

## 9. OF THE EXCELLENCY AND NOBLENESS OF TRUE RELIGION pdf

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The righteous is more excellent than his neighbour. Philosophers have differed about the origin of moral distinctions, and delivered various theories concerning virtue; but the people who judge from their feelings have no system but one. Religion gives its powerful sanction to the maxims of morality. The objections against a holy life have proceeded on maxims directly contrary to the text. The inducements to vice, which have been powerful in all ages, are the same that were presented by the tempter to our first parents--the attractions of ambition and the allurements of pleasure. The righteous man is wiser than his neighbour. There is no part of his nature in which man is so earnest to excel, and so jealous of a defect, as his understanding. And no wonder, for it is his prerogative and his glory. This enters into the foundation of character; for without intellectual abilities moral qualities cannot subsist, and a good heart will go wrong without the guidance of a good understanding. Where, then, is wisdom to be found? If you will trust the dictates of religion and reason, to be virtuous is to be wise. The testimony of all who have gone before you confirms the decision. In opposition, however, to the voice of religion, of reason, and of man-kind, there are multitudes in every age who reckon themselves more excellent than their neighbours, by trespassing against the laws which all ages have counted sacred, the younger by the pursuit of criminal gratification, the old by habits of deceit and fraud. The early period of life is frequently a season of delusion. There is no moderation nor government in vice. Guilty pleasures become the masters and tyrants of the mind; when these lords acquire dominion, they bring all the thoughts into captivity, and rule with unlimited and despotic sway. When it is seen that the righteous man is wiser and greater and happier than his neighbour, the objections against religion are removed, the ways of Providence are vindicated, and virtue is established upon an everlasting foundation. Taking the word as referring to possessions and prospects, as meaning that the righteous excels his neighbour, or men in general around him, in his lot as to happiness and hope--blessings in enjoyment and blessings in anticipation--it then becomes a statement of great importance. Even the poorest of the people of God has a lot that may well be envied by the wealthiest and the noblest of the sons of earth. A man of religion and virtue is a more useful, and consequently a more valuable member of a community than his wicked neighbour. The necessity of virtue and religion to the ends of civil society. In contradiction it has been urged that vice is a thing highly beneficial to society, confers on it so many advantages, that public happiness would be imperfect without it. We may admit, in support of this paradox, that if there were no vicious men in the world, we should not want to be protected by civil government from them. We may also admit, that some advantages arise to society from the vices of men, either as they occasion good laws or awaken a due execution of them, or as the example or nature of his punishment may render a criminal of some service to the public. But these are the purely accidental consequences from vice. Its natural and proper effects are all evil, the very evils which government was designed to redress. The advantages that arise from it are owing wholly to the wisdom and virtue of those in authority. The experience of all history affirms to us that the peace, strength, and happiness of a society depend on the justice and fidelity, the temperance and charity of its members; that these virtues always render a people flourishing and secure, and the contrary vices are as constantly productive of misery and ruin. If these virtues are acknowledged necessary to social felicity, religion must be so too, because no other principle can offer an equal inducement to the practice of them, or equally restrain men from the opposite vices. Fear cannot effectually govern the actions of men, nor the fantastic principle called honour. If by honour is meant anything distinct from conscience, it is no more than a regard to the censure and esteem of the world. How virtue and religion fit and dispose men for the most useful discharge of the several offices and relations of social life. Power, without goodness, is the most terrible idea our imagination can form; and the more the authority of any station in society is extended, the more it concerns public happiness that it be committed to men fearing God. Parts, knowledge, and experience, are indeed excellent ingredients in a public character, of equal use and ornament to the seat of judgment and council, but without religion and virtue, these are only abilities to do

