

Sermon by Mr. T. Brooks (pg. 93-94a)

PAGE 93 mr T. Brooks. 1 pter. 1.4./

D. that god reservs the best and/ greatest favours and blissings for/ belevers till thay come/ to heaven./ r. becaus it is the good will and/ pleaser of god to reserve/ the best things for his peple/ till the last. luk.12.32. 2 tim 4.7./ 8. psal.84.11./ 2. that he may keep the harts of/ his peple in a longing and in a/ waighting fram for the injoyment of those great & glorious/ thinges that he hath reserved/ for them till last. hebr.13.14./ 3. Becaus else thay ware a bove/ all men most miserable. 1 cor.15/ 19./ 4. god reserves the best thinges/ for his people till last. for the/ greter terorer & horror conv/ iction & confussion of wicked/ and ungodly parsons who now/ revile them & Judg them/ to be the unhapiest men in the/ world. Jams 4.2. 58 psa 11./ 107 psa 41.42. luk 13.28./ 5. the lord hath reserved the best/ thinges for his pepel till thay/ come to heaven that so he may/ save his honour. and secuer his/ glory. would it make for the/ Honour and glory of god to put/ children and servants upon/ PAGE 93a doeing hard thinges. and upon/ suffering great thinges and/ at last put them of with no/ thing, suer it would not./ Jon.2.10: 2 cor.9.6.7. psa.12.6.6.7./ hebr.11.16. et 10.33.34.35./ 6. that he may make his children/ temtation profe, he hath re/ served for them the best thi/ nges till thay come to heaven/ as the 10 hebrs before./ 7. god hath reserved the best thi/ nges for his peple till thay/ come to heaven, becaus thay/ are not in this mortall & frail/ condition abell to beare, thay/ are not able to take in the gl/ ory that is reserved for them./ 2 corn.4.17./ 8. the lord hath reserved the best/ thinges for his peple till they/ come to Heaven. becaus wh/ ile thay are in this world, thay/ are under age, thay are not come to thier full age. gal./ 4.1.2.3.4. ephese.4.10.11.12.13./ If god hath reserved the best/ thinges for beleveers till last/ then by the rule of contraryes/ the worse thinges are reserv/ ed for unbelevers till last/ here wicked men have th/ ire Heaven. here after thay/ shall have thire hell. the/ PAGE 94 time of this life is the day of thi/ reump and Joy luk.16.22.23.24./ 25. oh sinners sinners that day is/ hastening upon you. wherein you/ shall have punishment with out/ pittey. misery without marcy./ Psa.6.12. et 140.10. now you rain/ as kinges, you look bigg, you spea/ ke proudly, you cariet highly./ you walke comtentiously. but th/ ere is an after reckning a coming/ that will appale you. the time of/ this life is your summer. but th/ ere is a winter a comming up/ one you that shall never ha/ ve eand. this life is the saints hell/ and the sinners Heaven. but the/ nixt life will be the saints hea/ ven and the sinners hell. then pa/ tiently wait for the injoyement/ of these great thinges in heav/ en ephe 1.13.14. col.1.12. for th/ ay are seartayn. and suer the/ rfore waight. Heb.6.17.18.19./ John 14.1.2.3.4. it is but a littill/ time god hath purposed to be/ between grav and glory. Heb.10.35./ 36.37. oh the here wicked men have th/ ire Heaven. here after thay/ shall have thire hell. the/ PAGE 94 time of this life is the day of thi/ reump and Joy luk.16.22.23.24./ 25. oh sinners sinners that day is/ hastening upon you. wherein you/ shall have punishment with out/ pittey. misery without marcy./ Psa.6.12. et 140.10. now you rain/ as kinges, you look bigg, you spea/ ke proudly, you cariet highly./ you walke comtentiously. but th/ ere is an after reckning a coming/ that will appale you. the time of/ this life is your summer. but th/ ere is a winter a comming up/ one you that shall never ha/ ve eand. this life is the saints hell/ and the sinners Heaven. but the/ nixt life will be the saints hea/ ven and the sinners hell. then pa/ tiently wait for the injoyement/ of these great thinges in heav/ en ephe 1.13.14. col.1.12. for th/ ay are seartayn. and suer the/ rfore waight. Heb.6.17.18.19./ John 14.1.2.3.4. it is but a littill/ time god hath purposed to be/ between grav and glory. Heb.10.35./ 36.37. oh then let no belever/ envy nor be troubled at the out/ ward prosperity and felisity of/ the men of the world. Psa.37.1/ et 73.3.4.5.8.7. Job 21.7. Jer/ 12.1.2. oh let

