-man is the spirit of pride; the lovers of honor and worldly vanities are those that ride in the coach; the horses are without bridles, the wheels without any stay; and those that are carried, are giddy weak and inconstant, full of motion and mutation.

4. It is a sin hardly rooted out where once it is seated: it plays Rex, and will not easily be dispossessed. As great Princes do not easily suffer themselves to be dispossessed of those strong holds that they once set foot in: it is much more easy to avoid other sins; as drunkenness, luxury, theft, murder, and such gross sins, then the sin of pride; and the devil thinks himself more sure of a man by pride, than by any other sin: for as an Archer, if he shoot a deer or any other beast in the foot, or leg, or side, is not sure of his game; but if he strike him in the heart, then he is his own: so Satan by other sins doth but slightly wound the soul; but by pride he gives it a deadly wound. Pride is the first sin that declareth its life and vigor in a child, and the last that dieth in a man: we read that Abimilechs skull was broke by a piece of a millstone thrown down upon him by the hand of

a woman; the man being ready to die, called out hastily to his armor-bearer, saying, Slay me, that men say not of me, A woman slew him. Note, saith Chrysostom on this place, the man was dying, but his pride would not die. As it is the first enemy that assaults the soul, so it is the last that quits the field; other vices are mortified and subdued, and forced to forsake the field before life forsakes our bodies; but pride alone holds out to the last; it is ultimus diaboli laqueus, the last snare of the devil, a stain hardly washed out; and many times it grows out of the ashes of other sins; when a man hath overcome all other sins, yet then is he to buckle with this Giant of pride. As death is the last enemy, so pride is the last sin that shall be destroyed. Among all sins, saith Innocentius, speaking to pride, thou art the first, and thou always art the last: and as the Israelites were delivered, when the first-born of Egypt were slain, so we might hope the sooner to be delivered from our other sins, if once we could be free and rid of this, which Mr. Dent calleth the Master-pock of the soul.

## SECT. 2.

5. Pride is found in every sin, in every sin there is a spice of pride; in every sin there is found some contempt of God and his law: when we refuse to obey God's commandments, doth it not proceed from pride? they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, there is pride in disobedience. Agur when he makes his request to God for a middle estate, he sets down the fear of his own heart, what evils he might run into, if God should give him abundance; lest I be full, and deny thee, and say, Who is the Lord? Mr. Cartwright saith, this seems to be so intolerable, that it scarce falls upon a Professor; this seems to be Pharaohs sin, Exod. 5.2. who said, Who is the Lord that I should obey his voice? yet holy Agur found some roots of this sin

even in himself; Lest I be full and deny thee, and say Who is the Lord? So likewise when men are impatient, and set themselves to control the wisdom and power of God, this is a great pride, and a charging of God with folly. Job is acquitted from this, being silent under the hand of God. Shall any man teach God knowledge, seeing he judgeth those that are high? one dies in his full strength, being wholly at ease and quiet: his breasts are full of milk, and his bones are moistened with marrow; and another dieth in the bitterness of his soul, and never eateth with pleasure; they shall lie down alike in the dust, and the worms shall cover them. Job speaks of the different dispensations of God's Providence towards men; now when we murmur against such passages of Providence, this is for a man to teach God knowledge. Therefore Solomon saith, Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this: you may see boys sometimes stand upon their heads and hands, and toss up their heels against heaven; so do men like such children, toss their heels against heaven, when they kick and murmur at God's providential dispensations.

### SECT. 3.

#### 6. Pride is the root of all evil.

1. It is the root of all heresies: Austin saith that pride is the mother of all heresies and heretics, and that all doctrines of impiety do come forth from the root of pride. And Bernard saith, that in all heretics, there was ever one intention, viz. a hunting after honor and glory from singularity of knowledge. The Gnostics swelled with Pride, that they knew all things, and therefore were so called, though many of them were notorious heretics, and men of brutish lives. Simon Magus whom the Church-history calls the first author of all heresies, was very proud, giving out that himself was some great one, to whom



all gave heed from the least to the greatest, saying This man is the great power of God; the same Simon was counted in Rome for a God, having his picture between two bridges on the river Tiber, with this inscription, Simony deo sancto, to Simon the holy God. Pride and self-conceitedness is the root of all heresy. Suum cuique pulchrum, everyone thinks his goose to be a swan; proud men think themselves to be something when they are nothing. Naturalists do observe of the wolf, that she liveth certain months of the wind; so proud men (like Ephraim ) do feed on the wind, and follow after the east-wind of their own conceits: the proud man is as he that transgresseth by wine: Pride is a soul-drunkenness, an intemperance of the affections, when men are not wise to sobriety, then as drunkards fall into absurd and ridiculous actions conceiting strange things of themselves; so proud persons fall into ridiculous and absurd opinions, being blown up with high conceits of their own wisdom. Pride suffers not a man to see or know himself: as Austin well knew, when he said, My swollen face suffereth me not to see: meaning his proud heart hindered him from looking into his own state: which is evident in this story of Simon the leper, and Mary Magdalene: of which one comments thus: the Physician stood between two diseased persons, but one of the sick folk was sensible of that great sickness, the other was insensible of his estate, being ignorant of this thing, that he was far from his salvation, which senselessness came from his heart swollen with pride and conceit of his own worthiness. A proud man is always looking after high things, exercising himself in things that are too wonderful for him; therefore (like the Philosopher staring at the stars) he stumbleth at a stone, and falls into the ditch of error. God hideth heavenly mysteries from those that are wise and prudent in their own eyes, and revealeth them to humble babes: those that God teacheth are meek and humble ones; whereas God doth not teach but resist the proud.

2. It is the root of all other sins: *Initium peccati superbia*, Pride is the beginning of sin, saith Petrarch; and the son of Sirach hath said as much before him, *Ecclus. 10.4.* it is the head of all vices, and the sink of all iniquities, it is the center from which the lines of all vices are drawn.

1. It is the root of envy: one proud man would excel and go before all men; therefore he grieveth if anyone be equal with him or compared unto him; and from hence ariseth envy. Because the women in their dances said, Saul had slain his thousands, and David his ten thousands; Saul was very wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousands, and to me but thousands, and what can he have more but the Kingdom? And Saul eyed David from that day forward; that is, he cast an envious eye upon him. This temper seemed to be in Christ's own Disciples; for John cometh to Christ, and saith, Master, we saw one casting out devils in thy name, and we forbad him, because he followed not thee with us; now this was but an unreasonable reason of their prohibition; and it is a fault as well as a fashion of all Professions to advance themselves, and to keep others under: Austin saith, that Pride envies all superiors, because it cannot be equal to them; envies his inferiors, because it fears it should be equal to it; and equals, because they are equal to it: There cannot be a greater vexation to an envious man, than to see another do well by him; therefore Seneca wisheth, that such persons had eyes and ears in all places, that they might even pine themselves away by repining at other men's well-fare; and Diogenes advised one to become good to be revenged of a proud man that was his enemy. Envious persons would have all men cut to their scantling, and everybody's foot of the just length of their last: these are not unlike Procrustes or Gobryas, that cut everybody to the just length of his bed. When Mary Magdalene (as it is conceived) had washed the feet of Christ with her tears, and wiped

them with the hairs of her head, and kissed his feet, and anointed his feet with precious ointment, Simon the Pharisee (in whose house he then was) envied at it; saying, This man, if he were a Prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner: hereby he showeth his pride and hypocrisy, in thinking better of himself, and worser of others than there was just cause, thinking and speaking ill of her that was better than himself: If he had looked well upon himself, he needed not have sought out in this woman what he might have envied; he might have seen enough at home, quod lugeret, what he might have lamented, as Bernard speaks. It is the humor of all envious proud persons to deal with sins, as it befell Moses 's rod; being hurled from him it was a Serpent, but taken to him a rod again: so these men make their own sins small, and others great; therefore Christ reproveth him for it. Simon, saith he, I entered into thine house, thou gavest me no water for my feet: which was but an ordinary custom in entertainment, and of good use in those hot countries, to refrigerate and cool them after their travel; That it was usual, appeareth by Abraham's entertaining the three Angels, whom he thought to be men; Let a little water I pray you be brought, and wash your feet, and rest yourselves under this tree; the same Lot affordeth to the two Angels that come to his City: the same Laban doth to Abraham's servant and those that were with him: thus an old man of Gibeah doth also to the Levite and his Concubine travelling from Bethlehem Judah to mount Ephraim: This ordinary favor thou hast not afforded me, even to wash my feet with ordinary water; but she hath washed them with most sweet water drawn from the fountain of her heart and through the passages of her eyes; sorrow for her sins, being as it were the bucket to fetch out the same; and wiped them with the hairs of her head, a towel not artificially made by her, but naturally growing from her. Thou gavest me no kiss at all, but she since my coming in hath given me many, for she hath kissed my very feet; mine head and best part thou anointedst not

with oil; but she hath anointed my feet with ointment: therefore seeing thou hast neither showed piety nor pity in washing and refreshing me, nor love and charity in kissing and embracing me, nor mirth and joy in anointing me; I may well conclude, that however thou speakest fair to me, yet I am never a whit welcome to thee; and that this woman whom thou enviest (whatsoever thou thinkest of her) is much better then thyself. When Eldad and Medad prophesied in the camp of Israel, Joshua envied at it, and said, My Lord Moses, forbid them: but Moses was of another spirit: Enviest thou for my sake? saith he, would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon everyone of them. So Paul; so Christ be preached, quomodocunque, he rejoiced, though some preached him out of envy, and said, he would joy: and John the Baptist saith of Christ, He must increase, but I must decrease; which some conceitedly say, was signified by Johns being born on Midsummer Day, when the year was at highest and the day longest, and now shortening; and Christ born when the sun was at the lowest, and the days at the shortest and lengthening. John the Baptist labors to credit Christ among his Disciples, though with the loss of his own reputation; saying, that Christ must increase, and he must decrease; and while he laboreth to credit Christ before a few, Christ credits him before a great multitude; therefore he said to the multitude concerning John, What went you out to see? A Prophet? yea I say unto you and more than a Prophet: for if it were a credit for Achilles (as Alexander the great sometime said of him) to have Homer the trumpeter of his praises; then what an honor was it for John the Baptist to be commended by Christ himself? Now as for envious persons one wittily saith, Lest God might seem to wrong them in sending them to heaven, where there are degrees of glory, as there are here of grace; therefore they shall go to hell, where they shall find no matter of envy, but all the objects of extreme misery.

2. Pride is the root of censuring. Pride is like some severe School-master, who will be pleased with nothing but of his own doing; and therefore it is always censuring the actions of others; of such Austin speaks, There is a sort of men that are very curious to pry into other men's lives, but very sluggish to correct their own. Diotrephes loved to have the preeminence among others; therefore saith John, He prateth against us with malicious words, 3 John 9.10. Rash censuring proceeds from pride; such men think by how much more they depress the good name of others, by so much the more they advance their own reputation: I am not as other men are, nor as this Publican, said the proud Pharisee. Both Jesus Christ, himself, and John Baptist cannot escape the censures of the proud Pharisees; therefore Christ compareth them to foolish and froward children sitting in the market-place (as peradventure the manner of that country then was) and crying one to another, saying, We have piped to you, and ye have not danced to our pipe; and we have mourned to you, and you have not lamented, or born your part therein; so sullen and surly have you been, as you have thought scorn either to accompany us or to comfort us; to such peevish brats our Savior compareth these Scribes and Pharisees, Luk. 7.32. and gives the reason of this comparison, ver. 33, 34. for saith he, John Baptist came neither eating bread nor drinking wine, i.e. not pampering his palate, nor pleasing his flesh either with delicate and dainty fare, or with costly and curious apparel, having used such abstinence and austerity, that he might seem rather an Angel than a man; and what hath he gotten by this behavior but rash and unjust censuring? you say he hath a devil, or some familiar spirit, which makes him able to do this: on the other side, concerning myself, you say, The Son of man is come eating and drinking, and behold a glutton and a winebibber, a friend of Publicans and sinners. The Son of man is come, and eats and drinks, and keeps company with great sinners for their conversion, knowing that he may make them better; but they cannot make him worse, he

being free from corruption, and therefore not capable of contagion; and yet cannot he escape your censure: thus you are neither well full nor fasting, as the Proverb saith, and you will not be brought to any good, either by austerity or familiarity. Hence I may note, that 'tis an hard matter for a Minister so to carry himself, but he shall have a hole picked in his coat; let a Minister live a retired life, and be very studious, and use few words, he shall be said to be proud and stately; let him be but modestly and moderately merry in good sort in company, they will censure him to be of a gossiping disposition; let him in his preaching show variety of reading, he shall be taxed with vain glory: let him keep himself close to the Word of God, and apply matters plainly to the consciences of his hearers, he shall be counted a dry fellow, and not worth the hearing the second time. But for such as are possessed with this pride, that see nothing that they like, and take not offense at, they had need drink as much as they can of the wine of charity, and that would free them from these humors that make them of so perverse a spirit.