mischievous. All that skill which deserves the name of wisdom, religion approves, recommends, and teaches. More true political wisdom can be learned from the Holy Scriptures, and even from this single book of Proverbs, than from a thousand such writers as Machiavel. Religion and virtue are proportionally conducive to happiness in every inferior relation of life. They equally dispose men to be good rulers and good subjects, good parents and good children, good masters and good servants, good neighbours and good friends. Wherever a religion is true and sincere, justice, meekness, and fidelity, all the virtues that can render a government secure, and a people happy, will be the fruits of it. A religious motive to value and esteem persons of this excellent character, because by their piety and prayers the blessing of God is derived on the community. Righteous men ought to be esteemed a strength and defence to their country, and wicked men a reproach and weakness. The declarations of God and the histories of His providence, show that the piety of good men more effectually prevails for His blessing upon a nation than the sins of wicked men provoke His resentment. Since we all pretend a concern for the prosperity of our country, let our zeal for it appear in our endeavours to promote virtue and religion. Let us constantly distinguish the righteous by that honour and respect which is due to so excellent a character. Above all, let our care begin at home; let us each in our stations govern our lives by the rules of our holy religion, and practise those virtues ourselves whose excellence we acknowledge in others. The excellency of religion Virtue and religion are excellent things in themselves, and they improve and adorn and exalt our natures. The last sentence of the text suggests this--that though righteousness and piety and religion are excellent things, so that men can hardly avoid seeing the beauty and loveliness of them, yet the deceitfulness of sin will be apt to deliver them, and find out some pretence or excuse to carry men against their best reason, and what they know is fittest to be done. The excellency of a religious life above a life of sin and wickedness, may be made out from the following considerations: That God Himself has put a great many marks of honour upon righteousness and goodness. That person or that thing must be honourable which God is pleased to honour, and that must be despicable which He despises. He who fears God, and does his duty, is the servant of God and the friend of God. Good men are in an especial manner partakers of the Divine nature; their souls are honoured and blessed with the communion of God, and their bodies are the temples of the Holy Ghost. We have also the judgment of all mankind, not only of the good and virtuous, but of the greatest part even of wicked men. Almost all nations, in all ages of the world, however they may have differed as to the measures of some virtues and vices, yet have agreed as to the main and great points of duty; which I can impute to nothing else but the natural beauty and excellence of virtue, and the deformity of vice. When men will to serve any interest or appetite, they generally endeavour to conceal it, are unwilling to have it known, and think it for their honour to disguise the matter as much as they can. When bad men cannot cover their shame either from the world or themselves, they set about endeavouring to blacken the rest of the world; which is another sort of homage men pay to virtue. Though men will indulge their own appetites, they desire their children and relations, and those whom they love, to be virtuous and good. Religion tends to make our minds free and easy, to give us confidence towards God, and peace in our own breasts. It sets our souls at liberty from the tyranny of hurtful lusts and passions, and it fills us with joy and good hope in every condition of life. Religion, thoroughly imbibed, has a direct natural tendency to procure all these blessings for us; whereas vice and wickedness both corrupt and enslave our minds. When a man ventures to break the commands of God, he is generally plunged by it into abundance of troubles and perplexities. Piety and virtue make everything else good, and of good use, which a man has, or that happens to him, whereas sin and wickedness tend to corrupt and spoil everything. There is no condition but what to a good man may serve to very good ends and purposes, whether a man be high or low in the world. If he be in affliction, then patience, humility, and resignation to the will of God will make him a great man in that. If God be pleased to put him in a high station, integrity, sobriety, and a public spirit will add to the greatness of his condition, and make him a public blessing. All sin is injustice, which is by everybody looked upon to be a mean, base thing. It is a common excuse for other defects, that they do nobody any harm, that they are just and honest in their dealings, and therefore they hope that God will overlook other things. It is the basest and worst sort Of injustice, ingratitude. The highest end that can be pretended to by any vice is only the procuring some pleasure or convenience for ourselves, in our passage through this world. This is but a

poor thing if compared with eternity. It is a great advantage of the good man, that he has hope in his death. This may well support him, and make him live cheerfully in any condition in the meantime. Since religion is in itself so excellent a thing, this should encourage good men to persist in doing their duty, and not be ashamed either of the profession or the practise of religion. From these considerations of the excellency of religion, all may be urged to the love and practice of it. The righteous and his neighbour Every righteous man has a neighbour whom he excels. The righteous man and his neighbour are here placed side by side. The righteous is more excellent-- I. In his birth and parentage. In the visible character that he bears. In the principle on which he acts, i. Two opposite principles--love, hatred. The principles of the righteous are better than their outward character. The pinciples of the ungodly are worse. In the ends which he pursues. The glory of God--lasting, noble. The interests of self--transient, base 2 Timothy 3: In the influence which he exerts. The world is a field. The righteous sow in it--to the spirit. The ungodly sow in it--to the flesh. In the pleasures which he enjoys. Earthly, polluting, unsatisfying Luke In the destiny which awaits him. The maturity of holiness--like Christ. The maturity of ungodliness--like Satan. It is employed to denote a just and devout and godly person, in distinction from the unrighteous and the wicked. It embraces all we mean by being pious, religious, and good. Compared with the ordinarily praiseworthy neighbour, the devout, God-fearing, decided Christian is at advantage. He is more excellent in the principles by which his conduct is governed, a man may be moral, because he values his reputation, or because it suits his taste, or his health, or advances his worldly interest, and not because God has commanded him to do justly and love mercy.

