

# **GAMON HANNIBAL**

THE PRAISE OF  
A GODLY  
WOMAN

Hannibal Gamon

**The Praise of a Godly Woman**

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**Gamon H.**

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**Hannibal Gamon**  
**The Praise of a Godly Woman**  
**THE PRAISE OF A GODLY WOMAN**

**A Sermon preached at the Solemne Funerall**

**of the Right Honourable Ladie, the Ladie**

**Frances Roberts, at *Lanhide-rock-Church***

**in *Cornwall* the tenth of**

**Auguft, 1626**

**By**

**Hanniball Gamon, Minifter of the word of God, at St. *Maugan* in the fame Countie**

**TO THE TRVLV**

**NOBLE Iohn Roberts,**

**Son and Heire to the Right**

**Honourable Richard *Lord* Roberts**

**of *Truro*: the Vnualuable Riches of**

**fincere Grace here, and of Eternall**

**Glory hereafter**

Honovrable Sir,

Although it bee true (which a worthy Diuine<sup>1</sup> obserueth) that formall Hypocrites are heartned and hardned in their lewd courfes & falfe conceits of happineffe, when they heare more infamous Sinners than themfelues, glorioufly and flatteringly commended at their Deaths; yet we need not feare any fuch bad effect by the Funerall-commendation of Gods true Saints; becaufe the publike Teftimonie of their iuft Praifes doth not onely make the wicked more inexcufable, and the Glory of Gods Graces fhine farre brighter to Pofteritie; but alfo enkindleth in the hearts of the godly a greater fire of Zeale for imitation. Thefe are fome of the Ends, why it hath euer been and is ftill an vnreprouable Cuftome in Gods Church, that the Godly fhould be *Marked*<sup>2</sup> and *Honoured*<sup>3</sup> at their Deaths, as *Hezekiah* was by all *Iudah & Ierufalem*: *Valentinean*, *Satyrus* and *Theodofius* by Saint *Ambrofe*<sup>4</sup>: *Bafil*, *Gregory* and *Gorgonia* by *Nazianzen*<sup>5</sup>: *Nepotian*, *Paula* and *Marcella* by *S. Ierom*<sup>6</sup>. Had not their Holy Liues and Happie Deaths beene publifhed by fuch vnpartiall Pens, wee fhould haue bin ignorant now of many excellent Courfes of fanctified Men and Women, of many comfortable workings of the Holy Ghofit in them, and fhould haue wanted many inflaming Motiues to follow their religious fteps. Vpon this confideration I was bold to commend vnto Gods people the more than Ordinary paffages of your Honourable Mothers Holy Life and Death: wherein I haue as a Chriftian fpoken the truth of a Chriftian, that is, (as Saint *Ierom*<sup>7</sup> protefteth in a like cafe) made a true Narration;

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<sup>1</sup> Mr. *Bolter* Difc. of true Happineffe, p. 61.

<sup>2</sup> *Pfalms*. 37. 37. *Deut.* 34. 7, 10, 11, 12. *Hebr.* 3. 2. & 11. *cap.*

<sup>3</sup> 2 *Chron.* 32. 33.

<sup>4</sup> *S. Ambr. tom.* 3.

<sup>5</sup> *Greg. Nazian. Orat.* 30. *Orat.* 28. *Orat.* 25.

<sup>6</sup> *S. Ierom. Ad Heliud. Ad Euftoch. Ad Princip. Ad Ocean.*

<sup>7</sup> *Teftor Iesum cui illa feruiuit & ego feruire cupio, me utramq; in partē nihil fingere; fed quafi Chriftianū de Chriftianā quæ funt vera proferre, id eſt, Hiftoriam ſcribere non Panegyricum. S. Ierom, Epitaph. Paulæ.*

not a Vain-glorious Panegyrick. Let Poets and Oratours praise those women, which *Poppæa*-like<sup>8</sup>, are graced with all other things fauing a Gracious Heart: Let them commend their Wit, Wealth, Beautie, Nobilitie, and other Gifts of Fortune (as they call them) in ftead of Vertues<sup>9</sup>. Wee the Minifters of Chrif, and Stewards of the Myfteries of God, muft adorne none with the Honourable Attributes of Heauenly Praife; but fuch as are truly beautified, enriched, and ennobled with the Purity and Power of Gods Feare in their Humble Soules<sup>10</sup>. This praife the Lord will Profper<sup>11</sup>, which is vttered in that *Wifdome*<sup>12</sup>, whereof the *Feare of the Lord is the beginning*. But for the Saints themfelues: I dare fay with Saint *Auguftine*<sup>13</sup>, that they defire more the Imitation, than the Commendation of their vertues: and therefore to tell you the truth (as the fame Father doth his friend) you fhould neuer haue heard mee commend this deceafed Lady, but in hope, that Gods Graces in Her might by this meanes, furuiue in your religious Imitation, and not only in you and all them that are of Her blood; but alfo in all them that haue heard or fhall reade this Sermon. This is all the gaine I looke and pray for, that Gods<sup>14</sup> word, which I haue faithfully alledged (not without fome Illuftrations (I confeffe) borrowed from the holy Fathers<sup>15</sup>, whereof I need not to be afhamed) may be constantly practifed by vs all. For when all is done and faid, affure your felfe (Deare Sir) it is only the Life of Grace, the Grace of the *Feare of the Lord* can truly Honour you, or any vpon earth, fweetly comfort you at your Death, and eternally Glorifie your Soule and Bodie in Heauen. Abandon then I befeech you in the name of Chrif<sup>16</sup>, all iniquitie, and all workers of iniquitie, yea abominate the fweeteft fin, to which your youthfull affections are moft endeared, elfe you will neuer be able to encline and enlarge them to the purfuit and practife of fo excellent and Glorious a Grace as the *Feare of the Lord*; becaufe this godly Feare and the impenitent Allowance of any luft, is as incompatible as Heauen and Hell: fo that if you fhould hate to be diuorced from your Bosome-fin whatfoeuer it be (which God forbid) you could haue no true right and intereft to the precious promifes of this and of that other life<sup>17</sup>. Thinke on this continually, and hold it your greateft Honour, the Nobleft imployment of your Soule, as it is indeed, to keep your felfe (as a King<sup>18</sup> did before you.) from your iniquitie. *Quod fi tu (quod procul abfit) nolueris, ego liber ero. Epiftola, immo concio me hæc mea, cum lecta fuerit, abfoluet.*<sup>19</sup> And fo I reft, being mindfull of your Vertues,