belevers be/ content though they have but/ PAGE 94a short commons in this world/
 Phl.4.12.13.14. 1 timo.6.6.8. heb/ 13.5. nor let any make a ju/ dgment of the saints condition/ by
 thire present state. Psal.73/ 12.13.13.14.15. mat.7.1.2. 1 cor.4.5./ Also let belevers keep up in/
 thire sowles a lively hop/ full expectason of injoying/ these great & glorious things/ that are laied
 up for them/ rom 8.24.25. 1 thes.5.8. and/ doe nothing unworthy of/ your dignity nor of that/
 glory that is laid up for/ you. Hebr.11.38. Psal.3.14./ 1 cor 2.9. nor let not any/ outward losses
 trouble you/ nor deject you. 2 corr.5.1./ reve.6.11. et 7.9.13.14./ but live cherfully and walk/
 comfortably up and downe/ in this world. Psal.33.1./ Isa 41.16. Joel 2.23. Zac.10.7./ and let
 belevers be willing/ to dye, and when it comes sw/ etly welcom it. John 14./ 2.3.

Sermon from Heb. 12.16 by "E.H." [Eph. Huit?] on "Spiritual Fornication" (pg. 111-100a)

PAGE 7a the bruised reed is a man that/ for the most part is in some/ miserie: 2[ly] by misery
 brought/ to see sinne the cause of it:/ 3ly: he is sincsible of sine and/ miserie even unto brusing:/
 4ly: seeing no helpe in himselfe/ is caried with restlesse desire/ to have suppli from another/ with
 some hope which a little/ raiseth him out of him silfe/ to christ: though he dareth not/ claime any
 present intrest / of marcy:/ this brusing is required before/ conversion that so the spirit m/ ay
 make way for it silfe unto/

the harte: by levelling all pro/ ud high thoughts: and that wee/ may understand our silves to bee/
 what in deed wee are by nature:/ 1 a marvellouse hard thing it is to/ bring a dull and shifting
 heart/ to cry with feeling for mercy:/ 2 this bruising maketh us sit a high/ price upon christ:/ 3 it
 maketh us more thankfull and/ from thankfulness more fruitfull/ in our lives:/ 4 what maketh
 many so cold and/ barren but that bruising for sinn/ never indeered gods grace unto/ them:/ 5
 this dealing of god doth establish us/ the more in his wayes having had/ PAGE 8 knockes and
 bruising in our owne/ wayes:/ after conversion wee neede bruising:/ 1 that reeds may know
 them selves to be/ reeds and not oakes:/ 2 and that weaker Christians may not/ bee too much
 discouraged whin they/ see stronger shaken and bruised:/ never feare to go to god since we ha/
 ve such a mediatur with him that is/ not onely our frind but our brother/ and husband: if we
 cannot rejoyce/ in the world, yet wee may rejoyce in/ the Lord: his presinse maketh any/
 condition comfortable: math 14.27:/ thinke in temptation. Christ was tempted/ for mee,
 according to my tryalles/ will be my graces, and comforts./ if Christ bee so mercifull as not to/
 breake me, I will not breake my/ selfe by dispayer:/ [1] he that is thus bruised will be content/
 with nothing, but with mercy from him/ that hath bruised him: 6.hos 1./ 2 a man truly bruised
 Judgeth sin, the/ greatest evill, and the favour of god/ the greatest good:/ 3 hee had rather heare
 of mercy thin/ of a kingdome/ 4 hee hath meane conceits of himselfe/ 5 towards others, he is not
 censorious,/ as being take[n] up at home, but is full/ of sympathy and compassion to those yt/
 are under gods hand:/ 6 he thinketh those that walke in the/ PAGE 8a comforts of gods spirit the
 hap/ piest men of the wourld:/ 7 he trembleth at the word of god/ isay 66. rom 10./ 8 he is more
 taken up with the in/ ward exercises of a broken heart/ thin with formalytis and yet/ carefull to
 use all sanctified mea/ nes to convey comfort:/ conviction will breed conviction, and/ this
 humiliation:/ it is dangrous slighting of the wo/ rke of humiliation, but a work/ ing our hearts to
 such a grieffe, as/ will make sinne more odious un/ to us thin punishment:/ non are fitter for
 comfort thin those/

