



B-6
h

Library of the Theological Seminary.

PRINCETON, N. J.

Collection of Puritan Literature.

Division

Section

Number

RL

SINNES OVERTHROW:
OR,
A GODLY AND
LEARNED TREATISE
OF
MORTIFICATION:

WHEREIN ^{NB}
Is excellently handled; First, the generall
Doctrin of MORTIFICATION:

And then particularly, *how to Mortifie* {
FORNICATION.
VNCLEANNESSE.
Evill CONCUPISCENCE.
Inordinate AFFECTION.
And COVETOUSNESSE.

All being the substance of severall Sermons upon
COLOS. 3. 5.
Mortifie therefore your members, &c. NB

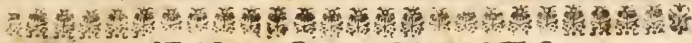
DELIVERED
By that late faithfull Preacher, and worthie Instrument
of Gods glorie, JOHN PRESTON, Doctour in Di-
vinitic, Chaplin in Ordinarie to his Majestic, Master
of *Emmanuel* Colledge in *Cambridge*, and sometimes
Preacher of *Lincolns Inne*.

The fourth Edition, corrected.

LONDON,
Printed by *Richard Badger* for *Andrew Crooke*.
1641.

Digitized by the Internet Archive
in 2013

<http://archive.org/details/siwo00pres>



THE CONTENTS

First, In the Treatise of MORTIFICATION.

DOCTRINE I.

THe height of Glory which wee expect by Christ, should
cause every man to mortifie sinne page 3.

DOCT. II.

The frame of our hearts ought to suite with those conditions
that we receive by our union with Christ. P.4

Explication.

Mortification is a turning of the heart from sin to grace. *ibid.*

Mortification called a turning of the heart, because the
heart by nature is backward and averse from God. P.5

Sinne seemingly mortified;

1. When the occasion is removed. p.6
2. When it is not violent and raging, but quiet p.7
3. When it is but removed from one sin to another. *ibid.*
4. When the Conscience is affrighted with the judge-
ments of God. p.8
5. When the strength of nature is spent ibid.
6. Being restrained from sinne by good education. p.9

USE I.

To examine by these rules sinnes Mortification. ibid.

Mortified lusts knowne,

1. By a deepe humiliation of the Soule, page 10
2. By the generalitie of it, ibid.
3. By the measure of Grace, answering the measure of
corruption; page 11
4. By the continuance of them. p.12

The Contents.

Motives to Mortification :

1. *There is no pleasure in sinne.* p. 13
- Pleasure in sinne is no true solid pleasure, but a sicke pleasure.* p. 14
2. *The satisfying of lust is an endlesse worke,* ibid.
3. *The great danger of sinne.* p. 15
4. *The deceit of sinne.* p. 16

Sinne deceives foure wayes :

1. *By blinding the understanding.* p. 17
2. *By making large promises.* ibid.
3. *By promising departure at our pleasure.* ibid.
4. *By making a show of friendship.* p. 18
5. *The rebellion it occasions in us against God,* ib.
6. *The slaverie, it brings us unto Satan.* p. 19

VSE II.

To instruct us that in every regenerate man there is a free-will to doe good. p. 20

The power of a regenerate man consists,

1. *In performing any dutie God commands, according to the proportion of grace he hath received,* p. 21
2. *In resisting any temptation according to the same measure of grace.* ibid.

OBIECT.

In the regenerate, the flesh lusteth against the spirit, &c. ibid.

ANSW.

Corruption reignes not, though it may take possession in the heart of a Regenerate man; it exceeds not the measure of Grace. ibid.

VSE III.

To exhort us to abstaine from the sinne of the heart, as well as sinne in the outward actions. p. 22

OBIECT.

The Contents.

OBJECT.

Men shall be judged by their workes, not by the thoughts of their hearts. p. 23

ANSW.

God will judge the thoughts of the heart, as the cause; the actions, or workes, as the effects. ibid.

VSE IV.

To teach us that no man is so holy, but he needs mortification. 24

The meanes how to come by Mortification, are

I. Outward.

1. *Moderation in lawfull things.* p. 29
The danger of excesse in lawfull things. ibid.
2. *Vowes and Promises.* p. 30
The lawfulness of Vowes, and how they are to be esteemed of. ibid.
3. *The avoyding of all occasions to sinne.* p. 31

OBJECT.

Professors being strong in faith, need not avoyd occasions of sinne. p. 31

ANSW.

Opinion of strength in faith is a weaknesse in men, for the more feare, the more strength; besides, habituall grace is but a creature, and therefore not to be relied on p. 32

4. *The lawfull exercise of Fasting and Prayer.* ibid.