*Saint Mauganthe*

19. Auguft 1626.

<sup>8</sup> *Poppæa cuncta alia fuère præter Honeftum animum. Tacit. Annal. l. 13.*

<sup>9</sup> *Laudauit ipfe Nero apud roftra formam eius & quòd diuinæ formæ parens fuiffet, aliaque fortunæ munera pro Virtutibus. Id. Annal. l. 16.*

<sup>10</sup> *Efaï. 61. 3.*

<sup>11</sup> *Ecclef. 15. 10.*

<sup>12</sup> *Prou. 9. 10.*

<sup>13</sup> *Epift. 125.* where S. *Auguftine* refuseth to commend vnto a wicked Husband his godly wife that was dead, not onely becaufe fhe defired not his praife, faying: *Laudem ab hominibus iam illa non querit, imitationem verò tuā tantum querit etiam defuncta, quantum te dilexit etiam diffimilem viuā*; but alfo becaufe her Husband loued Her not, which he proueth thus: *Nam utiq̄ fi amares, cum illa effe poft mortem defiderares, quod profectò non eris, fi quālis es, talis eris.*

<sup>14</sup> *Ier. 23. 22, 28. 1 Pet. 4. 11. Tit. 2. 8. 2 Tim. 2. 15. 1 Tim. 4. 13. & 6. 3.*

<sup>15</sup> – *Ingenuo pudore qui ornabat ætatem, quid cuius effet, confiteri ... Illud (aiebat) Tertulliani, iftud Cypriani, hoc Lactantij, illud Hilarij eft. Sic Minutius Fælix, ita Victorinus, in hunc modum eft locutus Arnobius. S. Ierom. ad Heliodor de Nepotian.*

<sup>16</sup> *2 Theff. 3. 6. 2 Tim. 2. 19. Prou. 4. 14. 1 Cor. 5. 11. Ephef. 5. 11. Pfalm. 26. 4, 5. & 119. 32, 36, 128. 2 Chron. 19. 2. & 20. 37.*

<sup>17</sup> *1 Tim. 4. 8.*

<sup>18</sup> *Pfal. 18. 23.*

<sup>19</sup> *S. Ierom. ad Caftorin. Materteram.*

**Yours in all Chrifitian Deuotion,**

**and heartieft prayer to**

**God for you,**

**Hannibal Gamon**

**THE PRAISE OF A**

**Godly Woman**

**Prov. 31. 30**

**– But a woman that feareth the Lord, fhee fhall be praifed**

Praife is a Debt (faith *Gregory Nazianzen*<sup>20</sup>) and it muft be paid, not to men alone, but to women alfo; yet not to euery woman, be fhee neuer fo noble, wittie, wealthy or faire<sup>21</sup>, vnleffe fhe be godly withall: For *fauour is deceitfull, and beautie is vaine; but a woman that feareth the Lord, fhee fhall be praifed.*

The Diuifion.

A promife this is and affirmatiue, and an affirmatiue promife hath two parts in it. The firft is the Partie to whom it is made, and fhee is *Muliertimens Dominum. A woman that feareth the Lord*, which is alfo the reafon why fhe fhall be praifed: euen becaufe fhe is *a woman fearing the Lord*. The fecond is the thing promifed, and that is *Laudabitur, fhe fhall be praifed.*

I.

In the former, it is not enough that fhe is a woman, becaufe euery woman is not *Timens*, one that *Feareth*, nor fufficient that fhe *Feareth*; becaufe euery woman that feareth is not *Timens Dominum*, one that *feareth the Lord*; but *fhe that fhall be praifed*, is all three. 1. A woman by nature<sup>22</sup>, where the weaker her fex is, the more fhee fhall be commended. 2. By Grace<sup>23</sup>, *a woman that feareth*, where

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<sup>20</sup> *Orat. 25. fol. 439. Rom. 13. 7, 8.*

<sup>21</sup> *Non poffumus reprehendere diuini artificis opus; fed quem delectat corporis pulchritudo, multo magis illa delectet venustas, quæ ad imaginem, Dei eft intus, non foris comptior. S. Ambr. Inftit. Virg. c. 4. Prou. 11. 22. Eccle. 11. 2. ... Homo igitur mihi non tam vultu quam affectu admirands emineat atque excellat: vt in his laudatur, in quibus etiam Deus prophético iudicio laudatur de quo fcriptum eft Pfal. 66. 5. Terribilis in confiliis fuper filios hominum; cuius opera coram Deo luceant, qui bona iugibus operibus facta contexit. Id. ib. cap. 3.*

<sup>22</sup> *Naturale vocabulū eft Fæmina. naturalis vocabuli generale, Mulier. – Tert. de Virg. Veland. cap 4.*

<sup>23</sup> *Aliud eft Timere fimpliciter, aliud Timere Deum – quippe timere & amare fimpliciter prolata, affectione: cum additamento autē virtutes fignificāt. Simples nempē affectiones infunt naturaliter nobis tanquam ex nobis, Additamenta ex Gratiâ. S. Bern. de Grat. &*

the continuall act of this Fearing is required. 3. *That feareth the Lord*, where the right Object of her continuall feare is limited.