3. Pride is the cause of disdain; hence it cometh to pass that men do scorn and disdain at others; disdain is either in word or in actions.

1. In word: Asaph speaking of those that were prosperous in the world, saith that pride compasseth them about as a chain; they speak loftily, they set their mouth against the heavens, and their tongue walketh thorough the earth; and they say, How doth God know! is there knowledge in the most high? and David saith, The proud have had me greatly in derision: yet have I not declined from thy Law, Psal. 119.51. and ver. 85. The proud have digged pits for me, and have forged a lie against me. Of this kind of disdain, our Savior speaks, Mat. 5.22. Whosoever shall say to his brother Racha, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire, i.e. whosoever shall not only be angry with his

brother without a cause, as in the former part of the verse, but also expresseth the pride and wrath of his heart, by some disdainful gesture or expression, shall be in danger of the council, i. e. of an higher degree and greater measure of torment: but he that shall say, thou fool, asse or idiot, shallow-brain and cockwit, in contempt of his brothers weakness, shall be in danger of hell fire; i.e. shall undergo the greatest and highest degree of punishment. Hereby our Savior alludeth to the Jewish customs, who had three sorts of Courts to censure and punish several sorts of offenses and offenders.

1. One held by three men in every village, where smaller matters were decided and determined, or the wrong doers censured and punished: or (as some say) it was debated, an aliquis esset damnandus, whither someone were to be condemned?

2. The second held by twenty three, in every of their Cities, before whom were brought matters of an higher nature, and by whom severe punishments were inflicted, and by whom it was determined, with what kind of punishment the condemned person was to be punished, not much unlike our quarter-Sessions.

3. The third and last was held at Jerusalem only, and that by seventy two Judges, who had only the greatest matters of all brought before them, from whose sentence there might be no appeal; being not unlike our general Assizes, or high Court of Parliament. In a word, Christ teacheth us hereby, that as there be degrees of sins on earth, so there shall be divers degrees of punishments in hell: here by judgment, council and hell fire, are meant eternal torments, though in a lesser and greater measure; and that the sorest punishments are provided for proud and disdainful persons.

Jesus spake a parable unto certain men that trusted in themselves, and despised others; He that idolizeth himself, is apt to disdain at

others: men are apt to think meanly of others that are inferior to themselves in birth, gifts, parts, estate, &c. Whoso despiseth the poor, despiseth his Maker, Prov. 17.5. God made him an object of pity, not of disdain.

2. There is disdain in actions: Great was the disdain of the Jews and Samaritans one towards another, as may appear, John 4.9. where a woman of Samaria refuseth to do a very small favor to our Savior Christ, eo nomine, because he was a Jew; for asking her but a little water to drink, she denies it him, and thinks she doth well in so doing; for she tells him that the Jews and Samaritans meddle not or have nothing to do one with another: such like are they that unjustly separate from our public assemblies, like those in the Prophet, that say, Stand by thyself, come not near to me, for I am holier than thou, Isa. 65.5. Whence cometh that fierce insulting over others? whence is that supercilious austerity? whence is it that men so proudly and disdainfully despise others, saith Calvin, is it not by extolling themselves? let arrogancy be far from us, and we shall carry ourselves modestly one towards another. When Trajan was censured for making the imperial Majesty of too easy an access: Why, ought not I, said he, be such an Emperor to private men, as I would have an Emperor be to me, if I were a private person?

#### SECT. 4.

4. Pride is the cause of covetousness; whence came covetousness, racking of rents, biting usury, &c. but from pride in one kind or other; it is like fire which never ceaseth climbing up, so long as there is anything above it, till it hath spoiled all: the proud man is said to enlarge his desires after the earth as hell, and is as death, and cannot be satisfied, but gathereth unto him all Nations, and heapeth unto him all people, Habak. 2.5.



Object. The Apostle saith, that covetousness is the root of all evil, how then can pride be the root of covetousness?

Answ. That both the one and the other may be understood to be rightly spoken, *si genera peccatorum singulorum, non singula generum utraque locutione includi intelligantur*; for there are some men, who from covetousness become proud, and some from pride become covetous. There is a man, saith Austin, who would not be a lover of money, unless by this he thought to be more excellent; therefore he coveteth riches that he may excel: here covetousness springs from pride; and there is another, who would not love to excel, unless he thought by this to get greater riches. Therefore it appeareth, that covetousness sometimes springs from pride, and sometimes pride from covetousness; and therefore of each is it rightly said, that it is the root of all evil.

5. Pride is the cause of division and contention. Pride is the great incendiary of the world: only by pride cometh contention, saith Solomon. Eusebius showeth, that when the Emperors began to favor the Christians, then they began to fall out and disagree among themselves: Plenty and prosperity do usually make men proud, and pride engendereth strife and contention: He that is of a proud heart stirreth up strife. Proud and haughty scorner is his name, who dealeth in proud wrath. When the wind crosseth the stream, the waters rage; so a proud heart is apt to rage when anything crosseth it. When proud Haman saw Mordecai bowed not, nor did him reverence; then was Haman full of wrath, and he thought scorn to lay hands on Mordecai alone, for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were in the Kingdom of Ahasuerus: from this root it was that there arose a strife and reasoning among the Disciples of Christ, who should be greatest of them: Mark and Luke say, the contention was only which

of them should be the greatest, or chiefest, expressing no place: but that must be supplied, out of Matthew, Matth. 18.1. who addeth, that the question was, Who should be greatest in the Kingdom of heaven? Now these words by divers, be diversely expounded: Some understanding by Kingdom of heaven a glorious estate, which the Disciples dreamed of, and thought their Master should have here on earth, after his resurrection, where he should reign as King, and they accompany him as Princes, Dukes, and great Lord's; and whereof they think that Zebedee's wife spake, putting up her petition in the behalf of her two sons, James and John, that the one of them might sit at Christ's right-hand, and the other at his left-hand in his Kingdom; and that they were of this mind, seemeth to appear, Act. 1.6. where between the resurrection and ascension, they ask their Master, Whither at that time he would restore the Kingdom to Israel? which is expounded of a temporal Kingdom: of this opinion is Musculus, Melanchthon, Marlorate, Calvin, and others of our modern Divines. And it is most certain, that by Kingdom of heaven is meant sometime the state of grace in this life, Rom. 14.17.

Others understand it of the Kingdom of glory in the world to come; as Chrysostom, who reproveth the people of his time, because they came short of the defects and imperfections of the Disciples, in whom he saith, though it were a fault to contend and strive on earth, who should have the highest place in heaven, where shall be no pride, ambition, nor emulation; yet he saith, it was a greater fault for them only to seek and strive to be great on earth, scarce ever thinking of heaven: from this root it was, that the Corinthians ran into Schisms and parties; one was for Paul, another for Apollos, a third for Cephas, a fourth is above all Ordinances and Ministers, he is for Christ himself. Now saith the Apostle, These things brethren, In have transferred in a figure to myself and to Apollo for your sakes, that ye might learn in us, not to think of men above that which is

written, that no one of you be puffed up for one against another: they were puffed up like bladders full of wind, while these divisions were among them.

6. From this root of pride it is that men do blaspheme the truths of God that are clearly laid down in the Word: these three sins are joined together, Boasters, Proud, Blasphemers, 2 Tim. 3.2. and ver 5. having a form of godliness, but denying the power of it: this is to be referred to all that went before; men shall be lovers of their own selves, having a form of godliness; covetous, having a form of godliness; boasters, proud, blasphemers, having a form of godliness, &c. the two first make way for the last; when men are boasters, ascribing that to themselves which they have not, and conceit that they are of higher parts and gifts than they are, then they are proud, and show their pride, when they appear in their own eyes and in the eyes of others bigger than they are; the opinion of others more holy and more judicious than themselves they regard not, that at last they come to be blasphemers: When men will believe no more than what they see reason for, at last they come to blaspheme those truths that they first owned; hence arise all those gross blasphemies that are among us: The Socinians deny the Trinity; reason cannot comprehend this mystery, therefore they set their wits a work to deflower Scripture: and the union of the divine and human natures in the person of the Son of God, because it is cross to reason, therefore they blaspheme this truth: Christ saith, Believe me, that I am in the Father, and the Father in me; now they will not believe it, because they cannot comprehend it; and then God leaves them to their own reason, and the pride of their own hearts, to blaspheme those high and sacred truths which they should embrace.

7. Pride is the root of cruelty towards others; and this may be seen commonly in those that have risen from a mean to a high estate in

the world, that they have soon forgotten the rock from whence they were hewn, and have proved very proud and supercilious, as Pliny saith of Largius the Lacedaemonian, that he was a haughty and cruel Master, and one that forgot his father to have been a servant. We have a Proverb, Set a beggar on horseback, and he will ride a gallop; to set a man of low degree in high place, 'tis like strong drink to a weak head, it will make him giddy: well did Agur reckon this among the things which disquiet the earth, which the earth could not bear; a servant when he reigneth, and an hand-maid heir to her mistress, Prov. 30.22, 23. A proud and cruel wretch was one Messala, a Proconsul of Asia under Augustus the Emperour, of whom Seneca saith, that having beheaded three hundred men in one day, he strutted among their dead corpses, applauding himself, and crying out, O rem regiam, O royal and Kingly deed! Seneca likewise reporteth of Cneius Piso, a proud, mad-brained and hasty General of the Roman army, that having made a law, that if two men went from his camp together, and returned single, he that came without his fellow should be slain, presupposing and presuming that he had slain his fellow: it fell out that two of his soldiers went out in a dark night, one upon some occasion being parted from the other they could not find one another again; whereupon he commanded him that was returned without his fellow to be slain, and gave order to his Centurion to see the execution, which they are going about, the other cometh and showeth himself safe; whereupon the Centurion staid the execution, and carried him to Piso to plead his innocence, and beg his pardon, which he would by no means grant, but caused them all three to be executed; the first because he was condemned, and he would not revoke or reverse his sentence: the second, because he gave occasion that his fellow was condemned; and the Centurion for not executing his Generals commands; which gave occasion to Seneca to say upon that cruel act, Three perished for the innocence of one; and three crimes he committed, because he found not any.

Caligula boasted how many men he had condemned and seen executed, while the Empress his wife fetched a nap in an afternoon: he commended in his own nature nothing more, or almost so much, as <H&G> (to use his own word) unremovable rigor: he it was that wished the people of Rome had but one neck, that he might cut them off at one blow. But the judgments of God have often surprised proud and cruel Tyrants. Procopius tells us of one Theodorick sometime King of the Goths, that in his pride having villainously slain two Noble Romans, that bloody deed was still boiling in his heart, and the thoughts of it would give him no rest, nor suffer him to be quiet; and one time, having a fishes head set upon his table among other dishes, he presently conceiteth it to be the head of one of them, the eyes his eyes, the teeth his teeth, and so falling into a fit of frenzy he died distracted of his wits. So likewise Philo the Jew reporteth of one Flaccus, that having used all kind of cruelty to the poor Jews, and being afterwards banished by Caligula, in his exile, he thought every man that he saw to intend some harm to him; therefore if he saw any come toward him softly, he thought he had some plot against him; if he came hastily, then he thought he came with a commission to dispatch him; if any spake him fair, he thought they flattered him, and meant to deceive him; if any spake roughly to him, he thought they scorned and contemned him: these and such like be the conceits of guilty consciences, who still suppose even bushes and trees to be men, and men to be devils sent to torment them. It is reported of Constantine that good Emperor, that he was a man of an humble and tender spirit; for being troubled with the leprosy, and desiring much to be cured of it, if it were possible; and being told by his Physicians, that he could not but by having his body bathed in the warm blood of infants, he returned this answer beseeming his profession, I had rather always to be sick, then to recover my health by such a remedy: I have read likewise of Augustus Caesar, who being on a time invited to a supper by one Pollio a noble Orator of Rome, who had a servant

that brake a curious crystal cup, for which fact Pollio condemned him to be thrown into a fish-pond to feed his Lampreys, which Caesar understanding, dashed the decree, and controlled him that made it; saying that the life of a man was more to be regarded then all the cups of crystal, and fish-ponds in the world. And such was a certain Empress, who coming to her husband, and finding him condemning of men, as he played at Chess, entreated him either to give over his game, or give no sentence; for the men he passed sentence upon, were not like those that he played with. So Eusebius saith of Constantine, that being necessarily enforced to fight with Infidels, yet he took the best order that he could, that there might be but little bloodshed, and therefore he propounded rewards to such as could take them alive. The Anabaptists in Germany were of another spirit; for had they once forged a device in their fantastical brains, they would execute it, though it cost many lawful Magistrates their lives for it; and what might be their ground? Some revelation and suggestion from the spirit: but what spirit? surely not the spirit of truth, but some lying spirit, such as possessed and inspired Ahab's false Prophets. Great is the pride and insolency of some Masters towards their servants; not considering that they also have a Master in heaven, to whom they must be accountable. Some gather from that parable put forth by our Savior, Luke 17.7, 8. (Which of you having a servant ploughing or feeding of cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat, and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? doth he thank that servant, because he did the things that were commanded him? I trow not) Some I say, gather from thence, that Masters may usurp and insult over their servants, and think that therefore they may make them work hard all the day, and wait upon them at night in needless and unnecessary attendance: But God in his law provideth against

oppressing of servants; he provideth rest for oxen and asses, much more for men and women; and tells us by his Prophet, that he will in some cases dispense with his own service, and have mercy rather than sacrifice: and besides, these servants here spoken of, were not such as we now have: but were either such as were taken in war, or bought with money, or redeemed from death, and therefore owed more service to their Masters than ours do: and yet even they must not be wronged; for doubtless though it were a corrupt custom, yet it was very unlawful, to make servants slaves, and to impose more upon them than they were able to endure, cruelty being an abomination and crying sin before the Lord.