### 2: NOBLENESS - Definition and synonyms of nobleness in the English dictionary

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On 2 Peter 1: The setting of this passage begins with 1: The repetition of certain thoughts and the piling of one idea upon another - as we observe here - were characteristic of this style. It grabs the attention of the listeners while at the same time reminding them of important truths or introducing new topics to them. So we see this verse reaching back to the previous three through means of which things and then affirming again that these are "the precious valuable; honorable and greatest effects of the promises" that "He has been freely given or: The parenthetical alternate, "has presented Himself as a gift," lets us see clearly that what we have been given is simply "Him. The word that I have rendered "common-being" is the present participle of the word "to be; to exist" joined to the adjective "common. The next words, "from a divine essence and nature," are also expanded and on offer are the alternate results of this complex prepositional phrase: The word "divine" is common to each of these renderings. The idea of common-being is mirrored in the rendering "common existence. A "partner" has a "common existence" in an endeavor. Sharing usually involves participating with another. But the root idea of having a common-being with God speaks of an organic, relational and existential state into which He has birthed us, and which we have now "come to be. We have perceived, and thus know or: He should be or: This has happened here and now, and it was a reality while those folks were "fleeing from the corruption ruin; decay within the dominant System. For those coming out of Judaism, it would have been the pressure to continue with the purity codes or sabbath-keeping. Living as a participant of a covenant community would mean that these folks should get away from the corruption in any area of their world. Peter identifies the known source of such corruption: All these things are common to estranged and alienated humanity which has not yet been resurrected into the Christ-life. Yet, also, this same or: And yet for this very cause: He enhances the importance of the following admonition by employing a picture of action: The urgency of this action is indicated by the phrase which he urges them to bring to these life endeavors: This rhetorical ploy will alert his listeners to the importance of what he is about to say. And now he describes just how they are to build of 1 Cor. It is to be "completely choreographed," and done with joy as they at once fully lead the chorus of the excellence and nobleness, which God has supplied and in which they reside and which is [being inherent] within [their] faith and trust - which came with the entrance of the Word Rom. This "excellence and nobleness" was first in the faithfulness of Christ, and now has been brought into them by His presence within His temple. Take note of the repeated preposition within en that leads this chorus of virtues on through vs. Within each one we find yet another. This is all to be choreographed along with the intimate, experiential knowledge and insight [being] within the excellence and nobleness. All that is need to build His temple is within His excellence and nobleness in which and by which He has called us. In abiding within the Vine Jn. Next, within His inner strength and self-restraint we also find persistent remaining under in humble support or: Going deeper into this latter we find His reverence standing in awe of goodness, with adoration; the well-being of devotion and virtuous conduct from ease, in true relation to God. As we go further through these virtues of God we realize that, with the Spirit, we are "constantly and progressively searching Wheaton ibid p points us to another writing where persistent remaining under in humble support or: Consequently and for this very reason, then, we also, continuously having such a big cloud of witnesses spectators; folks bearing testimony; people with evidence environing us lying around for us and [they] themselves surrounding and encompassing us , after at once putting off from ourselves all bulk and encumbrance every weight; all that is prominent; or: For consider attentively again or: Within the heart of God there is brotherly affection. From where else can we experience this? But brotherly affection is a two-way street known as the Way: Relationship is a mutual experience. God so loves us Jn. Not only that, He relates to Himself in us Mat. This calls to mind 1 Pet. All other virtues lead to this Love, dwelling on the mercy seat within the holy of holies , and at the same time, all other virtues come from this are dispensed from the heart of God. It is also worth