## II.

And in the latter we are to confider; Firft, to what matters, *Laudabitur*, her praife will reach, and in what respect to *Ipsa* Her perfon. Then fecondly, When *ſhe ſhall be praifed*; not for the preſent, perhaps, no more than ſhe hath beene heretofore; yet *Laudabitur*, the time will come when *ſhe ſhall be praifed*, and then too her praife ſhall ſo be, that it ſhall be ſtill. Thirdly, of whom ſhee ſhall haue praife, for *Laudabitur* is an action, and muſt bee done of ſome agent, therefore we muſt finde who ſhall praife her, and they will fall out to be her Huſband and her Children (if ſhe haue them<sup>24</sup>) and if they faile in this dutie, then the godly ſhall praife her; and if they ceaſe to doe it, then her own workes ſhall praife her, yea rather than faile, God himſelfe ſhall praife her, which is beſt of all. So ſure ſhe is to be praifed, not for the preſent onely, but for euer. And ſo this Text beſides that it is a *Promiſe*, it is alſo a *Motiue* to ſtirre vs vp to feare God, that ſo we alſo may haue true and eternall praife of God. It is both, and both waies wee to haue vſe of it, as of a *Promiſe*, and as of a *Motiue*: both theſe waies at once; *A woman that feareth the Lord ſhe ſhall be praifed*.

A Promiſe, and Motiue.

### I.

*The partie that ſhall be praifed.*

A weake ſex<sup>25</sup> to beginne with, and yet being ſtrengthned by Grace<sup>26</sup>, no impediment; but that a woman as wel as a man may feare the Lord, and haue praife of him, and ſo become the partie who ſhall, and one Reaſon too, why *ſhee ſhall be praifed*.

For a woman muſt be more good than nature, art, policie, preferment can make her, elſe ſhee is not good enough for Gods Spirit to praife her. He commends neither men nor women confidered in their pure Naturalls only, in that eſtate of corruption, they all heare alike to their diſgrace, that they are *All vnder finne*<sup>27</sup>, *All come*<sup>28</sup> *ſhort of the glory of God*, and are *All the children of*<sup>29</sup> *wrath*, becauſe they *Are without all feare of God*<sup>30</sup>

By nature then both ſexes are alike faultie, alike diſcōmendable in Gods fight, and ſo they ſhould be in ours. We ſhould not diſpraife women more than men, for the ſex fake only (as ſome doe<sup>31</sup>) becauſe they haue as noble ſoules as men, for<sup>32</sup> ſoules haue no ſexes, (as Saint *Ambroſe* ſaith) nor praife women for the endowments of the fleſh onely (as otherſome doe<sup>33</sup>) vnleſſe they be adorned alſo with the fauing Graces of the Spirit, whereof a chiefe one is not noble birth, great wealth, excellent wit, or rare beautie: but *the feare of the Lord*, his treaſure.<sup>34</sup> This godly feare is that, that makes a Woman in relation<sup>35</sup> to God, praife-worthy. And good reaſon it ſhould do ſo, if we regard the weakneſſe of

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*lib. Arb.*

<sup>24</sup> *Mulier enim no naturâ nomen eſt vxoris, ſed vxor coditione nomen eſt mulieris. Tert. ib. c. 5. Gen. 2. 23. Hæc vocabitur mulier, quoniam de viro ſuo ſumpta eſt: Quia ſumpta eſt (inquit) de viro ſuo, non quia virum experta ... Non enim corruptelæ, ſed ſexus vocabulum eſt. Gal. 4. 4. Luke 1. 28. S. Ambr. ibid. c. 5.*

<sup>25</sup> *1 Pet. 3. 7. Ier. 50. 37. Nah. 3. 13. Gal. 3. 27, 28.*

<sup>26</sup> *– Ex parte natura (nifi fit fortitude maioris gratiæ) faciiliùs incarnatur ad malum ſexus formineus. Bonau. L. 2. d. 21. q. 3. p. 18.*

<sup>27</sup> *Rom. 3. 9.*

<sup>28</sup> *Rom. 3. 23.*

<sup>29</sup> *Ephes. 2. 3.*

<sup>30</sup> *Rom. 3. 18.*

<sup>31</sup> *Eurip. Plutarc. de Tranquilit Mulier quantibuis proba, Mulier tamen eſt.*

<sup>32</sup> *Anima enim ſexum non habet. – De Virg. ſom. 1. lib: 3. fol. 99.*

<sup>33</sup> *Cornel. Agrip. de Nobilit. fæminei ſexus. Bocacius de claris mulieribus.*

<sup>34</sup> *Eſ. 33. 6.*

<sup>35</sup> *Caiet. in. loc.*

a woman, in whom fo excellent a Grace as *the feare of the Lord*, is found, and the Nobleneffe of fearing the Lord, being fo found.

Firft, a womans weakneffe is naturally<sup>36</sup> greater than the mans, and therefore by how much her flefh is weaker, and her fpirit leffe willing, by fo much the combate fhe hath, is more difficult, and the victory fhe gets, more commendable. I know a man (*Blefenfis* by name) that thought two things fhould excufe him at the dreadfull day of iudgement, the Frailty of his flefh, and the Ignorance of his minde; but then he feared left God would iudge men by womē, whose fex being more fraile, more ignorant than that of mens, were for all that oftentimes more holy, more deuout than many men.

Secondly, the *Feare of the Lord* is the trueft Nobilitie (as *Gerfon*<sup>37</sup> proues) the nobleft grace that can ennoble and extoll a man or a woman. Other naturall, ciuill, and meere morall excellencies, perfections, and endowments a woman may haue, nay (which is neereft the point) other kindes of Feare fhe may haue, and yet be bafe, feruile, curfed as *Iezebel*<sup>38</sup>, not praife-worthy, as namely, if fhe feare men<sup>39</sup>, or what elfe befides more than God, or not for God (as Saint *Bernard*<sup>40</sup> limits) or if fhee feare God as a Iudge, in refpect of his punifhments only<sup>41</sup>, & not as a Father for loue of his goodneffe, and from an hatred of wickedneffe, or if fhe haue caft off the feare of the Lord, which fhee hath feemed to haue, or if fhee puts off his *Feare* from time to time, and continues not in it.