## **CHAPTER 26.**

Of the Prognostics of Pride.

### SECT. I.

Many are the mischiefs and dangers that Pride threatens to the souls of men; therefore I think it not amiss to set before you some of the sad issues of this soul murdering Hydra.

1. It threatens the decay of gifts. The reason of man is blasted by pride; man in the pride of his heart affected to be like unto God, and he became below a man, even like the brute beasts that perish. Proud persons are usually such as run mad; when Nebuchadnezzar was puffed up with pride, he lost the use of his reason, and was driven out from men, and turned a grazing with the oxen. Parts and gifts are

blasted, when a man grows proud of them; when man grows proud of his gifts, he forgets the giver, and returneth the glory of them to himself: No vessel so safe to preserve the gifts of God in, as a box of sobriety lined with humility, saith a judicious Divine of ours: God will take away his Ornaments, if (like little children) we begin to look and point where we be gay; and here you may see the matter whereon pride worketh; it is contrary to all other vices; for whereas they are conversant about evil things, pride is still upon the abuse of good things: for one man is proud of his wit, another of his memory, another of his learning and knowledge, &c. all which are good things in themselves, and might be well used; but by pride are so abused and spoiled, as they serve to little or no purpose: nay, were a man endued with never so many moral virtues, viz. if he were as wise as Solomon and Lycurgus, as temperate as Socrates or Cato, as just as Aristides, as valiant as Alexander the great, or Julius Caesar, if pride be joined with it, it spoileth all; yea Bernard saith, that if pride had been joined with Mary's virginity it would have tainted it; and Petrarch saith, that though a man were virtutum omnium alis evector, lifted upon the wings of all virtues, yet sola superbia bona omnia corrumperet, pride alone would spoil all the good gifts of God, and make them of little account.

2. Pride threatens the decay of grace; no grace can lodge and flourish in a proud heart. God giveth grace to the humble, but takes it away from the proud. One observeth that pride is the greatest thief in the world; for whereas covetousness takes away pity to the poor; luxury, chastity; and anger, patience, &c. Pride takes away humility which is the root and foundation of all graces: great spoils doth the devil carry away from the field of pride, that he careth not what a man have, so he can make him proud. A proud man with all grace (if that were possible) is worse then an humble man with all sin, if it were possible, saith Chrysostom: according to the measure of humility is



the measure of other grace in the heart: humility empties the soul for God to fill it; it empties it of temporal things, and then it must needs be filled with spiritual blessings: the Church is *Lilium convallium*, a Lilly of the valleys. The showers of heaven run from the lofty mountains into the low valleys, soaking them and making them very fruitful: the mountains are dry, hard, barren, cold, full of dangerous precipices: so the proud are full of the dryness of indevotion, their hearts are hardened, they are barren and unfruitful in good works, they are subject to the precipices of sin and destruction; they have no soakings from the Spirit of God, and therefore are in a withering and decaying condition: a proud heart is a cold and dead heart: the mountains of Gilboa are accursed; but blessed are the poor in spirit, Matth. 5.3. The humble man is a valley sweetly planted and watered, saith Dr. Hall; he is watered with constant dews from heaven, his heart is made tender by the Word as Josiah's was, he is fruitful in every grace and good work. A proud heart puffed up with self-conceitedness of grace and goodness enough (though it have none) can receive none; proud men are like the Cedars, that are high, fair, and flourishing, but never bearing fruit. Humility opens the eye of the understanding, pride puts a veil upon it. The humility of man's heart is the receptacle of God's grace, saith devout Bernard: and Macarius saith, it will make a man even spiritually covetous of the graces of gods Spirit; wherein the richer we are, the poorer we shall seem to ourselves; and the more we have already, the more we shall still desire, which is a commendable covetousness, as our Savior assureth us. Pride is a sin that doth expose the soul to a dreadful curse from God; Thou hast rebuked the proud which are cursed (saith David) which do err from thy Law; pride makes men err from God's commandments, and this pulleth down a curse upon them, so that they become like the barren fig-tree cursed by our Savior, and then no fruit is to be found upon them anymore. It is reported of one Dydimus, that he should make this answer to one Alexander a Jewish

Priest, desiring some grace, for a fashion at least, Non habes vas quo recipias, God is ready to bestow it upon thee, but thou hast not where to receive and keep it.

3. Pride bereaves a man of all true peace and comfort; no true peace can lodge in a proud heart; for every proud man is at defiance with God; and how can that man have peace in himself that is at war with God? learn of me saith Christ, to be meek and lowly in heart, and you shall find rest to your souls; therefore peace and rest cannot be to the proud in heart: A proud man like the clouds is tossed with every blast and tempest; he hath no rest in his windy spirit, his heart is still in fear, he is like a wave of the sea, tossed to and fro: Pride cuts off the comforts of the soul; he that walks most humbly, walks most comfortably; as God dwells with humble souls, so when they lie low before him, and are even dead to sense, God will revive the spirit of the humble; pride and vain-glory are spiritual spiders; if they enter into our hearts, and we do not hunt them out again, as the Bees do the corporal spiders out of their hives, we shall soon see the storehouse of our conscience to be much troubled and perplexed. I have read of Bernard having preached an eloquent sermon at a great festival, before a great concourse of people, the people extol him, but he walketh very dejectedly: the next day he preacheth a very powerful Sermon, plain and full of profitable matter, his sincere hearers went away satisfied; but those that before applauded him were dumb and silent: but himself was much cheered in spirit; and being asked, why he was so sad when he was so much admired, and so pleasant when not applauded; he returned this answer: *Heri Bernardum, hodie Christum praedicavi: yesterday I preached Bernard, and today I preached Jesus Christ: those Ministers and people shall have most comfort, that are most sincere and most humble.*

4. Pride bereaves a man of God himself which is the chiefest good; God is said to dwell with the humble: Though the Lord be high, yet he hath respect to the lowly, Psal. 138.6. Thus saith the high and lofty one that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, Isa. 57.15. God hath but two dwelling places, one in the highest heavens, the other in the lowest and humblest hearts; an humble and contrite soul, hath a heart and spirit beaten to powder, as the word properly noteth, and with such a one will the Lord dwell: As a vessel unless it be everywhere smeared with pitch, and have no decays, it cannot contain the wine put into it: so if the heart be not fenced with humility, and have no ruining vices, it cannot be the habitation of God: Hence Hugo saith very aptly, that envy takes away my neighbor, anger myself, and Pride takes away God from me.

#### SECT. 2.

5. Pride spoileth all the good that a man doth: Pride (like wicked Pharaoh who commanded the Egyptian Midwives to kill the male-children of the Hebrews, the first day of their birth) destroys every good duty done by us, if humility be wanting to the doing of them. Pride and vain-glory be like flattering beasts, and the very bane of our best actions, if they be mingled with them, creeping into them like serpents, as Chrysostom speaks: yea Austin saith, that other vices are conversant about sins and unlawful things that should not be done, but these will be busied about virtues and good works which ought to be done. And Chemnitz tells us, that whereas other vices vexant servos Diaboli, do vex the servants of the Devil, that pride and vain-glory vexant servos Dei, do vex the servants of God, as well as others. To feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the stranger, defend the fatherless and widow, be good works; but if we be proud of them, and boast of them, they are

marred in doing, and we lose the glory of them, because we glory of them. Bonaventure saith that proud persons, doing good deeds, and bragging of them, be like a foolish hen, laying an egg, and then chackling, whereby she loseth it, and hath it taken from her. So proud persons by boasting of their good works lose the reward of them, as our Savior saith, Matth. 6.2. The Pharisee said, he was no extortioner, no unjust person, no dishonest dealer, no adulterer, he fasted twice in the week, he paid his tithes duly and truly: these were good things, but he should have stayed till somebody else had spoken of them, therefore he went not away justified: Hence Gregory draws this conclusion, As humility weakeneth all vices, and gathereth together and strengtheneth virtues; So pride destroys and annihilateth all virtues and virtuous actions. Pride is most to be feared in deeds well done, saith Austin. *Superbia maxim timenda in recte factis.*

1. Consider that as the Sorcerers of Egypt did many miracles that Moses did; so reprobates and the children of the devil may in pride, vain-glory, and hypocrisy counterfeit many outward good works for the matter that the children of God do through grace.

2. What good soever we do, its God's gift that we do it, and through his grace that we are enabled to perform it.

3. When we have done all we can, we come far short of perfection, and what the law requires of us, and what in duty we are bound to do, Luk. 17.10. therefore little reason have we to be proud of any good that we do: Upon this ground it is that our Savior requireth, that all our good actions be done in secret: therefore saith he, when thou dost alms, let not thy left-hand know what thy right-hand doth. Luther saith, the meaning is, take not so much from some unjustly and wrongfully, that so thou mayest seem bountiful in relieving

others liberally; make not many poor, and think to make God Almighty amends by keeping of a few: but that's not likely to be the meaning of the place; Austin understands by the right-hand, the right purpose of the heart and mind, and by the left-hand an inordinate desire of the praise of men. But I think they are most agreeable to our Savior's meaning, who make the words an Hyperbole, telling us, that we must not make Father, Mother, wife, child, or any friend as near and dear to us as our left-hand to our right, acquainted with anything that we do, thereby fishing for, or hunting after any praise from them, or desiring to be extolled by them: nay so far must we be from blowing and blazing our fame abroad, and being ourselves, or desiring others to be trumpeters of our praise; as (if it were possible) we should conceal whatever might be like to puff us up, and make us proud even from ourselves, forgetting (as the Proverb saith) good turns done of us, and remembering only good turns done to us.

Now our Savior having directed to a right course in alms-giving, doth also the like in praying; when thou prayest, thou shalt not be as the hypocrites are, that pray in the corners of the streets, and standing in the Synagogues, that they may be seen of men: But when thou prayest, enter into thy closet, &c. Matth. 6.4, 5.

Object. But is it then not lawful to pray in public may some say?

Answ. God forbid we should so say or think: we have both the commandment of God, Levite. 23.8. Joel 1.14. Joel 2.15, 16. Matth. 18.20. 1 Tim. 2.8. Psal. 103.22. and the practice of the godly to the contrary, Psal. 26.8. 2 Chron. 28.5. and for public prayer there must be a public place by God's own ordinance; and it is more powerful then private prayer, as the supplication of a County, Incorporation, and Common-wealth, then of a few, like many brands and coals

together that give the greater heat: the thing found fault with then, was not the matter or action of praying in public, but the manner or end, affection or affectation rather to be seen of men and praised by men, not desiring to be holy, but to seem so, and to be called so, as Gregory saith. Therefore saith our Savior, When thou prayest, enter into thy closet, and shut thy door upon thee, &c. i.e. approve thyself to God, and so carry the matter, as it may (if thou canst) be hid from the world: for as a man may pray in secret in an open place, as the Publican, Luke 18. So a man may pray for ostentation in a secret place, even under many locks, and with many doors shut upon him, if he withdraw himself, to the end he may be seen and observed. Therefore Austin writing to certain Eremites, whom he styleth brethren in the wilderness, bids them come out of those solitary places, and come into towns and Cities, yea even to the Court, rather than be proud of being in a wilderness.

Object. But may not a man glory in the good works done by him? doth not the Apostle say, Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, Gal. 6.4.

Answ. The Apostle layeth down a remedy against self-love, and overweening conceit of ourselves, and it stands in proving and examining a man's own work by itself, without comparing it with another man's: Whereof he renders this reason, Then shall he have rejoicing in himself alone, and not in another. There is a double ground of glorying; one out of a man's self, the other in a man's self.

1. Out of himself, in God alone, Jerem. 9.23. He that glorieth, let him glory in the Lord, 1 Cor. 1.31.

2. In himself, viz. in the comfortable testimony of a good conscience, 2 Cor. 1.12. The one is glorying before God, the other before men; the

one of justification, the other of holy conversation for the time past, and constant resolution for the time to come; the one in the testimony of our own conscience, the other in the testimony of God's Spirit, witnessing with our spirits, that we are the sons of God, Rom. 8.16. the first not here meant, 1 Cor. 1.29.

Object. This glorying in a man's self is vainglory, and a branch of pride.

Answ. It differs from vain-glory in two things.

In the Foundation.

In the End.