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remembering 1 Pet. On this section of vss. This "summit" is God Himself, for, 1 Jn. This unrestricted acceptance is habitually even-tempered, taking a long time to be in a heat of passion is constantly long-enduring, long-suffering and patient; it keeps on putting anger far away; it continues slow to progress toward feelings which cause violent breathing or rushing emotions - it continues being usefully kind. This urge toward unambiguous, accepting reunion is not constantly boiling with jealousy and envy. The Love is not continuously bragging or "showing off" - it is not habitually being puffed up; it is not conceited or arrogant. It is not repeatedly indecent in manner or behavior it does not continually display lack of [good] form, rudeness or improper demeanor ; it is not habitually self-seeking or: It does not continue to rejoice upon [seeing or hearing of] the injustice, nor is it happy about dishonesty, inequity, or lack of the qualities of the Way pointed out, yet it repeatedly rejoices with the Truth or: The Love or, again:

### 3: Acts - Now these were more - Verse-by-Verse Commentary

*Of the excellency and nobleness of true religion. Of a Christians conflicts with, and conquests over, Satan. Item Preview remove-circle Share or Embed This Item.*

Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: The Apostle indulges here in spiritual paradox. He speaks of losses that were gains, and of gains that were losses. And we shall understand him only if we remember that life is to be considered from two sides—“from the outside and the inside, from the external and the internal, from the visible and the invisible, from the physical and the spiritual. He who comes to the Bible, more particularly the later portion of it, in order to understand it must see life as it does, must climb to its vantage ground, and breathe its bracing air. It is characteristic of the Word of God that it is always looking at life from the inside and not the outside, from the interior and not the exterior, from the invisible and not the visible, from the eternal and not the temporal, from the spiritual and not the physical. He, therefore, who would come to an adequate comprehension of the genius of the Word of God, and who would possess himself of the clues by which its spiritual paradoxes are to be rendered clear, must look at life through its eyes, and from its heights. Notice, then, that this is not the utterance of youth, impassioned, and therefore hasty; sanguine of imagined good, and pouring out its prodigal applause. It is Paul, the man, who speaks, with ripened wisdom on his brow, and gathering around him the experience of years. It is he of amplest experience who has tried it under every conceivable circumstance of mortal lot, who, now that his eye has lost its early fire, and the spring and summer are gone from him, feels its genial glow in the kindly winter of his years. Where can we find testimony more conclusive and valuable? I What Paul Renounced 1. Paul gives a catalogue of the gains that once were his. He was not a proselyte, but a born Jew. It was the tribe of the first king. It was the tribe which was alone faithful to Judah in the great division. Not so were the forefathers of Saul of Tarsus. There had been no Hellenist among them. They were all strict Hebrews from first to last. The Hebrew was of the inner circle of the Israelites. These were the inherited privileges of the Apostle. Possibly he meant to say more than this; but this much it is quite certain he intended to affirm. The first blow of the hammer and chisel will take off a rough, rude block of marble. The next will remove similar fragments; but as the image advances to perfection, only powdered dust flies with each stroke, which is shaping the perfect conception into actual form. At the beginning there are multitudes of things which the believer recognizes that he must count loss, but afterwards he discovers renewed evidences of dissimilarity and incongruity, which must be removed if he is to be brought into the likeness of his Lord. It is not enough that, when once you are truly converted, you have the earnest desire to have all these devoted to the service of the Lord. The desire is good, but can neither teach the way nor give the strength to do it acceptably. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. When Christ has accepted them, and set His stamp upon them, we receive them back, to hold them as His property, to wait on Him for the grace to use them aright. Abide in Christ, Now, the things that Paul renounced were not without intrinsic value. There is something remarkable in the way in which the Apostle refers to the past, and the respectful manner in which he speaks of the faith of his fathers, and of his youth. It is often a sign rather of servility than of independence, when men vilify their former selves. The Apostle had not renounced Judaism in any moment of passion, or in any prejudice of novelty. Strong convictions had forced him out of his old belief. He had emerged into a faith purer and far more satisfying. But there were memories connected with the fulfilled dispensation which he would not willingly let die. There were phases of his own inner life there. For long years Judaism had been to him his only interpreter of the Divine, the only thing that met a religious instinct active beyond that of ordinary men. The grounds of trust which he now found to be insufficient had been the halting places of his soul in its progress from the delusive to the abiding, from the shadowy to the true. He could not forget that there hung around the system he had abandoned an ancient and traditional glow. His breath had quivered upon the lips of its prophets, and had lashed its seers into their sacred frenzy. He was in its temple service, and in its holy of holies; amid shapes of heavenly sculpture, the light of His presence ever rested in merciful repose. How could the Apostle assail it