Looke we then firft to the Obiect of the *Laudable womans feare*, that he whom fhe feareth be the Lord, in refpect of his Mercy and Iuftice both; then to the continuall employment of her *Feare*, not one that hath feared him, or will feare him; but one that doth feare him for the prefent, and continueth therein, elfe fhee is not a woman *Timens Dominum, Fearing the Lord*, and fo not worthy to be *praifed*.

#### I.

##### *The Obiect of her feare.*

Firft then (that the Obiect may be right) the<sup>42</sup> *Lord is her feare*, who fhall be praifed. For if He be not, all exquisitenesses befides are nothing in comparifon; and if He be, all fufficiencies (remarkable in that fex) are improued, and all Duties (obferueable in the feare of the Lord) are practifed. To fee this the better, let vs follow *Tertullians*<sup>43</sup> rule, and oppofe one againft another, a vefsell of difhonour againft a vefsell of honour, a woman not Fearing, againft a woman Fearing the Lord.

##### A womā fearleffe of God.

She that fears not the Lord, fets light by Gods anger and her Hufbands<sup>44</sup>, not caring whether they bee pleafed or difpleafed. Shee neglects to plant the feare of the Lord in her childrens hearts, chufing rather to be an example of wickedneffe vnto them, and to mifplace them in mariage for finifter refpects. She brings want of things neceffary to her family by her waftefulneffe, brauery, and idleneffe. She contemnes her naturall and legall kindred, lifts vp her felfe aboue her equalls, difdaines her inferiours, difhonours her place by an ouer-loftie or an ouer-bafe and contemptible behaiour in

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<sup>36</sup> *Naturaliter etiam maior lucti est inter carnem et spiritū mulieris quam viri: quantò enim caro eius infirmior, & spiritus minus promptus, tātò pugna difficilior – & victoria commēdabilior. Pet. Blef. fer. 33. p. 420. Timeo autem ne fortè viri à virginibus iudicentur: Comparatione tamē non Auctoritate: quia per duo tantum fcilicet: per Fragilitatē carnis & Ignorantiam mentis putobā, &c. fer. 35. p. 428.*

<sup>37</sup> *Tractat. de Nobilitate, part. 2. p. 52. lit. E. Et Greg. Naz. Orat. 13. tom. I. fol. 352.*

<sup>38</sup> *2 Kings 9. 34. Act. 14. 25. 1 Ioh. 4. 18.*

<sup>39</sup> *Math. 10. 28. Ef. 51. 12.*

<sup>40</sup> *Convertatur ad ipsum etiam Timor tuus, quia peruersus est timor omnis, quo metuis aliquid præter eum aut non propter eum. S. Ber. in cap. Ieiun. fer. 2.*

<sup>41</sup> *Quid magnū est, penā timere? Quis enim nō timet? quis Latro, quis sceleratus, quis nefarius? &c. S. Auguft. de Verb. Apoft. fer. 15. fol. 332. tom. 10.*

<sup>42</sup> *Deut. 10. 12. 2 King. 17. 36. Luk. 12. 5. Ef. 8. 13. Mal. 1. 6.*

<sup>43</sup> *Loquacitas in ædificatione nulla turpis, fi quando turpis. Itaque fi de aliquo bono fermo est, res postulat contrarium quoque boni recensere. Quid enim sectandum fit, magis illuminabis, fi quod vitandū fit, proinde digefferis. Tertul. de Patien. c. 5. tom. 2.*

<sup>44</sup> *Esth. 1. 12, 17, 20, 22. Eccl. 26. 26. Ef. 36. 9. & 3. 16. Prou. 30. 33. Ecclef. 25. 13. & alibi passim. Vbi verò timor Dei non est, ibi diffolutio vite est. S. Aug. de Temp. fer. 213. tom. 10.*

the fame. She alienates the hearts of Gods people from her, by neglecting the offices of courtesies and helpfulnesse. She declines and vnderualewes the moft searhing meanes of Saluation, the Word, Prayer, Conference, Repentance, Meditation, Sacraments; in a word (according to Saint *Ambroses*<sup>45</sup> Distinction) she feares hell torments, because shee hath finned, but shee feares not Gods displeasure, lest she should finne, and therefore shee liues and dies in worldlinesse, wantonnesse, pride, hatred, variance, emulations, wrath, strife, reuenge, impatiencie, gluttonie, or some such darling finne: and tell me (Beloued) if such a woman not beautified and adorned with religion and the feare of the Lord, be worthy to bee praised of the Lord? I am sure the ancient Fathers<sup>46</sup> declaime bitterly against her filthy heart, false haire, adulterate paintings, naked breasts, new-fangled fashions of superfluous, monstrous attire: & the holy Scriptures<sup>47</sup> vilifie her to her face, threatning her (notwithstanding all her other ornaments and excellencies of nature, art, policie, preferment,) that without this *Feare of the Lord*, it shall not be well with her, *Ecclef. 8. 13. The Lord will come neare to her to iudgement, he will be a swift witnesse against her, Mal. 3. 5. She shall leaue her memorie to be cursed*<sup>48</sup>, and her reproach shall not be blotted out, she shall be counted vngodly of all<sup>49</sup>, more bitter than death<sup>50</sup>. As rottennesse in her husbands bones<sup>51</sup>, As spittle<sup>52</sup>, yea As a Dogge<sup>53</sup>, and at last she shall be cast into hell fire, *Saluâ Veniâ*, without pardon from God, because (saith *Tertullian*<sup>54</sup>) she hath finned *Saluo metû*, without any feare of God.