that thinke themselves furthest off./ a holy despaire in our selves is the/ ground of true hope, in
god the fa/ therlesse find mercie:/ grace doth not waste corruption all/ at once:/ the purest
actions of the purest me[n]/ need Christ to perfume them:/ grace here is mixt with corruption to/
forse us to pitch our rest on Justifica/ tion, not Santification which besid/ es imperfection hath
some soyle/ Christ refuseth none for weakenesee/ of parts: that none should be dis/ couraged,
acpteth of none for gre/ atnes that none should be lifted/ up with that which is of so little/
reckoning with god:/ PAGE 9 Christ came downe from heave[n]/ and emptied himsilfe of
magesty/ in tender love to soules:/ shall a man be proud, after god hath/ beene humble:/ mercie
doth not robbe us of our/ right Judgement, as that we/ should take smoaking firebra/ ndes for
smoaking flax: none/ will claime mercy more of others/ than those whose portion is due/
severity:/ we should so beare with others,/ as wee discover withall a dislike/ of evill:/ It is hard
to preserve just bounds/ of mercy and severity, without a/ spirit above our owne:/ the very
snuffers of the taberna/ cle ware made of pure gold, to/ show the puerity of those censirs/
whereby the light of the church/ is kept bright, that power that/ is given to the church, is given/
for edification, not destruction./ Insolent cariage towards miserable/ persons, if humbled, is
unseemly/ in any who look for mercy them selves/ we should labour to give the best in/
terpretation to the actions of gover/ nours that the nature of the actions/ will possibly beare:/
Loosenesse of life is crueltie to/ our silves, and the soules of others:/ PAGE 9a where most
holiness is, there/ is most moderation, when it may/ be without perjudice of piety to God/ and
the good of others:/ the best Christians in this state/ of imperfection are like gold that/ is a little
too light:/ we must have two eyes, one/ to see imperfections in our selves/ and others; the other
to see what/ is good. I ame black, but yet/ comely:/ those ever want comfort that/ that are much
in quarrelling/ with them selves, and through/ their infirmities are prone to/ feede upon such
bitter things as/ will most nourish that distemper/

they are sick of:/ we must not judge of our selves/ alwayes according to present fee/ ling for in
temptations wee/ shall see nothing but smoake of/ distrustfull thoughts:/ take heed of false
reasoning, as/ because our fire doth not blaze/ out as others, therefore we have/ no fire at all:/
the prodigall would not say hee was no/ sonne, but that he, was not worthy to/ be called a
sonne:/ In the covinant of grace, god requ/ ires the truth of grace, not any certain/ measuer:/ all
have {not} the like precious/ faith, thogh not the like strong,/ PAGE 10 In the covinant of grace
he re/ quireth no more than hee giveth/ and giveth what he requireth, and/ accepteth what he
{requireth} giveth/ a sencere endeavour proportion/ able to grace received/ grace some times is
so littele/ as is undisernable to us, yet/ for the most part we may dis/ cerne something of this
hiden/ life: there is something in a/ Christian under a cloud, where/ by he may bee discerned to
be a/ true beleever, and not an hip/ ocrite: there is no mere darke/ nesee in the state of grace:/
God in every converted man/ putteth a light into the eye/ of his soule, proportionable to/ the
light of truth revealed un/ to them:/ The least devine light hath/ heat with it in some measure/
light in the understanding breed/ eth heat of love in the affec/ tions, in what measure the sanc/
tified understanding seeth a thing/ to be true, or good, in that mea/ sure the will imbraces it:/ a
little spirituall light is of str/ ength enough to an[n]swer strong/ objections of flesh and blood,/
PAGE 10a This is the reason why chri/ stians that have light little for/ quantitie, but yet
heavenly for/ quality hould out, when men of/ larger apprehinsions sinke:/ together with the
spirit of il/ lumination there goeth in the/ godly a spirit of power to sub/ due the hart to truth
revealed/ gracious men have a spirituall/ {eye} palat as well as a spiritu/ all eye: if other wise, it

is/ but common light given only/ for the good of others:/ Those sparkes that are not kin/ dled from heaven are not strong en/ ough to keepe us from liing/ downe in sorrow, though they/ make a greater blaze and/ shewe thin the light from/