1. Vain-glory hath for its ground and foundation, our own virtues, gifts, works, considered as they come from ourselves, not from God: whereas this true glorying, is grounded upon them as they are fruits of regeneration, and proceeding from justification by Christ, and reconciliation with God.

2. They differ in the end: vain-glory tending to the advancing of ourselves, in an opinion of our own proper desert; this true glorying aimeth at God's glory alone, acknowledging that all the good that we have, and all the good that we do, to come from God alone, rejoicing in our good works, not as causes, but as fruits of our justification: so that if the question be, whether we be justified by them or not; we must then disclaim them, and tread them under our feet, and account them as dung, as Paul did, Phil. 3.7, 8, 9, 10.

SECT. 3.

6. Pride will make a man unfit for society with others: Pride is a great enemy to union; therefore it is that there are so many sad

separations of men one from another in these divided times. It is very hard for men of proud spirits long to accord and unite together. Melanchthon compareth proud men to mountains, and saith, concerning such men there was wont to be this Proverb, Duo montes non miscentur. Two mountains will not mix together: Humble persons are very sociable, they can converse together with an unequal respect of age, parts, sex, or degree: Humble men, like the Bees, love a sociable life; who as Ambrose observeth, are included and enclosed in one hive, and shut up with one door. Proud persons cannot cope together; a proud man envieth his superiors, because they be above him; he scorneth his inferiors, because they be beneath him, and labors to keep them down, lest they over-take him; and he studieth to supplant and undermine his equals, lest they out-strip and excel him: therefore that our Savior might correct this humor among his own Disciples, he took a little child, and set him in the midst of them, saying, Unless ye become as little children, ye shall not enter into the Kingdom of God. Children are humble and meek-spirited, they envy not, they disdain not, they exalt not themselves one above another; the children of a Prince will be familiar and play with the child of a peasant; they equal themselves one to another, till they be told their places, and made proud by being observed. So must not Christians strive for precedency and superiority above their brethren. Thus David saith, that his heart was not haughty, &c. nor walked in matters too high for him: but saith he, I have behaved and quieted myself as a child, as a child that is weaned of his mother; my soul is even as a weaned child. The Pope indeed is styled by a most lowly title, The servant of the servants of God, though he be nothing less; but had we hearts truly humble, we should learn the Apostles lesson, and serve one another in love. The Romans therefore painted humility in the form of a serving-man, wearing black garments, his head hanging down, and a staff in his hand, to represent the several good conditions of humility, and of the humble man.



1. He thinks meanly of himself, albeit most noble and excellent.
2. He ever thinks himself bound to run the way of God's Commandments; this is expressed by the staff in his hand.
3. The black-garments express him to be one of Zion's mourners, like the poor Publican lamenting his sins, standing afar off, as not worthy to lift up his eyes to heaven.
4. To signify that himself was created to serve God and others; and this the picture expressed, by being in the form of a serving man.
7. Pride threatens ruin and destruction to a man's children, house and family. The Lord will destroy the house of the proud, saith Solomon, Prov. 15.25. though (like Lucifer) he set his nest among the stars, yet pride will unnest him, and throw him down. Thus God brought ruin upon the house of Valois; those proud persecutors of the French Protestants. So likewise Maximinus the Roman Emperor, having made a decree against the Christians, and being in the act of persecuting them, he perished in an insurrection and mutiny of his soldiers, who hated him for his pride and cruelty, and killed not only himself, but his son also, crying out, That there should not a whelp escape of so bad a breed. Proud Parents are the greatest enemies to their children, that possibly can be, making them liable to God's wrath and curse. When good Hezekiah grew proud of his treasures, and showed them to the Ambassadors of the King of Babylon: the Prophet tells him from the Lord; that the days should come, that all that was in his house, and all that his Fathers had laid up in store to that day, should be carried to Babylon; and that his sons which he should beget, should be taken away by them; and be Eunuchs in the Palace of the King of Babylon; his house and posterity should be ruined for his pride.

8. It will make a man nothing? though a proud man think himself something, yet he is nothing, Gal. 6.3.

Object. Are men nothing, were they not created in the Image of God, in holiness and righteousness?

Answ. Paul speaks not of men, as they were in the state of innocence, but as they are in the state of corruption and apostasy; and therefore now man is not what he may imagine himself to be; and if he think himself to be something, when he is nothing, he deceiveth himself. The Italian translator renders it thus: If any man deem himself to be something, he being nothing, deceiveth himself with his own fancy. The pride of thy heart hath deceived thee, saith the Lord to Edom. Obad. ver. 3. The proud man thinks he hath substances when he hath but shadows; as they that think themselves Princes, when they be but Peasants, and base persons; or like such as dream they be at feasts, and waking are hungry: men are usually deceived two ways.

By others.

Or by themselves.

1. By others: as by flatterers, so they are deceived occasionally.
2. By themselves; and so they are deceived truly and properly. For he that deceiveth himself may well please himself, but tis in his error; for indeed he deceiveth himself in his imagination, as James tells us, Jam. 1.22, 26. Every proud man at the last shall have no more to speak in his own defense, but that which an Apocryphal writer speaks of the damned, What hath pride profited us? Thus Plutarch reports of Alexander, that being in India, he caused his soldiers to make and leave behind them, bits and snaffles, and horse-shoes of a huge bigness, and huge spears, massy shields, big helmets, long

swords, and other furniture for horse and man answerable, that he might be thought some Giant; whereby thinking to deceive others, he chiefly deceived himself; and surely, this spiritual guile is the worst of all the rest, whereby while men deceive others in the profession, they deceive themselves of their salvation.

## CHAPTER 27.

Of the Cure of Pride: the First Direction.

I Am now come to the cure of this dangerous and desperate malady, and here should I consult with the wisest and most experienced about the cure thereof; I doubt it would be to little purpose, because scarce a man can be found, that hath an experimental knowledge of the cure of it in himself: therefore I shall gather some receipts out of the Scriptures, which may prove most likely for the curing of this disease.

Direct. 1. Set before you the condition of your bodies and souls, and therein you will find matter sufficient to abate your pride.

1. Concerning our bodies; the consideration of the matter whereof they were made, should make us low and humble in our own eyes. Its reported of Agathocles, that being advanced to the Kingdom of Sicily, and yet but a Potters son, he would not be served at his meals in plate, but in earthen vessels; whereby he might be put in mind of two things: first, of his beginning and pedigree from whence he came, but from the potters shop, of mean parentage; and secondly of his end,

that he should one day fail, and could not last long, but himself and high estate was subject to casualty; yea perhaps he might come to ruin suddenly, as an earthen vessel is sometime broken ere anybody be aware: Thus we see, he being an Heathen, used these considerations to humble him: It is a foul shame for Christians to come herein behind him: now to humble us we need but meditate on the matter whereof we were made, viz. not gold or silver, the purest of metals, nor yet of fire, air, or water, the more pure elements; but for the most part, of earth, the grossest and basest of them all, the very bed and bread of the Serpent; why then should base earth be proud? Abraham made better use of this consideration, even checking himself, and craving pardon for his boldness to speak unto God, being but dust and ashes: and holy Job counselled his friends not to think too well of themselves, and too ill of him; for saith he, Your remembrances are like to ashes, and your bodies to bodies of clay; In a word! as we were not made of gold or silver the purest of metals, no more were we made of brass, iron, or steel, the toughest of metals, and the most lasting; but of the earth, yea the dust of the earth, which is presently blown away with every blast of wind: and as soon are the youngest and strongest of us swept away from the places of our habitations, so that they shall know us no more, if the breath of God once blow upon us; for we dwell but in houses of clay, and our foundation is in the dust, Job 4.19. Why then should we pamper ourselves with all the dainties and delicacies of flesh, fowl, and fish, that the earth, air, and sea may afford us; when we ourselves must ere long (and we know not how soon) become a service and second course for the worms? or why should we with Diotrephes, and such ambitious aspiring spirits labor to be above others while we live, that must be laid level with the earth, nay lower than the upper part of the earth when we are dead. I have read of Willegesius, who being the son of a Carpenter, and afterwards Bishop of Mainz, had this written in his bed chamber with great letters, Willegesius, Willegesius,

remember whence thou camest. The greatest will have no cause to be proud, if he remember whence he came, even from the dust.

2. Consider that every man in the world is born a poor, naked, helpless creature, and born to labor and trouble. Naked came I out of my mothers womb, saith Job; and this one thought well taken in, and fully digested, will lay pride in the dust; And here I might show you how nature, which shows herself a mother to other creatures, is but as it were a step-mother unto man, denying him many of those natural helps wherewith they are endowed, sending him forth weak and weaponless, wanting that natural instinct to feed himself, when he is brought forth, and those natural instruments to defend himself, when he is brought up: the very first voice and noise that man uttereth, is weeping and crying, being as it were a Prophet and Prognosticator of his succeeding misery; he cometh forth weeping into a valley of tears, seeming to be grieved, that he is a man, and not some other creature, ashamed because naked; to weep because he is born to labor not to honor, for this is the common condition of all Adams posterity: In the sweat of thy face shalt thou eat bread till thou return to the ground, Gen. 3.19. As it was laid upon Eve and all her daughters to conceive in sorrow, so was it laid upon Adam and all his sons to live by labor: Therefore Bernard saith well to this purpose: He that is not born in sorrow, let him think that he is not born to labor; there is labor in action, grief in passion or suffering, and what is not grievous to those to whom life itself is a labor? why then should we paint our backs with gorgeous apparel, seeing we were but made of a piece of earth, from whence we came naked, and whither we must go again naked as Job saith? and why should any man be proud of his possessions, and inheritances, when as he is born to nothing but the bread of affliction and the waters of adversity?

3. The consideration of the manifold pains, weaknesses, sicknesses, and infirmities of the body, should much abate our pride. God takes away health and strength many times from his dearest children, as from Hezekiah, 2 Kings 20.1. from David, Psal. 41.8. and from Lazarus whom Jesus loved, Joh. 11.3. God many times brings diseases upon our bodies to cure the disease of pride. Gregory tells us, that while he was expounding the tragical history of Job, that he was afflicted with continual fevers; yet this good he thereby gathered, that it so fell out, that by God's Providence, himself being sick and wounded, should expound wounded Job; these strokes upon his body made him the better to understand, and with words the better to express the mind of wounded Job.

God opens the ears of men, and sealeth their instruction: he is chastened also with pain upon his bed, and the multitude of his bones with strong pain; and the end that God aimeth at is, that he may withdraw man from his purpose, and hide pride from man: bodily weaknesses many times bring down the pride and stoutness of our hearts.

4. The frequent and serious consideration of death, to which the body is also subject, is of great force to pull down pride, and keep the spirit very humble. Death is the humble man's university; no man would be proud of bodily strength or beauty, did he frequently think of death; this would make the stoutest to strike sail, and cast down their proud crests in the midst of their greatest jollity. O thou who art dust and ashes, why dost thou wax proud? remember whence thou art and be ashamed, where thou art and lament, whither thou art going, and tremble for fear, saith Bernard. Let us constantly remember our end, and we shall not do amiss. Let the meditation of the death of the body be to us, as Philip's Page, as Josephs Sepulcher in his garden, a place of pleasure. Facile contemnit omnia, qui

assidue cogitat se moriturum; that man easily despiseth all things, who daily thinketh that he shall die. This use Paul makes of it: seeing we brought nothing into this world, and can carry nothing out; having food and raiment, let us be therewith content, 1 Tim. 6.7, 8. Let us not proudly aspire after great things here, because shortly we must die and leave all behind us. Agnoscat homo se esse mortalem, & franget elationem. Aug.

2. Let us consider the state and condition of our souls, and hence we may fetch matter enough to keep down our pride. Man was made an excellent creature, made in the image of God, in knowledge, righteousness and holiness; but this image of God in man is by his fall much weakened, and he that was by creation the noblest creature on earth, is now become a vagabond on earth, a child of wrath, an enemy to God: if we will view ourselves in the glass of God's law, we shall see our own vileness and deformity, and that in us, that is, in our flesh there dwells no good thing; that there is nothing but vanity in our minds, rebellion in our wills, ataxy in our affections, transgression in our lives, that all our best righteousness is as filthy rags, that our souls are the very proper subjects of misery, our hearts the very center of fears and sorrows, and our minds the hives and receptacles of swarms of thorny and distracting cares, which make man a slave to his passions, disturb his peace, and make the best of his earthly comforts to be but splendid vanities and golden delusions; the consideration hereof, and the miserable estate we are liable to, will drive us out of love and liking with ourselves; yea make us with Job, to abhor ourselves, and repent in dust and ashes; It is reported of Gregory Nazianzen, that when anything fell out prosperously to him, whereby he feared that pride might seize upon him or get footing in him, that he would presently set himself to read over the Lamentations of Jeremiah; and whensoever the like befalls any of us, or whensoever we feel ourselves tickled with the itching

humor of self-love, or self-liking, in regard of our outward gifts or inward graces, let us enter into a serious meditation of our foulest sins, and reigning deformities, that so we may nip this sin of pride in the bud, and kill the serpent in the shell: when the Peacock spreads his circled train, turning to the one side, and to the other, he struts it bravely, but at last (as it were reflecting on his hoarse and hideous voice, and casting his eyes on his black feet) he goes sneaking away and lets fall his fair fan of feathers: so when we are apt to be puffed up with pride by reason of anything we have, and enjoy, or of anything we have done or suffered; let us consider the infinite temptations and weaknesses, and sinful imperfections, that continually attend upon, and accompany even our best actions, and we shall find matter enough to empty us of our high and windy conceits. Bees flying in the air do ballast their wings with little stones, lest the wind blow them away; so when we are apt to be blown away with the wind of pride, let our minds be ballasted with the thoughts of our sins.