#### A womā fearing the Lord.

But on the other side what personall sufficiency, what singular duty is there requisite in a Woman, either in respect of God, or of her husband, children, kindred, seruants, place, and of Gods people, which the life of Grace, the Grace of the Feare of the Lord doth not animate, aduance, and accomplish? This godly Feare ennobleth Nobilitie, beautifieth Beautie, enricheth wealth, teacheth wit, wisdom. She that hath this *Feare*, dare not for her heart, but be loath to offend her husband, and deny her inferiority<sup>55</sup>, but be an example of godlinesse to her children<sup>56</sup>, provide things necessary for her seruants<sup>57</sup> both in health and in ficknesse; loue her naturall and legall<sup>58</sup> kindred, esteeme her equals about her selfe<sup>59</sup>, countenance and relieue her inferiours<sup>60</sup>, maintaine the dignitie of her place by all such vertues as may discharge the<sup>61</sup> fame; winne the affections of Gods people, to her more and more, by the offices<sup>62</sup> of courtesies, salutations, gifts, visitations, inuitations and of helpfulnesse; yea she that feares God, dare not for her heart but *Honour them that feare God, Pfal. 15. 4.* but keepe her

<sup>45</sup> *Aliud est timere quia peccaueris, aliud timere ne pecces. Et ibi est formido de supplicio, hic sollicitudo de præmio. Epist. 84. tum. 3. Est quem timor Dei ligat, qui non expauescit ad vultus hominū, sed ad memoriam gehennalium tormentorum. Et hic quidem peccare non metuit, sed ardere. S. Bern. de Tripl. Coherent: Vincul. &c. Ef. 33. 14.*

<sup>46</sup> *Tertul. de Habit. Mulieb. & de Cultu Fæm. tom. 2. S. Cyprian de Discipl. & Hab. Virg. to. 2. Greg. Naz. aduerf. mulier: Ambitosè fe ornantes. to. 2. S. Ephræm aduerf. improbas mulieres tom. 1. if his workes. Riuet. l. 3. c. 21.*

<sup>47</sup> *2 King. 9. 20, 30, 34. Ef. 3. 16, &c. & 32. 9, 10, 11. 1 Pet. 3. 3, 4. Matth. 5. 36. & 6. 27. Ecclef. 25. 13, 19.*

<sup>48</sup> *Ecclef. 23. 26. Prou. 10. 7.*

<sup>49</sup> *Ecclef. 26. 25.*

<sup>50</sup> *Ecclef. 7. 26*

<sup>51</sup> *Prou. 12. 4.*

<sup>52</sup> *Ecclef. 26. 21.*

<sup>53</sup> *Ecclef. 26. 25.*

<sup>54</sup> *Sic ergò & ipsi, saluâ veniâ in gehennam detrudentur, dum saluô metû peccant. De penit. c. 5. Reuel. 21. 8. & 22. 15.*

<sup>55</sup> *Gen. 3. 16. Eph. 5. 23. 33. 1 Cor. 7. 34.*

<sup>56</sup> *1 Tim. 5. 10. 2 Tim. 1. 5. & 3. 15. Tit. 2. 4. Deut. 6. 7.*

<sup>57</sup> *Prou. 31. 15, 21. Matth. 8. 6.*

<sup>58</sup> *1 Tim. 5. 4. Efth. 2. 7, 10. & 4. 4. Ruth 4. 15. Exod. 18. 7.*

<sup>59</sup> *Phil. 2. 3. Rom. 12. 10, 16.*

<sup>60</sup> *Iam. 2. 1. 1 Tim. 6. 18.*

<sup>61</sup> *Titus 2. 3.*

<sup>62</sup> *Luk. 1. 45, 56. Prou. 1. 20 & 5. 20 Gal. 6. 10 1 Tim 5. 10 Iob 6. 14*

fet taskes<sup>63</sup> of hearing, reading, fasting, praying, meditating, moderating paffionate diftempers, and of all other gracious exercifes, of Selfe-deniall<sup>64</sup>; fo that there is not any knowne<sup>65</sup> finne which fhe nourifheth, alloweth, or goeth on in, but quaketh and trembleth at the very firft thoughts, yea motions and inclinations thereunto, as being in the fight<sup>66</sup> of an inuifible God, vnder the perpetuall prefence of his All-feeing glorious pure eye, which fhee will not prouoke to anger by any finne, for all the gold that euer the Sunne made, or fhall make while it ftands in Heauen<sup>67</sup>.

This glorious defcription of a woman fearing the Lord, is not mine (Bleffed Brethren) but the Scriptures, wherein I finde; 1. The caufe of her Feare to be not Selfe-Loue<sup>68</sup>, but the Loue of God; not the fpirit of Bondage<sup>69</sup>; but the Spirit of Adoption: 2. The Obiect of her feare to be not the precepts of men<sup>70</sup>, but the Commandements of God<sup>71</sup>: not his Threats only<sup>72</sup>, but his Promifes alfo<sup>73</sup>: not his Anger only againft fin<sup>74</sup>, but his Mercy alfo in Chrif<sup>75</sup>: not his Prefence only, as a Reuenging Iudge<sup>76</sup>, but his Forbearance alfo as a louing Father<sup>77</sup>. 3. The workings of her Feare to be in the heat of temptations and afflictions, not Defpairing<sup>78</sup>; but Beleeuing the forgiueneffe of her finnes, not Limiting God to the present danger; but<sup>79</sup>waiting for his mercy, not Diftrufing his Prouidence; but hoping for Good<sup>80</sup>: not Murmuring againft him; but praifing Him, and praying vnto Him<sup>81</sup>, yea (which is the proper Act of her Feare) not Louing any fin, but hating and efchewing all fin<sup>82</sup>, not out of a flauifh terrour of punifhment; but chiefly becaufe it is Sinne, an Infinite euill; and becaufe an Infinite Good God, whom fhe loueth (faith Saint *Auguftine*) is offended by it, though fhe fhould neuer goe to Hell-fire to be punifhed for it<sup>83</sup>.