with wanton outrage or flippant sarcasm? True, it had fulfilled its mission, and now that the age of spirituality and power had come, it was no longer needed; but the halo was yet upon its brow and, like the light which lingers above the horizon long after the setting of the sun, there shone about it a dim but heavenly splendour. The most precious things have no value compared with Christ. The things which Paul declares to be loss are the very things which, before he attained to the knowledge of Christ, he esteemed to be the most precious, and which were truly so—righteousness according to the Law, and the various things which constitute that righteousness. This righteousness, before Christ came into the world, was the most precious thing in the world; and could it ever have been true and perfect, it would have been precious, not only in the sight of man, but of God. Seeing, however, that it never had been perfect, seeing that from the frailty of human nature it never could be otherwise than very imperfect, seeing that the pursuit of it led men to magnify themselves, and drew them away from Him who alone could give them what they were seeking, a righteousness acceptable in the sight of God, this too is declared by the Apostle to be loss. So too is it still loss, when men strive after moral excellence by following the laws of their own reason, instead of seeking that excellence in the only way in which we can really attain to it, by a living communion with the Spirit of Christ. For this is the only way to real moral excellence. All other ways lead us far from it. For all other ways lead us to exalt ourselves, to glorify our own understanding, to magnify our own will; and here also it holds as a never-failing truth, that he who exalts himself shall be abased. It would be a positive loss if a man were to shut up his windows and to go on working by candle-light when the sun is riding through the sky. It would be a loss if, instead of receiving good sterling money for the wages of your labour, you were to receive false money. It would be a loss if, when by going to the right you might have picked up a fine diamond, or other precious stone, you had unluckily turned to the left, and brought home nothing but dirt and frippery. So is it a loss if, when God has shown forth all His goodness and mercy in Christ, we turn away from Christ and give ourselves up to the pursuit and love of the creature. It is a loss if we persist in creeping and crawling along amid the things of the earth, when Christ has sent His spirit to bear our hearts and souls up to heaven. What a life of benediction and joy we should live if He were indeed always with us! Unbroken communion with Him would hold heaven close about us all the while, and thus these sordid earthly lives of ours would be permeated and struck through with the sweetness and fragrance of holiness, and transformed into the likeness of Christ Himself. Joy would be purer, and even sorrow would be illumined. All through life this should be our continual prayer; then in death our earthly communion shall brighten into heavenly glory. Grief may be joy misunderstood; Only the Good discerns the good. I trust Thee while my days go on. I praise Thee while my days go on. I praise Thee while my days go on; I love Thee while my days go on: Through dark and dearth, through fire and frost, With emptied arms and treasure lost, I thank Thee while my days go on. The Apostle sums up his gain in one word—Christ. But he would not have us suppose that his renunciation was such as to merit or purchase for him the one gain. He can never be bought. Paul was already a believer, and the Lord Jesus Christ was already his portion when he wrote these words. They are very ill-instructed in the mind of God, and only blind leaders of the blind, who urge souls to give up this, that, or the other as the price of receiving Christ. Let us take that idea. Paul, on the day when he first discovered Christ, found himself to be the possessor of a large estate. He was standing, so to speak, at the opening of this mine, and he saw some of the precious ore. He could not take his eye off what he did see; but, the more he looked, the more he discovered of the inexhaustible riches there. I fixed my lamp beside me in the box so that I could read by its light. They came running out from everywhere, like ants from an ant-hill, and rushed to get a good place near the auctioneer. There was a billiard saloon not far away, and though it was crowded a little ago, it was emptied quicker than it takes me to tell about it. Soon I had between two hundred and three hundred men around me. In my travel during the day I had learnt something of the open, unblushing sin prevailing here, and as I reasoned of righteousness and judgment, the Power of God fell on those men. This was my pioneer gospel service. I had ridden hard and far to tell them of the Water for which they would not have to pay, but which they might have for the taking, and without which they would perish miserably. Many of them were incredulous, and not inclined to buy at my price. Herein lay the difference between the auctioneer who usually occupied that box, and myself, its present occupant. John MacNeil, Evangelist in Australia, In the first place, Paul felt Christ appealing to him as to a thinking, knowing

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being. Various influences were reaching him from Christ which bore on heart, will, conscience; but they all came primarily as a revelation, they came as light. It was felt to be not a dream, not a fair imagination only, not speculation, but knowledge. Here Paul felt himself face to face with the real, indeed with fundamental, reality. In this character, as luminous knowledge, the revelation of Christ challenged his decision, it demanded his appreciation and adherence. Christ is known as dealing with us, and must be dealt with by us. So this knowledge becomes, at the same time, experience. Knowledge is often more valuable than temporal possessions. A man falling into the sea might find a knowledge of the art of swimming of more value to him than a good balance in his favour at the bank. So the knowledge of Christ is of more value to men than temporal possessions of any kind. The knowledge of Christ is saving knowledge. Sinners cannot know Him unless they know Him as their Saviour.