## **CHAPTER 28.**

The Second Direction.

Direct. 2. Look up to God, and thou wilt see enough in him to pull down thy pride.

God's greatness.

God's holiness.



God's goodness.

1. Consider the greatness of God, and the superiority of God above man, and the power that he hath over man: the Lord is a great God, and a great King above all gods, therefore let us worship and bow down, and kneel before the Lord our Maker, saith the Psalmist: If man could do according to his will, and God would do according to his power, who could stand? I will destroy man from the face of the earth, saith the Lord: The Original word is, as Pareus hath it, I will steep him as a man steeps a piece of earth in water, till it turn to dirt, for man is but clay, and forgets his Maker, and his matter; none but God can reduce man to his first principles, and original matter whereof he was made; there is no dust so high, but this great God is able to give it a steeping; God is always provided of a rod for his children, and of an ax and sword for his enemies; though he doth not always smite, yet he is ever ready; he hath prepared instruments of death; his bow is bent and his arrows are upon the string; therefore when thou walkest in the ruff of thy pride, God can stretch out his Almighty arm, and let fly a deadly arrow that may wound thy soul forever. Therefore when thou beginnest at any time to be puffed up, think who thou art, and who God is; when thou thinkest thou art something, look upon the greatness of the most high God, and then thou wilt see thou art just nothing.

2. Consider the holiness of God, and then look upon thine own sinfulness and vileness, and thou wilt see little cause to be proud. Bishop Hooper said at the stake, Lord, thou art heaven, I am hell; Thou art Justice, I am sin, was Luther also wont to say. God's holiness will show us our sinful spots and defilements. When the Prophet saw a glorious vision of the Lord, and heard the Seraphim's proclaim the thrice holy name of God, he cries out immediately, Woe is me, for I am undone, because I am a man of unclean lips. How

shall I that am altogether unclean stand before this holy Lord God? The pride of man must needs fall down before the holiness of God.

3. Consider the goodness of God; and that will abate our pride. When David sent Messengers to Abigail, to assure her he would be her husband, this maketh Abigail low in our own eyes: Let me, saith she, be a servant to wash the feet of the servants of my Lord; shall David honor me to make me his wife, who am scarce worthy to be one of his servants? So the consideration of God's great goodness to man, is a special means to humble him before the Lord. What am I, O Lord, that thou shouldst set thy heart upon me, Create me after thine Image, Redeem me by the blood of thy Son, provide Heaven and Glory for me? the consideration of such favors will make him have low thoughts of himself, and not quarrel with God, when God bestows great mercies upon others. This was Jonahs fault: God had delivered him and his companions in the ship, from the fury of two merciless elements, viz. the air and waters, both which seemed to have conspired their destruction, but are restrained by the overruling power of God; the Lord apprehends Jonah, arrests him, and safely delivereth him into his prison; yet he is so far from being crushed or torn in pieces by the devouring jaws of that cruel monster, as he's not once touched by his teeth; and he is safely kept there forth-coming amidst many dangers in that dark dungeon, viz. First from being choked by the noisome vapors of the fishes entrails: Secondly, from being digested, concocted, and turned to his nourishment by the continual boiling heat of his stomach; and lastly, he is not cast out into the sea to shift for himself, and sink or swim as we say, but he is safely landed and set on shore; and not only is he delivered, but a whole City consisting of millions of people (by his Sermon brought to repentance,) delivered from some strange vengeance which otherwise had seized upon them: but Jonah was very much displeased at it, and falls to expostulating the business with God

himself: and though God dealeth with him Socratice, and spurs him a question, saying, Dost thou well to be angry? to which question he's not able to make any reasonable answer: yet Jonahs heart swells against God for sparing Nineveh. Pride, self-love, and ambition, and standing too much upon his reputation made him thus to do; and rather then he would be discredited and thought a false Prophet, he would have Nineveh destroyed, and all the people thereof perish: the son of Sirach tells us its a foul shame to tell a lie before a Prince and men of authority, as he thought he had done; but he should have done well to have staid among them, and rejoiced with them, that God had been pleased to bestow such a blessing upon his preaching, and his gracious pardon upon the place.

## **CHAPTER 29.**

### The Third Direction.

Direct. 3. Let one Christian labor to exercise love towards another. Thou shalt love thy neighbor as thyself: Austin saith, God would form one man in the beginning, from whom all men should proceed, that all might mutually love one another as brethren: the son of Sirach urgeth this very argument, saying, every beast loveth his like, and every Christian should love another: we see it verified in Wolves, Lions, Tigers, &c. and shall they agree, and men disagree? we may observe it, that the very dogs that live together in an house will not ordinarily fight one with another, but one for another; and shall men agree worse than dogs in a family? its nothing but pride that makes

men swell thus one against another; and we have not only the bond of nature, but of grace to bind us to this duty.

This is the command of the Lord Jesus, and the badge and livery whereby we may be known to the world to be the Disciples of him who is the most admirable pattern of humility and lowliness.

Divers reasons why we should love one another as ourselves, may be taken from the similitude of the members of the natural body, where the Apostle tells us, that as the body being but one, hath many members, so we being many, are all members of the same mystical body of Christ.

1. The more noble and honorable members despise not the less honorable, and those that are appointed to more base offices: as for instance, the head, though itself be covered, and carried aloft, doth not contemn the feet, though they travel and trudge to carry the whole body about: no more ought the rich in gifts, parts or estate, despise the poor; for they be their fellow members, made of the same matter, by the same Maker. The rich Angels in heaven despise not the poor Saints on earth, but are ready to perform the duties of love unto them, as appeareth by their carrying the soul of the poor beggar into Abraham's bosom; and so ought it to be on earth, as James speaketh; not having the faith of our Lord Jesus Christ with respect of persons.

2. As the more noble contemn not the less noble, no more do the less noble envy the more noble; and so it should be among us; for as the hands and the feet grudge not that themselves are used and employed as instruments to feed and defend the head and heart, no more must subjects and servants, and men of meaner condition envy their superiors, and Masters the places that God hath allotted them, but content themselves with their own, and be faithful and painful in

them, as King David willed Ziba and his sons and servants to do for his Masters son Mephibosheth, 2 Sam. 9.10.

3. If one member fail in performance of some duty, whereby another catcheth hurt, the other doth not in a rage run upon it and hurt it again; as for example; if the foot chance to slip, and so the head catch a knock, it doth not presently persuade the hand to heat the foot; or if the teeth bite the tongue, this were to seek the ruin and destruction of the whole body: no more ought we in our mad mood furiously to rush one upon another, when we have been unawares hurt one by another.

4. When one member is hurt, the whole body feels it, and fares the worse for it; as for example; a thorn in the foot grieveth the head, yea the very heart; so ought we to have a sympathy and fellow-feeling of the hurt of one another, as Christ our head hath of us all, as is evident by that speech he useth to Paul before his conversion, saying, Saul, Saul, why persecutest thou me? Act. 9.4. signifying to us that the hurt that was done to his members on earth, even reached him their head in heaven.

5. What good parts soever any of the members be endued with, they hoard not up, nor reserve to themselves as Monopolies, but impart and employ them for the good and benefit of the whole body, and the meanest member thereof; if a toe or a finger be but fore, the eye looketh, the head deviseth how to help it, and if they be not able to do it themselves by their own skill, then they seek out to others, and the tongue will play the Orator, and entreat, yea rather than fail, and not have it, the hand will play the Almoner and reward; thus should we be willing to afford our mutual help one to another, and so we would if we were once persuaded of the necessity of this duty, that we ought to love our neighbor as our self; but pride and self-love do so

blind the eyes of men, that they will not learn this lesson; Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, saith the Apostle.

## CHAPTER 30.

The Fourth, Fifth and Sixth Directions.

Direct. 4. Submit thyself to the Word, let it have its efficacy and operation upon thy soul: pride cannot stand before the Word, when it cometh in power upon the heart; the Word is a hammer that breaks a heart of rock in pieces. Christ compareth the Gospel or Kingdom of God to leaven, which a woman took and hid in three measures of meal till the whole was leavened. The Word like leaven altereth the persons upon whom it worketh, and makes them become like unto it: this woman here may signify the wisdom of God's Spirit working in, and with faithful and painful dispensers of the mysteries of the Kingdom, or their care and conscience, pains and diligence; the three measures or pecks of meal it seems was an ordinary leavening in an ordinary family: Sarah leavened so much to entertain the Angels: some think by the three measures of meal, are meant the three powers and faculties of man's soul, all which the Word of God moderateth and tempereth, viz. concupiscibilem, irascibilem, & rationalem, the concupiscible, the irascible, and the rational: the concupiscible, that it may not lust after things unlawful and vain, as David prays, Lord incline my heart to thy testimonies, not to covetousness; the irascible, that it may not boil above measure, and violently break forth beyond its bounds; and also the rational, casting

down imaginations or proud reasonings, and every high thing that exalts itself against the knowledge of God, subduing the pride of reason to the obedience of faith, 2 Cor. 10.5. Thus Austin: Lord do thou dispute, I will wonder: do thou debate the matter, I will believe: and if thou wilt not willingly yield to the Word, it will overcome thee, whether thou wilt or no: we read of the Synagogue of the proud Libertines and others that disputed with Stephen, that they were not able to resist the wisdom and the spirit by which he spake. So the Apostle Paul, though he had many enemies, as the Priests of the Jews, and the Philosophers of the Gentiles, yet he made in via perva; where he could not find way, he made way by this engine of the Word: what a ruffling did proud Arius keep in the Eastern Church for a while? but as Constantine reporteth, Porteth, the glistening truth of the Gospel did overcome the Arians. Moses his rod did devour the rods of Egypt, and the nearer Dagon came to the Ark, the greater was his fall.

Direct. 5. When thou art apt to swell with the thoughts of thy own excellencies, think not only on thine inferiors, but upon thine equals, and superiors; when we compare ourselves with others that are above us, as the heavens above the earth, whose gifts and graces do as far excel and exceed ours, as the bright sun-shine doth the dim candle light, we cannot but be ashamed, and acknowledge that there is no cause why we should magnify ourselves above others, and vilify, yea nullify others in comparison of ourselves, but that we should esteem of others better then ourselves: this will make us lay down all vain opinions of ourselves, and to judge ourselves from a right knowledge of ourselves, the least and lowest of all others. It is a speech of one of the Ancients, They that are in the view of the world better than others, must in their own hearts esteem themselves inferior to others: this will teach us in honor to prefer one another. Peter and Paul had been at some difference, yet notwithstanding

Peter honoreth him with his title and testimony of beloved brother; and Paul looks not altogether at his own honor, but is also careful of the honor of inferior Preachers, as Sylvanus, Timothy, &c. therefore he joineth their names with his own in some of his Apostolical Epistles to the Churches.

Direct. 6. Set before you the examples of the godly that were men renowned for their humility. Humble Jacob saith to God, I am less than all the mercies and truth which thou hast showed to thy servant. And the blessed Virgin calleth herself a handmaid of the Lord, not worthy to be regarded. The poor prodigal saith, I am not worthy to be called thy son: and John Baptist saith, he was not worthy to untie the latchet of Christ's shoe. Paul saith he was chief among sinners, and less than a Saint, less than the least, yea less than the least of all Saints; and not worthy to be called an Apostle: and the Centurion saith to Christ, I am not worthy that thou shouldest come under my roof; and Peter when he saw a miracle that Christ wrought, he fell down at Jesus knees, saying, Depart from me, O Lord, for I am a sinful man.

Object. But you will say, This request of Peter seems very strange: for to whom shall sinners go but to their Savior, and whom can they desire to have come to them, and be with them rather than he that only hath eternal life? this was in a manner the suit of the Devils, Matth. 8.29. What have we to do with thee, Jesus thou Son of God? &c. Now it may seem strange that Peter a pillar in the Church should utter such a speech contrary to what he had said, John 6.68.

Respon. You must not think, though the words sound almost the same, that the sense is anything alike; the devils out of servile fear and malice thinking Christ to be come to torture and torment them (as he did even then make a beginning to unroost and dislodge them)



desire his absence: but Peter on the other side, not through distrust or despair of his salvation, or weariness of Christ's company (which doubtless was most welcome to him) but out of a feeling of his own frailty and unworthiness, uttered these speeches, thereby signifying not his weariness, but unworthiness of Christ's company, and therefore maketh this modest request. Thus David saith of himself in humility, who am I O Lord, and what is my Fathers house, that thou hast brought me hitherto, that is, advanced me to this Crown and Kingdom?