## II.

### *The continuance of her Feare.*

Laftly, in the Scriptures I finde Perfeuerance or Conftancie<sup>84</sup> to be euer an infeperable Attendant vpon her Feare! For fhe is not one that hath not yet tafted of this fauing Grace, or elfe not continued in the fame; but fhe is a woman for the prefent, *Timens Dominum, Fearing the Lord*. You

<sup>63</sup> Gal. 6. 9. Iam. 1. 19. 1 Tim. 4. 13. 1 Theff 5. 17. Luk. 2. 37. Ephef. 4. 26. Phil. 4. 5. 1 Pet. 3. 4. Luk. 9. 23. & 14. 26.

<sup>64</sup> Pfal. 18. 23. & 77. 10. Gen. 39. 9. Prou. 16. 6. & 8. 13.

<sup>65</sup> Gen. 17. 1. Pfal. 6. 8. & 116. 9. Act. 10. 33. 2 Cor. 6. 17. Job 34. 21. Prou. 15. 3. & 5. 22. 2 Chron. 16. 9 1 King. 17. 1. *Magna est cautela peccati, Dei femper prefentiam timere. S. Aug. de Temp. tom. 212. tom. 10.*

<sup>66</sup> *Mulum enim refrænat homines cōscientia, fi credamus nos in cōfpectu Dei uiuere, fi non, tantum quæ gerimus uideri defuper, fed etiam quæ cogitamus, aut loquimur, audiri a Deo putamus &c. Lact. de Irâ Dei. c.8.*

<sup>67</sup> Ef. 3. 8. 1 Cor. 3. 22. Pfal. 119. 14.72. 127.162.

<sup>68</sup> 2 Tim. 1. 7 & 3. 2.

<sup>69</sup> Rom. 8. 15.

<sup>70</sup> Ef. 29. 13.

<sup>71</sup> Deut. 4. 10. Ef. 66. 2. Eccl. 12. 13. Prou. 13. 13. Pfal. 119. 161.

<sup>72</sup> Pfal. 119. 120. & 52. 6.

<sup>73</sup> 2 Cor. 7. 1. Heb. 4. 1. Pfal. 130. 4.

<sup>74</sup> Deut. 5. 9

<sup>75</sup> Hos. 3. 5. Pfal. 33. 18 & 130. 4.

<sup>76</sup> Jer. 5. 22. Act. 10. 2, 33.

<sup>77</sup> Mal. 1. 6. Of. 3. 5. Hebr. 12. 9.

<sup>78</sup> Jer. 17. 17. Ecclef. 2. 8.

<sup>79</sup> Pfal. 33. 18. 20. Ecclef. 2. 7.

<sup>80</sup> Pfal. 115. 11. & 56. 3. Ecclef. 2. 9.

<sup>81</sup> 1 Cor. 10. 10. Pfal. 22. 23. Act. 10. 2.

<sup>82</sup> Exod. 20. 20. Ecclef. 15. 13. Prou. 8. 13. & 16. 6. 2 Tim. 1. 7. 1 Ioh. 4. 18. Hof. 3. 5. Pfal. 97. 10. Jer. 4. 18. & 2. 19.

<sup>83</sup> *Verò-Chriftianus – proficiēdo perveniet ad talem animū, vt plus amet Dominum quàm timeat Gehēnam: vt etiamfi dicat illi Deus, vtere delicife carnalibus fempiternis & quantum potes; pecca, nec morieris, nec in Gehēnam mitteris, sed mecum tantummodo non eris; exhorrefcat et omninò non peccet, non iam vt in illud quod timebat non incidat, fed ne illum quem fic amat, offendat. De Catechiz. Rudib. cap. 27. tom. 4. fol. 912.*

<sup>84</sup> Jerem. 32. 39, 40. Deut. 4. 10. Prou. 23. 17. & 14. 2. 1 Tim. 2. 15.

fhall neuer finde Her otherwise, than (as God would haue her) *In the feare of the Lord all the day long, Prou. 23. Fearing and keeping his Commandements alwaies, Deut. 4. Doing her Husband Good and not euill all the daies of her life, verfe the 12. of this Chapter.*

It is true indeed, as Feare is opposed to Diffidence, *Luke 1.* So she ferves God without a Diftrufffull Feare all the daies of her life; becaufe of Gods continuall prefence with Her<sup>85</sup>, continuall mercy towards Her<sup>86</sup>, continuall power<sup>87</sup> ouer Her, in Strengthening, Helping, and Vpholding Her, *Efai. 41. 10.* But yet as Feare is opposed to Negligence, fo she ftill feares God, left she fhould be fecure by reafon of his Power which is inuincible<sup>88</sup>; of his Wifdome, which is infallible<sup>89</sup>; of his Mercy, which is compaffionate<sup>90</sup>; and of his Iuftice, which is inflexible<sup>91</sup>.