above;/ {shines} some men can love the/ light as it shines, but hat it/ as it discovers and directs:/ this light maketh us judicious/ and houle, upone clerer si/ ght of gods puriti, and our ow/ ne uncleannesse: and make/ us able to discern of the wo/ rke of the spirit in a nother/ those that plead for liberties of/ the flesh; shew themselves str/ angers from the life of god./ the least measuer of grace is/ working./ PAGE 11 it worketh the hart to be pliabl/ and redy for all good impressions/ what another man doth sively a/ gracious man will doe holily:/ grace carieth the soule heavenward/ where the aime and bent of the soul/ is god wards: there is grace, though/ opposed: the least measure of it is/ holy desiers springing from faith/ and Love: hense desires,/ must be, constant, caried to spirituall/ things, with grieffe when it is hindred/ which stirres up to prayer./ where true grace is, it groweth in/ measure and purity:/ it argueth a false hart to set our/ selves a measuer in grace and to/ rest in be ginnings:/ some thinke grace dyeth, because/ their performancs are feble,/ not considering that god regards/ those {that want abilities} hidden/ sighes of those that want abilities/ to express them outwardly;/ it furthereth humiliation to know/ the whole breadth and depth of sin./ none are so sensible of corrpption, as/ those that have the most living soules./ we should not avoid good actions for/ the infirmities cleaving unto them:/ there is never a holy sigh never/ a tare we shed lost:/ PAGE 11a pray as wee are able, heare as/ wee are able, strive as wee are/ able, doe as we are able, acording/ to the measuer of grace received/ God in christ will cast a gracious/ eye upon that which is his owne:/ When upon faithfull endeavour/ wee come short of that we would/ be, and short of that others are,/ thin know for our comfort christ/ will not quench the smoaking/ flax, and that sincerity and/ truth with endeavour of growth/ is our p[er]fection/ q: whether we ought to performe du/ ties: our hartes being altogether/ indisposed;/ a: our hearts of themselves doe lin/ ger after liberty and are hardly/ brought under the yoake of duty:/ and the more sp[ir]ituall the duty is/ the more is their untowardnesse/ Corruption getteth ground for the/

most part, in every neglect./ therefore it is good to keepe our hea/ rts close to duty:/ god often delighteth to take the ad/ vantage of our indisposition, that/ hee may manifest his worke the/ more clearly and all the glory of/ the worke may be his: whose all/ the strength is:/ obediens is most direct when there/ is nothing else to sweeten the action/ PAGE 12 that which is wonne as a spoile from/ our corruptions, will have such a degree/ of comfort afterwards, as for the pre/ sent it hath of comber, feeling and/ freenesse of spirit is oft reserve[d]/ untill duty be discharged: reward/ followeth worke. in and after duty, we/ find that experience of gods presens/ which without obedience we may long/ wait for, and yet goe without:/ we must put forth that litell str/ ength wee have and looke up for as/ sistan; yet in duties that requ/ ier as well the body as the soule/ there may be a cessation till stren/ gth be repaired:/ if we hate our coruptions and strive/ against them, they shall not be cou/ nted ours: 7 rom 17:/ what displeaseth us, shall never hu/ rt us, and wee shall be esteemed of/ god to be that wee love and desire/ and labour to bee, what we desire to/ be we shall be, and what we desier/ truly to quonquer we shall conquer/ psal 145.19./ the desier is an earnest of the thing/ desired:/ weaknesses are accounted either: im/ perfections cleaving to our best actions/ :or such actions as proced from want/ of age in christ whilst we are

babes:/ or from want of strength, where there/ PAGE 12a hath beene little meanes: or they/ aret sudden indelibrat breakings/ out contrary to our genrall bent/ and purpose: after which: wee/ are sensible of our infirmity: we/ grieffe for it: and from grieffe com/ plaine: and with complaining/ strive and labour to reforme and/ in labouring get some ground of/ our corruption:/ to plead for an infirmity is more/ then an infirmity, to allow ourse/ lves in weaknesses is more than a/ weaknesse. the Justification of ev/ ill sealet up the lipes so that the/ soule cannot call god father:/ those that have been bruised for/ sinne, if they fall they are soone/ recovered:/ wheresoever sinnes of infirmity are/ there in that person must bee the/ life of grace begun: there must/ be a sincere and genrall bent to/ the best things--/ there must bee a right Judgement/ allowing of the best wayes, or else/