Hence we may observe a difference between the presence of God, and earthly Princes, viz. that men grow proud to be admitted into their presence, and think it the only grace and favor can be done them; and therefore the bragging Soldier in the Comedy could vauntingly say, My King had me always in his eyes: and Haman thought no man in the Kingdom so highly in favor, or so likely to be honored as himself, because he had been graced at a banquet by the King and Queen; but when men come into the presence of God, it fareth otherwise, it maketh them exceeding humble, as Job in God's presence abhorreth himself, and repents even in dust and ashes. When Rebecca came towards Isaac, and saw him, she lighted from her Camel, and veiled herself; and when the Spouse of Christ cometh before Christ her husband, she casteth off all confidence of her own righteousness, and desireth to be shrouded and veiled under the mantle-covering of Christ's righteousness imputed to her: thus you see the better any men are, the meaner they think of themselves: now these great examples are registered in Scripture for our imitation; therefore whensoever your hearts are apt to swell with pride, check them and chide them for this disorder, by sending them to the examples of the most eminent Saints, to whose humility the Scripture gives so large a testimony. And let me advise you further to converse frequently with humble men; this is effectual to expel pride:

As Solomon saith, He that walks with the wise shall be wise, so he that converseth with the humble shall learn humility: The humble sheep will flock together: humble men can converse together without censuring, quarreling, or disdain, and get much by conversing with others, whereas the proud care not for communion, and if they converse with any, it is only with such as do excel; if they sit at the feet of any, it must be at the feet only of some Gamaliel.

## **CHAPTER 31.**

### The Seventh Direction.

Direct. 7. Above all, take the Lord Jesus for your pattern: Learn of me, saith he, for I am meek and lowly in heart, Matth. 11.29. Jerome having read the holy life and pious death of Hillarion, folding up the book said, Well! Hillarion shall be the champion whom I will imitate. How much rather should we say so of Christ, He is the pattern that I will follow. Christ is the Lily of the valley, Cant. 2.1. Christ's example may serve instead of all. Walk by Christ's humility, saith Austin, if thou wilt come to his eternity. Christ saith Learn of me; I do not send you to the Patriarchs or Prophets, but I set myself before you as a pattern of humility for you to follow. He saith not Learn of me how I made the heavens, and the stars, and laid the foundations of the earth, and laid the measures thereof: he doth not say Imitate me in my forty days fast, in my walking upon the waters, stilling the winds, healing the sick, raising the dead; in a word, not in any of my miraculous, but in all my moral actions, especially in humility. So likewise Joh. 13. having washed his Disciples feet, he told them he

did it not in officium, for any duty he owed them; but in amorem, out of love he bare to them, & in exemplum, teaching them by his carriage towards them, how they ought to carry themselves one towards another: His argument is very strong and forcible; for if he, their Lord and Master, had showed himself so kind and humble towards them his servants and inferiors, much more ought they to do the like to their fellows and equals: now as they that intend to write or draw a picture fair, must first look upon their copy, and view their pattern, and then labor and endeavor to follow it: so let us first take a view and survey of the humility of Christ, and then endeavor to conform ourselves thereunto. The humility of Christ is the medicine of man's pride, saith Austin.

1. His humility appeared in taking our nature upon him; in taking our nature, not in changing his own, saith a Father; man came unto God, but God departed not from himself; and the Word was made flesh, not by putting away, but by laying aside his Majesty, like the sun that for a time lies hid under a cloud, not showing himself to the world; and such, and so great was his love towards us, that though he were equal with God, and might so have remained & continued, yet he even seemed to strip himself of his own glory, and appear only in our infirmity; for he did not cast away the nature of God, when he took upon him the nature of man; *sed mansit quoderat, & tamen assumpsit quod non erat*; that did abide which was, and yet he assumed that which was not; and whereas the Apostle saith, that he was made in the likeness of men, or found in fashion as a man; that is, as learned Zanchi expounds the words, in his whole nature, body and soul, being like to us in all things, sin only excepted, Heb. 4.15. Now the great humility of God manifest in the flesh will appear, if we consider his birth, his life and his death. There are many circumstances in his birth to set forth his humility to us.

1. In making choice of a poor and humble mother; one that was of a mean and low estate, as she herself confesseth, Luk. 1.48. Her mean estate appeareth in divers things.

1. In her marriage with Joseph a Carpenter, a handy-crafts man, a man of a low and mean calling.

2. By their travelling without a hand-maid, or any servant to attend them.

3. By her offering at her purification: she offereth not a lamb for a burnt-offering, and a turtle dove for a sin-offering, as was required of the wealthier sort, Levite. 12.6. but two Turtles only, or a pair of Pigeons, which was indifferent by the law. Yea Maldonado the Jesuits conceit is, that they were only a pair of young Pigeons, as being of less pains to find, and less price to pay for; whence appeareth the poverty of Joseph and Mary: for however Chemnitz conceiteth, that therefore the typical Lamb was not offered, because the true Lamb of God that takes away the sins of the world was present. Joh. 1.29. yet Calvin and all other Protestant writers that I have seen, do make their poverty the reason thereof. Therefore the Popish painters are much deceived, setting out Mary still in rich attire, like a Lady of great state and pomp, thus feeding the people's ears with fables, and their eyes with babbles.

2. Consider the time of his birth. 1. He was born in the winter, the sharpest season of the year. He in whose power time was, being to be born, chose the most grievous, saith Bishop Babington; and in the night, to show, as Aretius noteth, that he being the Sun of righteousness, would by the warmth of his grace, thaw those that lay even frozen and key-cold in the dregs of their sins, and by the bright beams of his Gospel, enlighten those that sat in darkness and in the shadow of death.

2. He was born in a time when the Scepter was departed from Judah, and the Jews put under tribute by the Romans, when Augustus Caesar sent a decree that all the world should be taxed, i e. all the Countries and Provinces within his dominions, viz. the inhabitants of all their Cities and Villages should assemble themselves to their head City, and there have their names taken, that according to their estates, a tax might be set upon them, to be yearly paid to his treasury and coffers; and herein also appeared his humility in being born under the tyranny of Octavianus. Consider the place of his birth, it was not at Jerusalem the principal City of the land, but at Bethlehem a little City of David: the bread of life will be born in Bethlehem, which signifies the house of bread, a place little among the thousands of Judah, as the Prophet Michah termeth it. But he might have been born at some Aldermans house in this poor City, and have had the best respect it could afford; no such matter; they must buy their welcome, and lodge in an Inn; Well! there they might be well respected for their money, and have convenient lodging — It will not be had; they either came too late, or else carry not that port as they may think to gain enough by them; their chambers are either taken up, or at leastwise reserved for better guests; he was born in an Inn to show himself a stranger on earth, and that we ought still so to behave ourselves, as strangers and Pilgrims upon earth. But in what room of this Inn? even in a stable; the other rooms are otherwise appointed; and in that stable both the Asses provender, and the spotless body of this Lamb of God, were alike entertained in a manger. Men by sin had made themselves unfit for the society of Angels, and became like the beasts that perish; therefore he seeks us among beasts; this was a sign given by the Angel to the Shepherds; Ye shall find the child swaddled and laid in a manger, Luk. 2.12. This sufficiently confuteth all legends, that talk of his being born in a cave not far from Bethlehem, where they say, many miracles appeared to Joseph: but these are but false and fabulous; howbeit they have been

received, and too much credited by too many of the Ancients, as Chemnitz showeth.

4. The fourth circumstance of his humility at his birth, was the divulging of his birth, to a few base and mean Shepherds: and here we may see a manifest difference between the wisdom of God, and the wisdom of the world; for whom do the great men in the world join in friendship to them, and make of their councils, and employ in their affairs? Surely no Shepherds, and Neate-herds, and husbandmen, whom their rude education and mean breeding utterly debarreth of all such favors: to whom do great men send their Ambassadors with news of state? not to mean men, but to their neighbor Princes; peradventure Husbandmen at plough, and Shepherds in the field may see a post as he passeth to the Court before the King himself, but not any Nobleman shall be made privy to his business, till he come to the King to whom he is sent; and the news shall be stale, before it come to the ears of the vulgar and common people: But Christ takes not this course; he doth not send his Angel immediately to the Emperors Court, nor to Herod, Pontius Pilate, and the Pharisees, and Scribes, or any of the chief estates of the Nobility, that so they reporting it again might have added the greater credit to it; this in worldly wisdom should have seemed a course most convenient, but God's ways are not ours: the Angel was sent to these ragged messengers, to declare the birth of the Messiah unto, rather than to the great ones of the world, to show the humility of him that was sent to save the world, and therein to be an example of humility to us.

## CHAPTER 32.

Christ a Great Example of Humility in His Life.

2. Christ's great humility appeared in his life, if we consider him In a private condition, or In his public condition.

1. If we consider him in a private condition, his humility is manifest.

1. In his tender years, by his subjection to Joseph and Mary, Luke 2.52. yet this was not a subjection of necessity, but of humility, as Ambrose saith: in that he that was God was subject to man, it was for our example: he gave reverence to his mother whose Father himself was; he honored him that gave him nourishment, whom he himself had nourished: yea we read not that he showed himself anymore abroad after his disputing with the Doctors at twelve years old, till he was thirty years old and began to preach, being eighteen years after.

2. In following a mean trade or calling: we must not think he was idle, but wrought with Joseph to help get his own and their living. Hillary thought he wrought upon the trade of a Smith. Hugo thought that they were Masons; but Justin Martyr and Basil say they were Carpenters, and for this we have Scripture; so we have not for the other; Matth. 13.35. Those that were equal with Christ in years, but whom he far surpassed in wisdom, when they see themselves in such sort out-stripped of him, say of him in scorn, Is not this the Carpenters son? and Mark 6.3. Is not this the Carpenter, the son of Mary? Some say he was called the Carpenters son while Joseph lived; but when Joseph died, which was before the public manifestation of Jesus unto Israel, then he wrought in that trade alone by himself, and was called no more the Carpenters son, but the Carpenter himself, as before was said by his own Country-men. Christ out of his

great humility, took this mean calling upon him, to leave us an example in this kind, to shun idleness, and to live in some lawful calling; Joseph and Mary were of the blood Royal, and nobly born; yet things being as they were with them, they held it no shame to bring up their son to a mechanical trade: the old Patriarchs notwithstanding they were petty Kings, yet brought they up their Children either in keeping Cattle, or tilling the ground: Solon made a law, that that Father could challenge no reverence or duty from his son, that had not brought him up in some calling, whereby he might live and maintain himself; and among the Athenians and Egyptians the fashion was that every year every man should appear before the Governors, and show by what means he got his living, and all idle persons were banished: and among the Massalians, they would admit none into their Cities, but such as had trades to live by, and maintain themselves. What shame can it be for any man to be skillful in some Art? Art is no burden, but even a commendation and commodity to the Artificer: this Cato knew, therefore he gives this wise Counsel,

*Si tibi sint nati, nec opes, tunc artibus illos*

*Instrue, quo possint inopem defendere vitam.*

If thou no wealth nor riches hast

upon thy Children to bestow:

Instruct them in some Art or Trade,

from whence a livelihood may flow.



And this may be any man's case; for wealth may fail, had he never so much.

2. Consider Christ in his public and ministerial employment, and therein also his great humility will appear.

1. In assuming to himself humble titles:

The title of the Son of man.

The title of a servant.

1. The title of the son of man: that is the name by which he usually styleth himself, saying Whom say ye, that I the son of man am? the son of man came to save and seek that which was lost: he that vouchsafed to take upon him our nature, intituleth himself also by our name.

2. The title of a servant; and not only so, but the condition of a servant; he was

A servant to God,

A servant to man.

1. A servant to God. Behold my servant whom I have chosen, Isa. 53.11. He came to do such a piece of service, as all the Angels in Heaven, and men on earth were never able to have performed; the greatest work must be done by the greatest servant.

2. To man also he was a servant: for our sakes it was that he made himself of no reputation, and took upon him the form of a servant: It had been much for him to have taken upon him the form of a King; considering what an estate he left for it, it had been an uneven

exchange; but he doth much more; of Lord of all, he becomes a servant to all: as he came into the world without pomp, so he carrieth himself in the world without pride. The whole life of Christ was nothing but a service to others; therefore he saith to his Disciples, when some of them affected a preeminence above the rest; Whosoever will be chief among you, let him be your servant, even as the son of man came not to be ministered unto, but to minister, &c. None sent for Christ but he came unto them; none had any need of him but he attended them; he visited the sick, touched unclean lepers, and served his Disciples, even to the washing of their feet, yea such was his humility, that he washeth the feet of him that betrayed him: he was a great servant to us; he did our work and suffered our punishment. Upon the consideration of this great example of humility, Guericus a holy man cries out, Thou hast overcome, O Lord, thou hast overcome my Pride; this example hath mastered me; I deliver myself up into thy hands, never to receive liberty or exaltation, but in the condition of thy humblest servant.