It is as true alfo (which *Gerfon* and others haue obserued<sup>92</sup>) that many times a Deuout Soule is fo difquieted with a flauifh Feare of the Aduerfary; that she feares left she hath not any true Feare of Gods Maieftie; but yet (*B. B.*) fay the *Pelagian* what hee can to the contrary, fuch is the Euerlaftingneffe of Gods Loue<sup>93</sup>, Mercie<sup>94</sup>, and Couenant<sup>95</sup>, the Vnconquerableneffe of his Power<sup>96</sup>, the Immortality of his Word<sup>97</sup>, the Certaintie of his Promifes<sup>98</sup>, the Efficacie of Chrifts Spirit<sup>99</sup>; Prayer<sup>100</sup>, Merits<sup>101</sup>, and of Faith in them<sup>102</sup>; yea fuch is the durable vigour of this fauing Grace of *the Feare of the Lord*<sup>103</sup>, that being once rooted by God, (as *Saint Auguftine* vrgeth) it cannot be remoued; but through it we may perfeueringly adhere vnto God according to his promife: *I will put my Feare in their hearts, that they fhall not depart from me, Ier. 32. 40. with Pfal. 80. 17.* She then that truly hath this *Feare*, doth fo feare the Lord in Loue, and loue him in feare<sup>104</sup>, that as in the midft of Gods not Confuming, but Confummating Anger (for fo *Saint Auguftine*<sup>105</sup> calls Gods Anger towards the Godly) fhee can fee the yerning and relenting Bowels of a Compaffionate Father, fo in the height of Satans Terrifying iniectiōs, she can fhunne and abhorre Gods Difpleafure<sup>106</sup>, more than all other miferies of Punifhments, and therefore in what ftate foeuer she be of Confolation or Defertion, fhee is ftill the fame Woman, *Timens Dominum, Fearing the Lord.*

<sup>85</sup> *Matth. 28. 20 Ef. 43. 1, 2.*

<sup>86</sup> *Ier. 14. 9. Lam. 3. 22, 23.*

<sup>87</sup> *2 Cor. 12. 9. Ef. 26. 4. & 45. 24. Psal. 121. & 35. 24. Rom. 8. 26.*

<sup>88</sup> *Matth. 10. 28. Deut. 28. 58.*

<sup>89</sup> *Efai. 29. 15, 16. Pfal. 50. 21.*

<sup>90</sup> *Efai. 43. 25. & 63. 9. & 49. 13, 15.*

<sup>91</sup> *Efai. 42. 14.*

<sup>92</sup> *De diuerfis tentat. Diaboli, part 3. Mr. Greenham 5. part, among his Rules for an Afflicted minde.*

<sup>93</sup> *Efai. 54. 8, 9, 10. c. 49. 15. Ier. 31. 3. 36. c. 33. 20, 21. Ioh. 13. 1. Rom. 8. 38, 39. Mat. 12. 20. Efai. 42. 3.*

<sup>94</sup> *Pfal. 103. 17. 2 Sam. 7. 15.*

<sup>95</sup> *Pfal. 89. 28, 34. Efai. 55. 3. c. 59. 21. Ier. 32. 40.*

<sup>96</sup> *Ioh. 10. 29. Iude verf. 24. 1 Pet. 1. 5. Efai. 26. 4. Pfal. 80. 17. Manus Dei est ifta, non noftra vt non difcedamus à Deo, manus inquā eius est ifta, qui dixit, Timorem meum dabo in cor eorū &c. S. Aug. de Bono perfeuer. c. 7. to. 7. Ier. 32. 27.*

<sup>97</sup> *1 Pet. 1. 23. 1 Ioh. 3. 9.*

<sup>98</sup> *Ephes. 1. 13. Numb. 13. 19. Iof. 21. 45. 1 Ioh. 5. 10. Hebr. 7. 27. c. 11. 11. Rom. 4. 21. 1 Cor. 1. 9.*

<sup>99</sup> *Efai. 59. 21. Ephes. 1. 13, 14. c. 4. 30. Ioh. 14. 16, 17. 1 Ioh. 2. 27.*

<sup>100</sup> *Luke 22. 32. Ioh. 17. 15, 20. Rom. 8. 34. Hebr. 7. 25.*

<sup>101</sup> *1 Pet. 1. 2, 3, 4, 5. 1 Ioh. 5. 4, 18.*

<sup>102</sup> *1 Pet. 5. 9. Ephes. 6. 6. Matth. 16. 18.*

<sup>103</sup> *Ierem. 31. 40. Perfeuerantiam enim promifit Deus, dicens: Timorem meum dabo in cor eorum vt à me non recedant. Quod quid est aliud quàm talis ac tantus erit Timor meus, quem dabo in cor eorum, vt mihi perfeuerantèr adhæreant? Idem de Bono Perfeuer. c. 2. tom. 7. Rom. 11. 29.*

<sup>104</sup> *Abfit enim vt timore pereat amor, fi caftus est timor. S. Aug. in Pfal. 119. tom. 8.*

<sup>105</sup> *Eft ira confummationis, & eft ira cōfumptionis, (nam omnis Vindicta Dei, Ira dicitur) fed aliquando ad hoc vindicat Deus, vt perficiat: aliquando ad hoc vindicat, vt damnet. Idem in Pfal. 58 to. 8. f. 599.*

<sup>106</sup> *–Qui glutine Deo conglutinatur, id est charitate ... terribilius & horribilius ipsâ Gehenna iudicat, in re leuiffima vultū omnipotentis scientèr offendere. S. Bern. de Tripl. Coharen. Vincul.*

Thus wee haue feene who fhe is, who *fhall be praised*, lest we fhould praife Her vnawares, whom we fhould not praife. And now it were good we did thinke a little better on the Reafon, why *fhe fhall be praised*, euen becaufe fhe is fuch a woman fearing the Lord.

The Reafon.

For if any thing, fo rare and excellent a Grace as the *Feare of the Lord* is, fhould moue vs to affect it, and labour for it, epecially being found in fo weake a Veffell as a Woman is<sup>107</sup>. For I could tell you, there are more *Michals*<sup>108</sup> than *Abigails*<sup>109</sup>, more *Iezebels*<sup>110</sup> than *Sarah's*<sup>111</sup>, more proud *Vafthy's*<sup>112</sup>, than humble *Efthers*<sup>113</sup>, more Fearefull women, than Women *Fearing the Lord*; and therefore the rarer fuch Phœnixes are (as S. *Ierom* calls them<sup>114</sup>) not *One* to be found by wifeft *Salomon*<sup>115</sup>, among a *Thoufand*, greater is her praife *that feareth the Lord*<sup>116</sup>.