the heart is rotten:/ there must bee a conjugall love to/ christ so as [u]pon no tearmes they/ will change their lord and husband/ where {there} hart is thus in the respects/ qualified, there we must knowe this/ that christ counteth it his honour/ to pas by many infirmities: nay in/ infirmities he perfecteth his strength/ PAGE 13 there bee some (almost) invincible/ infirmities, as forgetfulnesse, hea/ vinesse of spirit sudden passions, fea/ res; which though naturall, yet are/ for the most part tainted with sinne/ of these if the life of christ be in/ us we are weary and would faine/ shake them off, otherwise it is not/ to be esteemed weaknesse:/ so much as we give way to our wiles/ in sinning in such a measure of di/ stans we set our selves from comfort/ wilfull breaches in Sanctification will/ much hinder the sence of our Justificat[ion]/ we must know for our comfort, that christ/ was not annointe[d] to this great work of/ of the mediatur for lesser sinnes only/ but for the grettest, if there be but/ a spark of true faith to lay hold one/ him, therefore if there bee any bruised/ reed, let him not except him selfe/ when christ doth not except him/ we are only therefore poore, because/ wee know not our riches in Christ,/ we are weake but we are his, we are/ deformed, but yet carie his image upon/ us: can christ forget himselfe we/ are his fulnesse as he is ours:/ christ is never neerer us in power to/ uphold us, thin when he seemeth most/ to hid his presence from us:/ PAGE 13a the sighes of a bruised heart/ cary in them, some report, as of/ our affection to christ, so of his care/ to us, the eyes of our soules cannot/ be toward him, but that he hath cast/ a gracious looke upon us first./ he suffered in his owne person what/ soever he calleth us to suffer./ god seeth it fit we should taste/ of that cup of which his sonne/ dranke so deepe, that we should/ feele a little what sinne is,/ and what his sonnes love was,/ but our comfort is that christ dranke/ the dregges of the cup for us./ he became not onely a man, but a/ curse, a man of sorrowes for us./ whatsoever may be wished for in an/ all sufficient comforter is all to be/ found in Christ;/ al comfort should draw us nearer to/ christ else it is a liying comfort/ either in it selfe or in our applica/ tion of it,/ there is no juster provocation then/ when kindnesse is churlishly refused/ jer.51.9. matt.23.37.38. pro.1.16./ this will be the hel of hel when men/ shall think that they have loved their/ sins more thin their soules:/

the more necessary wee are in pulling/ a Judgement upon ourselves the more/ the conscience will be confounded in it/ silfe:/ PAGE 14 those in the church that are damned./ are selfe condemned before/ if wee bee negligent in the exercise of/ grace received, and use of meanes pre/ scribed, suffering our spirits to bee op/ presse[d] with multitudes and variety of/ cares of this life, and take not heed of/ the dampes of the times, for such misca/ riage god in his wise care

suffereth/ us oft to fall into a worse condition for/ feeling, than those that ware never/ so much enlightene[d]; yet in mercy/ he will not suffer us to be so fare ene/ mies to our selves, as wholly to neg/ lect those sparkes once kindled,/ christ will tend this spark;/ let us not favour our naturall sloth/ but exercise our selves to godlynesse/ 1 tim.4.7. labor to keepe this fire alwa/ ies burning upon the alter of our hearts/ and dresse our lamps daily, resting/ in a good condition, is contrary to grac/ which cannot but promote it selfe to/ a further measure;/ Infirmities are a ground of humilyty/ not a plea for negligence, not an in/ coragement to presumption,/ wheare grace is, coruption is as smoake/ to their eies and vineger to the teeth,/ if a sparke of faith or love bee so pre/ cious what an honour will it be to be/ rich in faith, who would not rather/ walke in the light and in the comforts/ PAGE 14a of the holy gost, thin to live in a/ darke perplexed estate and not rather be caried with full saile to/ heaven, thin bee tossed alwayes with/ feares and dubtes./ true peace is in conquering, not in/ yeelding/ comfort is for those that would faine/ doe better, but find their corrupti/ ons clog them, that faine would bele/ eve, and yet oft feare they doe not/ beleeve/ in some cases peace by keeping our/ faith to our selves, is of more con/ sequence, then the open discovery/ of some things we take to be true./ open shew of difference is never/ good but when it is necessary,/ howsoever some from a desier to be/ some body turne into by waies and/ yeeld to a spirit of contradiction/ in them selves,/