2. His humility appeared further in making choice of an humble society and company of attendants; what were his Disciples but a company of poor fishermen? he makes no choice of great Kings, or wise Senators, or eloquent Orators to blazen his glory, or to be the trumpeters of his fame, but poor fishermen, men of a mean calling, and of low esteem in the world: the men that he conversed with were poor Publicans and the inferior sort of people, preaching much oftener in the Synagogues of little villages, then in the Temple of Jerusalem; and it was one part of the answer that he willed John Baptists Disciples return to their Master, that the poor had the Gospel preached unto them.

3. His poverty also shows his great humility, though he were the Lord of glory, and the King of heaven, yet he laid aside his glory; though

he were rich, yet he became poor, 2 Cor. 8.9. when he was come to his own finding as it were, and had a family to look unto, viz. his twelve Apostles, he had not an house to put his head into: The Foxes saith he, have holes, and the birds of the air have nests, but the son of man hath not where to lay his head: he lived much upon the benevolence of many which ministered unto him of their substance: he had not an horse of his own to ride upon, and therefore we read that in his travels he either went on foot, or was very meanly mounted, viz. upon an Ass, and that but borrowed, Matth. 21. according to the Prophecy, Zech. 9.9. nay he had not at all times money to pay scot and lot; Therefore Peter must go fish for money, before they can pay their tribute: nor hath he a house of his own to eat the Passover in with his Disciples, Mark 12. nor money in his own purse to provide it at his own cost, but must borrow and be beholden to others: nor a Tomb of his own to be buried in, but is fain to be laid in Josephs of Arimathea, Matth. 27. Now he became thus poor to sanctify poverty to us, and make it the more tolerable by his bearing of it. When Soldiers see their Captains partake with them in their labors and travels, and to suffer hunger, and cold, and thirst alike with them, it works much upon them, and is a strong argument to persuade them to patience and humility. I have read of Alexander the great, that in his travels, he came to such huge mountains of snow, as none of his company durst adventure over, which when he saw, he alighted from his horse, and went over the tops of them, which his company espying, some for love, and some for shame, all followed him. What encouragement then may it be to Christians in poverty to see Christ their Captain so exceeding poor, that was Lord of all the riches of the world? may not every poor Christian say to himself, as he to his Disciples, Joh. 15.20. The servant is not above his Master. The old Heathen Philosophers could comfort themselves to think that nature was contented with very little, and it was not much that they wanted; and shall not Christians comfort themselves to think

that all treasures are hid and laid up for them in Christ their Head? the Popes unholy holiness that stiles himself the servant of God's servants, advanceth himself above all his Lieutenants: But seeing Christ (his Master as he saith) was so poor, it is strange he cometh to be so rich; and seeing Christ's Kingdom was not of this world, as himself confesseth, I wonder whence Peter had such a large Patrimony to leave to his successors.

Besides, such was the humility of Christ, that he rejected honor when it was offered him, hiding himself when he was sought to be made a King; he that saith My Kingdom is not of this world, refuseth the offer of an earthly Kingdom.

4. His moderation in all his gestures and carriage, shows his great humility. Though Christ were a Prince, yet when he was born he was lapped in homely clouts; and lest this might be imputed to the poverty of his Parents during his minority, when he was a man, he wore a seamless coat; yea in his time, it was thought that it was the prerogative only of great personages in Princes Courts to wear soft raiment. Likewise we may truly say, that he was a mourner all his days; for though he had facultatem ridendi, as every man hath, yet we never read that he laughed, but he wept often, and that not for himself; in him there was no cause of tears; he wept for the hardness of the people's hearts, Mark 3.5. and wept over Jerusalem, Luke 19.41. not so much for the destruction of their houses, as the perdition of their souls: Shall Jesus weep for us, and shall not we weep for ourselves and for our children, and for the dishonors done to so pitiful a Savior? His humility likewise was discovered by the words that he spake, the people wondering at the gracious words that came out of his mouth: his words were but few; he ever spake very sparingly, and all his words were without ostentation or affectation, and in his answers he was very concise, and full to the purpose in all

kinds, as appeareth by his behavior and carriage, both standing at the bar to be judged by the High Priest, Mat. 26.63, 64. and his sitting at bench to judge the woman taken in adultery, Joh. 8.6, 7.

5. The miracles that he wrought, and the works that he did do in a most lively manner, set forth his humility to us; When he healed the sick, cleansed the lepers, opened the eyes of the blind, he charged most of them that they should tell it to no man; lest anything should be ascribed to him, as if he were ambitious of vain-glory, therefore he attributeth all to his Father: The words that I speak unto you, I speak not of myself; And the works that he did he disowneth: but the Father that dwelleth in me, he doth the works, Joh. 14.10.

Quest. Notwithstanding Christ charged the leper that was cleansed, Luke 5. that he should tell it to no man: Mark tells us, that he presently published the matter, which caused such a throng and press about our Savior, as he could not openly enter into the Cities, and follow his function. Here a question may be propounded, whither this leper did well or ill in this fact? David saith, Let men exalt the Lord in the congregation of the people, and praise him in the assembly of the Elders: and the Prophet Isaiah bids us proclaim his name, and declare his doings among the people; and when our Savior had dispossessed a man of a Legion of devils, he bade him to go home, and show the matter to his friends, what great things the Lord had done for him, and how he had compassion on him, Mark 5.19. And it is like this man meant no more.

Answ. A particular precept coming in place, dispenseth with the general rule. And further I answer, that a good intention cannot excuse a bad action, as is disobedience, 1 Sam. 15.22, 23. we may guess at many reasons why Christ bids him to tell it to no man.

1. Because there is as Solomon saith, a time for all things; and the time that he would have this manifested was not yet come, as he told his mother, John 2.4.

2. There was no need in words to publish what his cleansed body (being as it were all turned to tongue) evidently declared.

3. It was absurd and preposterous he should boast of his cleansing, before he was judged clean; therefore in the next words, he is bid to go and show himself to the Priest; and if then he judged him clean, he might declare it to whom he listed: this he was to do.

1. To confirm the truth of the miracle, they seeing it to be no phantastical delusion, but a true cleansing.

2. That he might enjoy the benefit of his cure, and be again admitted into the society of other men, which must not be till the Priest judged him clean, Levite. 14. Here then you see that Christ in the Sermons that he preached, and in the miracles that he wrought, sought not his own glory, but the glory of him that sent him. And how humble was he in his practice, taking little Children to him, showing that he that received a little child in his name received him?

## **CHAPTER 33.**

Christ a Notable Example of Humility in His Sufferings and Death.

The sufferings of Christ, were either such as he endured in the course of his life, or those that he sustained at or near the time of his death;

in all which you may see his great humility.

For the first, his whole life from his birth to his death, from his cradle to his coffin was nothing else but a Tragedy, yea as it were one long continued act of suffering.

To begin with his infancy, he's no sooner born into the world, but cruel King Herod goes about to bereave him of his life, which that he might the better effect, he cunningly inquired the place of his birth, and having learnt for the general that it was at Bethlehem, he labored to learn in what house there, pretending Religion that he would worship him, when he intended nothing but treachery and his destruction: and being defeated of this his cruel purpose by God himself, he makes a most merciless massacre of all the infants males of Bethlehem under two years old, yea and (as some say) of one of his own sons that was nursed there, where-upon it grew into a Proverb, That it was better be Herod's swine then his son: thus the Lord of life is fain to fly before he can go, to escape death. Afterwards, he that was the Lord of Glory lived in an estate of contempt, reproach, and ignominy. Nay more than this, he cannot be let alone, or suffered to be quiet and sleep in a whole skin as we say, even in this poor and mean estate of his: but he's assaulted at all sides. First, by the devil himself, Matth. 4. who most strongly sets upon him with three hot encounters as hoping to prevail upon him, because he was weak with his long fasting; but his skill failed him. Then the Master of Fense himself being foiled, he sets his Imps and instruments to work upon him, and that in divers sorts and kinds.

First, they persecute him with their tongues, reviling him, and railing upon him, giving him most taunting terms, calling him a drunkard, and a glutton, a friend of Publicans and sinners; that he was an Impostor, Cheater, and Deceiver of the people, yea that he was mad,

and had a Devil, and cast out Devils by Beelzebub: nor are they content with prating against him, but they will also practice against him.

First, without any open violence they convent him before their Consistory, and bring him coram in their Ecclesiastical Court, excommunicating and accursing both himself and all his followers, or that did but confess him, or profess themselves to believe on him: likewise they call a Council against him, as if he had been an arch-heretic. Nay further, they even proceed to use violence towards him, Luke 4.29. where his unkind Country-men go about to tumble him down headlong from a steep hill. Item, John 7.45. the High-Priests and Pharisees send their officers for him: nay more, they even go about to stone him, John 10.31. Moreover treacherous Judas becomes of his servant to attend him, a Serjeant to apprehend and attach him, of his purse bearer a pursuant, and he is hired thereto with a very base bribe, and that not offered, but asked; not paid, but only promised as is conceived, Matth. 26.15. They carry and recarry him from Annas to Caiaphas, from Herod to Pilate, from place to place; and when Herod would have acquitted him, they still cry out against him, and continue accusing him, yea even prefer a murderer before him: and having prevailed with Pilate, they show him no pity, but execute him with all merciless cruelty and rigorous extremity, making him to carry his own Cross as long as he is able to stand under it, John 19.17. Being come to the place of his execution, they hang him between two Thieves and notorious malefactors, as if he had been a Master of mis-rule, and ring-leader in routs and riots, Matth. 27.38. Luke 23.33. Thus our Lord Jesus humbled himself and became obedient unto death, even the death of the Cross, as the Apostle speaks, Phil. 2.8, 9. Such was his humility, that though he were the God of Angels, yet by his sufferings he was made lower then the Angels, Heb. 2.9. Nor do his enemies content themselves to put



him to a most painful and shameful death, but also they add affliction to him in the manner of it.

1. By mocking him at his arraignment, and mocking him on the Cross, contrary to all humanity and civility, to mock a man in misery.

2. Being in the midst of his agony and extremity of pain, and crying out of thirst, John. 19.28. they mingle him such a potion as would rather increase then assuage his thirst, Matth. 27.34. which some think would intoxicate a man, and make him lose the use of his reason. But great was his humility and patience to endure such contradiction of sinners against himself.

3. They put a Crown of thorns upon his head, drove nails into his hands and feet, and thrust a spear into his side.

But as one saith, The pain of his body, was but the body of his pain; the sorrow of his soul was the soul of his sorrow, when he cried out, My God, My God, why hast thou forsaken me? But all this while we must know he despaired not; for these were not the words of a man, despairing or distrusting, for he calleth God his God. We must not think that the Godhead had wholly separated and withdrawn itself from the manhood, but it was *quaedam derelictio, ubi nulla fuit in tanta necessitate virtutis exhibitio, nulla Majestatis ostentio.* Bernard. A certain desertion, where there was no exhibition of strength, no show of Majesty in so great a necessity.

Now as this shows his great humility, so also his abundant love towards us; for all this was for us; he had no sin, and therefore could not have been touched with the punishments of sin, as were all those miseries that he underwent. This Paul saith for the general, that he that knew no sin, was made sin for us, 2 Cor. 5.21. and in particular, he being rich, became poor for our sakes, that we through his poverty

might be made rich, 2 Cor. 8.9. His humility was to procure our glory; he became weak, that we might become strong; he was bound in swaddling bands to loose the bands of our sins; he is clad in clouts and mean rags, to deck us with the rich robes of his righteousness; he was born among beasts, to advance us to the society of Angels; he was born under the tyranny of Augustus, to deliver us from the tyranny of Satan; he came down from heaven to earth, to lift us up from earth to heaven; he would be taxed and have his name taken on earth, that we might be free Citizens, and have our names written in heaven: In a word! he became the son of man, that we might become the sons of God, Gal. 4.4, 5. He suffered death to redeem us to life, Rom. 4.25. Therefore let us learn of him to be meek and humble. Let the same mind be in us that was in Christ Jesus; let the consideration of the great humility of Jesus dismount us from all high thoughts of ourselves. The heart of man is a proud piece of flesh; men stand upon their terms, and think scorn to abase themselves to do good to others: But did we think seriously of the great abasement of Christ, our pride would down. Shall Christ our Prince and Master humble himself, and shall we exalt ourselves? what intolerable impudence is it, that where the King of glory made himself of no reputation, there a silly worm should swell with pride? Shall God be abased, and shall man be proud? certainly that man's heart is harder than a rock, whom this high example cannot move to humility.

## **CHAPTER 34.**

An Exhortation to Humility: The Conclusion of the Whole Work.