Then I muft tell you, that euey Feare is not commendable. Not that Feare which is Hypocriticall, for this is Superftition, when men feare the Feare of Idolaters<sup>117</sup>. Not that feare which is Worldly, for this is wicked felfe-Loue, when men feare Men<sup>118</sup>, Loffe of Goods, Fire and faggot, more than God the Onely Soueraigne Commander of the Soule, the Only Dreadfull Threatner of euerlafting Burnings. Nor that feare which is Seruile<sup>119</sup> or adulterate<sup>120</sup>, for this is no Vertue (proues *Parif.*) when men feare the *Euill of Punifhment* only; not the *Euill of Sinne*, as an Adultereffe feares the Comming home of her Hufband; but feares not the Committing of Adultery. Nor is that feare commendable, which is Diftruftfull or Immoderate like *Ruben* (as *Gerfon*<sup>121</sup> alludes) growen great, and lying with *Bilhah*, for this is Infidelitie when men tie Gods Grace to prefent deliuerance out of danger, without a Beleeuing and waiting Spirit for his Mercie, *Efai. 28. 16.*

But the *Feare* for which a *Woman fhall be praised*, is informed by Wifdome, instructed by Vnderftanding, directed by Counfell, ftrenghned by Might, gouerned by Knowledge, adorned with Pietie, as Saint *Ambrofe* collects out of the eleuenth of *Efay*<sup>122</sup>. It is a Faithfull feare trufting in God<sup>123</sup>, and making Him her *Feare*, *Efai. 8. 13.* and her Hope too in the Day of Euill, not without this feruent Prayer vnto Him then: *Be not thou a Terrour vnto me, Ier. 17. 17.* A chaft and *Cleane Feare*<sup>124</sup>,

<sup>107</sup> *1 Pet. 3. 7. Vir itaq, nominatus est, quòd maior in eo Vis est quàm in femina, & hinc Virtus nomen accepit. Item Mulier à mollicie est dicta ... velut Mollier. Lact. de Opf. Dei. cap. 12.*

<sup>108</sup> *1 Sam. 18. 21. & 25. 41.*

<sup>109</sup> *2 Sam. 6. 16, 20.*

<sup>110</sup> *1 King. 21. 7. 2 King. 9. 22, 30.*

<sup>111</sup> *1 Pet. 3. 6.*

<sup>112</sup> *Efth. 1. 12.*

<sup>113</sup> *Efth. 8. 5.*

<sup>114</sup> *Optima femina rarior est Phœnice. Malarum feminarū tam copiofa funt examina &c. S. Ier. epift.*

<sup>115</sup> *Ecclef. 7. 28. Prou. 3. 10.*

<sup>116</sup> *Laus tantò maior deferri folet, quantò est bonum rarius quod exigit Laudem. S. Aug. lib. 1. de Ciuit. Dei. cap. 28. tom. 5.*

<sup>117</sup> *Efai. 8. 12 Col. 2. 20.*

<sup>118</sup> *2 Tim. 3. 2. Mat. 10. 28. Quis animæ Dominator, nifi Deus folus? Quis iste, nifi ignium comminator? ... Illi potius metum confecandū &c. Tertul. aduerf. Gnofi. c. 9. tom. 3.*

<sup>119</sup> *Timor Seruilis nō est Virtus, quialicet mala declinari faciat: non tamen hoc facit benè, id est faudibilitèr; immo ilitèr et brutalitèr, videlicet folo metæ feræ, ita enim occupat animum & intentionam timentis, oraculos cordis ad folam pœnæ euafionem habeat &c. Paris. de Virutibus, fol. 81. lit. H. & Paludan. l. 3. d. 34. q. 3.*

<sup>120</sup> *– Coniun quæ adulterinum animū gerit, etiam fi timòre viri non adulterium perpetrat: tamen quod deeft aperi, inest voluntati, Cafta verò alitèr timet: nam & ipfa times virum; fed caftè. Deniq, timet illa, no vir infestus adueniat, ista ne offenfus abfcedat. S. Aug. epift. 120. c. 21. to. 2.*

<sup>121</sup> *Ruben violat Balamdum nimium grandis effectus est, quia timor fi fimiis est, dum fe custodire nititur, format inutiles imaginationes, quibus fe connoluens à falutaribus impeditur. Tract. 10. fuper, Magnificat. part 3.*

<sup>122</sup> *Lege Efaiam: vide quantia fubiecerit timorem vt faceret irreprenfibilam & bonum Timorem. Spiritus inquit Sapientia &c. Talle Timori Domini ifta & est irrationabilis & infipiens Timor, vnus ex illis: Foris pugne, intus Timores. In Pfal. 118. Ser. 5. tom. 4.*

<sup>123</sup> *Pfal. 115. 11. & 147. 11. Efai. 50. 10.*

<sup>124</sup> *Pfal. 19. 9*

*Cleanſing from all filthineſſe of the fleſh and Spirit.*<sup>125</sup> A Reuerent and Godly Fear<sup>126</sup>, Preparing the heart, Humbling the Soule in Gods fight<sup>127</sup>, Trembling at his Word<sup>128</sup>, not Difobeying it, Efchewing<sup>129</sup> euill, Working righteouſneſſe and Giuing much almes<sup>130</sup>. A Bleffed Feare it is<sup>131</sup>, Bleffing them that haue it, Bleffing the Lord that giues it, Praiſing Him and faying: *That his Mercy endureth for euer*

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<sup>125</sup> 2 Cor. 7. 1.

<sup>126</sup> Hebr. 12. 28.

<sup>127</sup> Ecclef. 2. 17. & 21. 6.

<sup>128</sup> Eſai. 66. 2. Eccle. 2. 15.

<sup>129</sup> Iob 1. 1.

<sup>130</sup> Act. 10. 35, 2, 31. Ecclef. 25. 1.

<sup>131</sup> Pſal. 112. 1. & 128. 1.

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