/ that gracious frame of holynes/ set up in our hearts by the/ spirit of christ shall goe forwa/ rd untill all contrary power bee/ brought under:/ christ is upon those termes mite so that/ hee will set up his government in/ those, whome he is so gentle and/ tender over he so p[a]rdons as he/ will be obeyed as a king,/

he so taketh us to be his spouse/ as he will be obeyed as a husband/ PAGE 15 his love to us moveth him to frame/ us to be like him selfe,/ and our love to him stireth us up to/ be such as he may take delight in,/ neither have we any more faith or/ hope then care to be purged as he/ is pure,/ those may lay just claime to christs/ marcy that will take his yoke and/ count it a greater happinesse to be un/ der his government thin to inioy any/ liberty of the flesh: that will take wh/ ole christ: that will not devid lord/ from Jesus, none did ever truly de/ sier mercy pardoning but desired/ mercy healing;/ when wee feel our selves coul[d] in a/ ffection and duty, it is the best way to/ warme our selves, at this fire of his/ love and mercy in giving him selfe/ for us:/ the constraint that hee layeth upon/ his subjects is that of love yet/ remember withall, that hee draweth/ us strongly by a spirit of power:/ they seeke for heaven in hell, that/ seeke for spirituall love in an unchan/ ged hart/ it is naturall for a child of god to love/ christ so farre as he is renewed:/ first we are made partakers of the/ divine nature, and thin wee are/ easily induse[d] and led by christs spi/ rit to spirituall duties;/ where prevailing is by lyes: there/ discovery is victory. 2 tim 3.9./ pag 263./ PAGE 15a there are no seedes of super/ naturall goodnes at all in us, god findeth/ nothing in us but enmity, only/ hee hath ingraven this in our na/ ture to incline in generall to/ that which we Judge to be good,/ now when he shall cleerely disco/ ver what is good in particulr/ wee are carried to it, and when/ convincingly he shall discover/ that which is ill we abhorre it/ as freely as we imbraced it be/ fore, from whens we may kn/ owe, when we worke as we should/ doe or no, that is, when we doe/ what we doe, out of inward pri/ nciples, a sound christian as he/ enjoyeth the better part so hath/ first made choice of it with m/ ary, he establisheth all his thou/ ghts be counsell;/ god inded useth carnall men to/ very good service, but without/ a thorow altering, and conviction/ of their Judgement, he worketh/ by them, but not

in them, there/ fore they doe neither approve/ the good they doe, nor hate the/ evill they abstaine from,/ christ sets up his chayre in the ve/ ry heart, and alters the frame of/

that and makes his subiects good,/ together with teaching of/ them to be good:/ PAGE 16 the knowledge which we have of/ him from selfe is a transforming kn/ owledge the same spirit that inlight/ eneth the mind. inspireth gracious/ inclinations into the will and affection[n]/ pag.269.272./ Judgment should have a throne in/ the hart of every christian/ yet Judgment alone will not/ work a chang, there must be/ grace to alter the bent and sw/ ay of the will before it {yeld}/ will yeeld to bee wrought up/ on by the understanding:/ but when god doth savingly shine/ upon the understanding, he giv/ eth a soft and pliable heart,/ Judgment hath not power over/ it selfe, where the will is un/ subdued,/ the whole soule is out of Joynt till/ it be set in agayne by him whose/ office it is to restore all things,/ the sharpest conflict which the/ soule hath is betwene the cons/ ciens and gods Justis:/ what is spirituall is eterall:/ a littell faith strengthend by christ/ will work wonders:/ to him that hath shall be given,/ the victory over any corruption/ or temtation is a pledge of finall/ victory: heaven is ours alredy/ onely we strive till we have full/ possession/ PAGE 16a christ as king brings a com/ manding light into the sowle/ the eand of christ his coming/ was to destri the works of the/ devill both for us and in us./ and the eand of his resurrec/ tion was to seal unto us the/ assurans of his victory/ to quiken our soules from death/ in sins; to free our soules from/ such snares and sorroues of spi/ rituall death as accompany the/ guilt of sinn: we are by faith/ changed into his likenesse and/ so become conquerers over/ all our spirituall enimes:/ christ at lighth will have/ his end in us, and faith re/ steth asured of it:/ the winds may tosse the ship/ wherein christ is but not over/ turn it:/ Gods children usally in their/ troubles over come by suffer/ ing; here lambs overcome/ Lyons & doves eagles by suf/ fering, and herein they may/ be conformable to christ/ who conquered most when he/ suffered most:/ this victory is be degrees. and/ therefore they are too hasty/