Let everyone now look into his own heart, and see what pride is there, and when we have found it out, let us labor to humble ourselves for it; as good Hezekiah did, of whom we read, 2 Chron. 32.25. that his heart was lifted up; and ver. 26. it is added: Notwithstanding Hezekiah humbled himself for the pride of his heart: Let Magistrates, Ministers, and all true Christians exceedingly humble themselves for the pride of their hearts; and let every faithful soul weep in secret places for the great pride of this Nation, lest after all our glorious shows the Lord lay us aside as vessels wherein is no pleasure: oh take heed of being lifted up with pride, when God is staining the pride of all glory, and marring the pride of England, as he threatened to mar the pride of Judah, and the great pride of Jerusalem. 'It is dangerous for a Mariner to have his top-sails up in a violent storm; oh pull down your top-sails, lift not up your horn on high; lest God pull you down, and you be sunk without recovery; The Lord humble us, that he may exalt us in due time. You may be too high, but can never be too humble. But this is not enough, there must be humility as well as humiliation: a man may be humbled, and yet not be an humble man: God's judgments humbled Pharaoh several times, but his heart was not humble, it remained as hard as ever. So Ahab was humbled; he rent his clothes, and put sackcloth upon his flesh, and fasted and lay in sackcloth, and went softly; his very pace was altered: so that God himself takes notice of it: for, saith he to the Prophet: Seest thou how Ahab humbleth himself before me? yet all this while Ahab was not humble; for in the next Chapter you read, that he will go up to Ramoth-Gilead to battle, let God say what he will to the contrary. Poverty and misery may break a proud man's stomach, but not his heart; he may be as stubborn against God as ever; inwardly proud, though outwardly humbled. There is an humility likewise that is not good; a counterfeit humility, when a man is only externally and complementally humble, his speeches, his gestures, his carriage, are humble, but his heart is full of pride. This

was Absalom's humility, who rose up early and stood beside the way of the gate, &c. And it was so, that when any man came nigh to him, to do him obeisance, he put forth his hand, and took him, and kissed him: why was Absalom thus humble? was it not to get applause from the people, and to steal away the hearts of the men of Israel, and in the end to set up himself in the throne of David his Father? A proud man like the Lion, coucheth and humbleth himself, that the poor may fall into his strong paws, Psal. 10.10. as one renders that place. This is called by one Vulpina humilitas, the Foxes humility. One compareth these to the little venomous serpent Cerastes, which to allure the birds to come unto it, that she may feed on them, counterfeits herself to be dead: So these proud counterfeits, seem to be very lowly and officious, putting their hands under your very feet, when as their hearts are full of pride and covetousness: Pride in itself is very odious, therefore it labors to shroud and palliate itself under the mask of humility.

There is another kind of outward humility, a voluntary humility, that is, of such as vow voluntary poverty, and seem to renounce and relinquish the world, and betake themselves to a Monastical and Eremitical kind of life; such as these have no warrant for it; that I can find; our Savior indeed pronounceth a blessing upon the poor; not on those that are outwardly poor in estate, but on those that are poor in spirit, that have mean thoughts of themselves, from which these men are far enough, placing an opinion of merit in these courses: Nor are they truly poor; for howbeit they have the possession of nothing, yet they enjoy and have the command of more than they that have lands and livings, large rents and revenues: of such kind of Cattle, Albertus Duke of Saxony said, that he had three wonders in one City; meaning three Monasteries; whereof the Friars of one had Children, but no Wives: The Friars of the second had store of Corn, but no land: And the third had store of money, and no rent or other apparent means to

raise it: It is a greater matter for a man to relinquish himself, then to relinquish his goods, which indeed is the part of him that is poor in spirit.

But true humility is a grace seated in the mind or heart, whereby a man from a right knowledge of himself walks humbly with God and man.

1. It will make a man disclaim all his own worth and excellencies in God's presence; it will make a man willing to be debased, that God may be glorified; it will make men of honor, to lay aside their own honor to honor God; as David when he laid aside his Princely robe, and put on a linen Ephod, and danced before the Ark of the Lord, though his wife Michal upbraided him with it as a thing too low and base for his dignity; yet saith he, it was before the Lord, and therefore if I have been vile, I will yet be more vile then thus, and will be base in mine own sight. Therefore one saith, he is more astonished at David's dancing, then at David's fighting: for in fighting he overcame but his enemy, but in dancing he overcame himself.

Humility makes a man zealous in serving God, and yet when he hath done what he can, he accounts all as nothing: though he hath done much, yet humility saith I have done nothing. That of our Savior is the humble man's posy, When I have done all that was commanded me, yet am I but an unprofitable servant: I have done that which was my duty to do. Many pretend to be God's servants, but the humble man alone is the man that can be content to serve God in a mean place or low calling. The humble man is wise to sobriety, not daring to rifle God's Cabinet, or too curiously to search for things too high and too wonderful for him.

The humble man quietly bears the yoke, and is very sensible of the hand of God when it is upon him, and cannot complain of God's dispensation towards him. If the Lord say (saith humble David) I have no delight in thee; behold here I am, let him do to me as seemeth good unto him: He lays his hand upon his mouth when the Lord smites him, because tis his doing.

2. The humble man thinks meanly of himself: Christ calls the woman of Canaan a dog: How doth she digest this bitter pill? she saith, truth Lord! yet even the dogs eat the crumbs which fall from their Masters table; as if she had said, seeing I am no better than a dog, I shall be contented to be served like a dog: I desire not to sit at table with Abraham, Isaac, and Jacob, nor to be fed either before the Children or with the Children; a scrap or crumb will serve me a poor Gentile, I desire not a loaf, but a crumb of bread: I leave thy great mercies and great miracles for thy own country-men, thy peculiar people the Jews: but Lord, I beseech thee show one mercy to me a poor Gentile, do one little miracle for my sake, cast out one devil out of my poor daughter; spare one crumb of mercy upon me a poor Canaanite: If I be a dog; I am thy dog; and as a dog will be sometimes impudent, and not cease bawling till he get something: so will I be importunate, and not cease begging, till thou hear me, and heal my daughter: Now see what the issue was, Jesus answered her, O woman, great is thy faith. Coming to Christ she is called a dog, and departing from Christ she is called woman: she showing herself by her faith and humility to be no Canaanite, but a true Israelite, he ceaseth to call her dog, and calls her woman; she changeth her affection, and he changeth his denomination.

3. The humble man thinks highly of others, in lowliness of mind, esteeming others better then himself: Humility will make a man very officious and serviceable to others: When there arose a strife among

Christ's Disciples who should be the greatest: his argument is, that they must not be like Pagan Princes, who often tyrannize, usurp, and abuse their authority over the poor people, not considering what in equity and conscience they may do, but what by their prerogatives and extremity of Law they can do, Matth. 20.25, 26. he tells them they must do otherwise, and not strive to advance themselves by ruling, but to excel and exceed one another by serving and obeying: let this be your greatness, and dignity, and primacy, to submit yourselves one to another in love: The greater any man is, the more ought he to humble himself in all things: Honos and Onus must not be divided: and they that are in places either in the Church or Commonwealth, must labor not so much Praeesse as Prodesse, Acts 20.28. 1 Corinth. 3.5. 1 Corinth. 4.1. There is no place for Pride or Ambition neither in Christ's Spiritual Kingdom on earth, nor in his Eternal Kingdom in Heaven.

Humility will make a man patiently bear and put up much contempt and reproach from others, which they cast upon him: he that despiseth no man but himself, regards not the contempt that others pour upon him: every cross word or reproach gives the proud heart a deep wound, whereas the humble soul can bear reproach without regret. He despiseth contempt, that affects no vain-glory; he accounts it his greatest honor (with the Apostles) to be dishonored for Christ, and to suffer shame for Jesus sake.

Humility makes a man not greedy of praise from others, nor take content in it when others praise him: the humble man thinks so meanly of himself, that he desires none should think or speak highly of him: he dares not commend himself, nor chaunt out his own praises; he had rather his works than his tongue should praise him: and as Chrysostom saith; when he is praised to his face, he is pricked to the heart: The humble man will silence his own virtues and

excellencies, and seeks to keep them as secret as his thoughts, if he could, lest any man should think or speak of him beyond what he seeth in him, or heareth of him.

The humble man hath humble vestures, and humble gestures, humble carriage towards, and a humble conversation with others; his heart is not haughty, nor are his eyes lofty; he speaks not proudly, his words are humble; he walks humbly in that station wherein God hath placed him, prosperity doth not puff him up; Adversity makes and keeps him very low and humble: The humble man rejoiceth at his brothers well-fare: The humble shall hear it, and be glad, Psal. 34.2. Let every man therefore labor to put on humbleness of mind, Col. 3.12. and to be clothed with humility, 1 Pet. 5.5. put it on as Kings put on their Robes and Crowns, and as Soldiers put on their Armor, Ephes. 6.11. and we shall find it, & ornamentum & munimentum, both clothes to cover us and keep us warm, and a corslet to defend us, it will be both ornament, honor, and armor to us: As garments do adorn the body, so doth humility the mind much more; as the body being naked and stripped of apparel is unhandsome and unseemly to men, so a soul not clothed with humility is odious in the sight of God, Angels, and men. By putting on humbleness of mind, the Apostle meaneth, that Christians should exercise and use this grace every day more and more: we put on and pull off our apparel every day, but having once put on humbleness of mind, we must never put it off again; our apparel is the worse for wearing, but humility doth grow and increase by being used: God giveth grace upon grace to the humble soul; where humility is, he giveth more grace. Humility is a grace of inestimable value; it is rarely found among men of honor and greatness; but it is a choice grace where ever it is: and therefore as that Rhetorician being asked what was the chiefest thing in eloquence, answered, Pronunciation; and being thrice asked, did still answer the same: so of all the graces of a Christian, if you ask never



so often which is the chiefest; I answer still, humility is the chief of all. The humble soul is dear to God; God looks upon him with great respect, and thinks nothing too good for him. The Lord stops his ears against the prayers of proud men: Elihu tells us, There they cry, but none giveth answer, because of the pride of evil men; surely God will not hear vanity, nor will the Almighty regard it. A proud man is too full in himself to receive anything at the hands of God: the cry of the humble beggar is soonest heard. This poor man cried, and the Lord heard and saved him out of all his troubles, Psal. 34.6. God heareth the very desires of the humble, Psal. 10.17.

Humility establisheth a Christian in all disasters: the deeper the tree is rooted in the earth, the stronger it stands against the fury of the winds: and the lower a man is rooted in humility, the more he is established, standing firm against all troubles and temptations; humility resisteth the greatest evils, and overcometh the greatest difficulties. Humility puts a Christian into a serene and calm temper; no storms, no tempests, no disasters can discompose his spirit; such things may stick on the body, but cannot stick on the mind of a humble man: Besides, God will save the humble person, or him that is not haughty, him that hath low eyes, as it is in the Hebrew, Job 22.29. Blessed are the poor in spirit, for theirs is the Kingdom of heaven, Matth. 5.3. and our Savior saith, Whosoever humbleth himself as a little Child, the same shall be greatest in the Kingdom of heaven. God doth not reward any according to the places and dignities which they hold under him, but according to the humility with which they manage them: the high and lofty one doth here dwell with the humble soul; and the humble Christian shall dwell with him in the high and holy place forever. What comfort may this minister to every poor Christian? What though we were left poor, and born to nothing? or though we be fallen to decay by ill success in the world, and brought to nothing as Job? yea though our calamities bring

contempt upon us, so as we be even trodden underfoot, and trampled upon by the Nimrods of the earth? yet if we can possess our souls in patience, and be rich in grace, and poor in spirit; then however we be Nobodies on earth, yet shall we be great Nobles in Heaven, even greater than the Merchants of Tyrus, who were honorable personages, and no less then Princes and Peers of the Land. The least of God's little ones in heaven shall have greater honor, being sons and heirs to a King, Rom. 8.14, 17. 1 Joh. 3.1. and brethren to a King, Heb. 2.17. yea they shall all be Kings, Rev. 20.6. and in token of this royal estate and Majesty, they shall have Palms and Scepters in their hands, and Crowns on their heads, even Crowns of gold, Rev. 7.9. Rev. 4.4. On the other side how effectual would it be to pull down the pride of men, did they consider that Pride is that which hath ruined many persons, families and Nations, and the rock against which many have been split and suffered shipwreck: how foolish then is that man that sees the woeful wrack that Pride hath everywhere made, that yet will adventure to hoise up his sails, and run his soul upon that dangerous rock? Let no man then think himself safe, where so many have miscarried, and never any yet escaped. I conclude with that of Solomon: Better it is to be of a humble spirit with the lowly, then to divide the spoil with the proud, Prov. 16.19.

*Humilitas in paupere grata est, in divite gloriosa: humilitas inter inimicos blanda; superbia vero inter amicos ingrata; blanda & officiosa semper est humilitas, in amicitiiis grata, in contumeliis otiosa; non extollitur prosperis, non mutatur adversis, non extorquet servitium, non requirit voces adulantium, nisi quam se laudatione novit indignum. Valerius Episcop. in quodam sermon.*

*Sola, quae non solet gloriari, non novit praesumere, contendere non consuevit, gratiam inventura est in oculis pietatis humilitas; non*

contendit iudicio, non praetendit iustitiam quae vere humilis est.  
Bern. in Epist. 45.

FINIS.

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ePub, .mobi & .pdf Editions July 2023. Requests for information should be addressed to: Monergism Books, PO Box 491, West Linn Or 97068

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