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Did excel in nobility. Luke returneth again unto the men of Thessalonica. The remembrance of Christ might have been thought to have been buried by the departure of Paul, and surely it is a wonder that that small light, which began to shine, was not quite put out, and that the seed of sound doctrine did not wither away, which had need continually to be watered that it might spring up. For those who had only tasted of the first principles of godliness do nevertheless profit and go forward, though he be absent, and exercise themselves in the continual reading of the Scripture. And, first, Luke saith that they were of the chief families. For the nobility whereof he maketh mention is referred not unto the mind, but unto the nation. But I think that that manner of speech is usual and common among the Grecians, which the Latins could not so well digest. And there is a threefold reason why Luke maketh mention of their excellency of birth. We know how hardly men came down from their high degree, what a rare matter it is for those who are great in the world to undertake the reproach of the cross, laying away their pride, and rejoice in humility, as James commandeth, James 1: Secondly, Luke meant to make known the glory of the world. Secondly, Luke meant to make known unto us, that the grace of Christ standeth open for all orders and degrees. In which sense Paul saith, that God would have all men saved, 1 Timothy 2: Thirdly, Luke seemeth to note the cause why there were so many added, and the kingdom of Christ was, in such short time, so spread abroad and enlarged at Thessalonica; to wit, because that was no small help, that chief men, and men of honor, did show other men the way, because the common sort is for the most part moved by authority. And though this were no meet stay for faith and godliness, yet is it no strange thing for God to bring the unbelievers who wander as yet in error to himself, by crooked and byways. This is the first thing which he commendeth in the men of Thessalonica, that with a willing and ready desire they received the gospel. Also Paul himself, in adorning the Thessalonians with this title, doth agree with Saint Luke, 1 Thessalonians 2: If any man say that this kind of trial is doubtful, forasmuch as the Scripture is oftentimes doubtful, and is interpreted divers ways, I say, that we must also add judgment of the Spirit, who is, not without cause, called the Spirit of discretion, [discernment. And by this means is refuted that sacrilegious quip [quibble] of the Papists, Because there can be nothing gathered certainly out of the Scriptures, faith doth depend only upon the determination of the Church. For when the Spirit of God doth commend the men of Thessalonica, he prescribeth to us a rule in their example. And in vain should we search the Scriptures, unless they have in them light enough to teach us. The Pope will have all that received without any more ado, whatsoever he doth blunder out at his pleasure; but shall he be preferred before Paul, concerning whose preaching it was lawful for the disciples to make inquisition? And let us not that this is not spoken of any visured [pretended] Council, but of a small assembly of men, whereby it doth better appear that every man is called to read the Scriptures. I will come, being ready to hear, and my mind shall be framed unto the obedience of the truth. Nevertheless, I will weigh with myself what manner [of] doctrine it is which he bringeth; neither will I embrace anything but the certain truth, and that which I know to be the truth. And this is the best moderation, when, being fast bound with the reverence of God, we hear that willingly and quietly which is set before us, as proceeding from him. Therefore, the searching mentioned by Luke doth not tend to that end that we may be slow and unwilling to believe, but rather readiness with judgment is made the mean between lightness and stubbornness. Faith is contrary to doubtfulness: But the certainty of faith doth not hinder the confirmation thereof. I call that confirmation when the truth of God is more and more sealed up in our hearts, whereof, notwithstanding, we did not doubt before. If afterward I examine and search the Scriptures more thoroughly, I shall find other testimonies oftentimes which shall not only help my faith, but also increase it and establish it, that it may be more sure and settled. In like sort, as concerning understanding, faith is increased by reading the Scriptures. Copyright Statement These files are public domain.

### 5: Proverbs - The righteous - Verse-by-Verse Commentary

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