II. Inward.

1. *To get a willing heart.* p. 24
2. *To take paines about it.* p. 26

Two errors about Mortification:

1. *That all sinnes have a like proportion of labour to mortifie them.* p. 27

A

2. T as

The Contents.

| | |
|--|---------------|
| 2. That mortification is not a continued worke. | p. 28 |
| <i>The fruitles pains of Papists in afflicting their bodies, &c.</i> ib. | |
| 3. The assistance of the Spirit. | p. 33 |
| <i>Meanes to obtaine the Spirit are</i> | |
| 1. To know the Spirit, | p. 34 |
| 2. Not to resist, grieve, or quench him. | ibid. |
| What it is to $\left. \begin{array}{l} \text{resist} \\ \text{grieve} \\ \text{quench} \end{array} \right\}$ the Spirit. | p. 34. 35. 36 |
| 3. To use prayer. | p. 36 |
| 4. To walke in the Spirit | p. 37 |
| 5. To get a lively faith. | p. 38 |
| <i>Iustifying faith onely purifieth the heart.</i> | ibid. |
| <i>The holy Ghost not essentially but by a divine power dwelleth in the heart.</i> | p. 39 |
| <i>That Mortification goeth before Iustifying Faith, is an error.</i> | p. 40 |
| 6. To get spirituall Ioy. | ibid. |
| 7. To get an humbleness of minde. | p. 42 |
| DOCT. III. | |
| <i>That all earthly members are to be mortified,</i> | p. 43 |
| <i>Members are sinfull, exorbitant affections of the soule, for these reasons: because</i> | |
| 1. they fill up the heart. | p. 44 |
| 2. They proceed from the unregenerate part. | p. 45 |
| 3. They are weapons of unrighteousnesse. | ibid. |
| 4. They are deare unto the heart, as any member to the body. | ibid. |
| <i>Inordinate lust meant by earthly members.</i> | p. 46 |
| <i>What it is to be earthly-minded.</i> | ibid. |
| <i>By the power of nature a man may conceive of spirituall things, and yet be earthly-minded:</i> | |

The Contents.

| | |
|--|-------|
| 1. Not spiritually | ibid. |
| 2. Not from an heart illightned by the Spirit. | p. 47 |
| 3. By the knowledge of his understanding. | ibid. |
| <i>A man may come to know spirituall things, & not be renewed.</i> | |
| 1. By seeing a vertue in heavenly things excellling all other things. | ibid. |
| 2. By beeing of a noble spirit. | ibid. |
| 3. By seeing holinesse in the children of God | p. 48 |
| 4. By seeing the attributes of God. | ibid. |
| 5. By feeling the sweetnesse of the promises. | ibid. |
| 6. By believing the resurrection to life. | ibid. |
| <i>The order of the faculties of the soule.</i> | p. 49 |
| <i>Whether Nature can attaine unto true knowledge.</i> | ibid. |
| <i>A naturall man may know spirituall things, in their substance, not as a rule of his life.</i> | |
| | p. 50 |
| <i>Heavenly mindednesse is the worke of a new life in a man,</i> | ib. |
| <i>Heavenly-mindednesse admits increase in knowledge,</i> | p. 53 |
| <i>The Vnderstanding the seat of heavenly-mindednesse.</i> | p. 54 |
| <i>An enlightned Vnderstanding communicates it selfe to the rest of the faculties ;</i> | |
| 1. By taking away the lets unto good, | p. 55 |
| 2. By withstanding the motions of inordinate passions, | ib. |
| 3. By laying open the vilenesse of inordinate affections, | ib. |
| 4. By ruling and guiding them, | p. 56 |
| VSE I. | |
| <i>To reprove such as favour earthly-mindednesse, or inordinate affections,</i> | |
| | ibid. |
| <i>Reasons against earthly mindednesse, are</i> | |
| I. In respect of men: | |
| 1. It takes away the excellency of the creature, | p. 57 |
| 2. It wounds the soule, | p. 58 |
| A 2 | |
| II. In | |

The Contents.

I I. In respect of God :

It sets up spirituall Idolatry in the heart, p. 59

III. In respect of Professors :

It is unbecoming them, and makes them like Swine, p. 60

*Great difference betweene the back-sliding of the Saints, and
of the wicked,* p. 62

Back-sliding in the Saints is caused,

1. *By hollow heartednesse,* *ibid.*

2. *By evill example of men.* *ibid.*

3. *By removall from under a powerfull ministerie,* p. 63

A threefold caveat to the Saints, p. 63

Divers Objections of earthly mindednesse answered :

OBJECT. 1.

Earthly things are present. p. 64

ANSW.

*Heavenly things present, as joy in the holy Ghost, &c. are to
be preferred before earthly things,* *ibid.*

Difference betweene nature and sense, *ibid.*

OBJECT. 2.

Earthly things are sensibly felt, p. 65

ANSW.

*Men are deceived, for the greater the facultie, the greater
the sense* *ibid.*

*A threefold difference betweene the superiour and inferiour
faculties,* *ibid.*

OBJECT: 3.

Earthly things make us to be well thought of p. 67

ANSW.

*A good opinion must not be regarded in any thing that shall
occasion sinne,* p. 68

*A remedy against opinion, is a sound knowledge in the word
of God,* *ibid.*

The Contents.

O B I E C T. 4

Earthly things seeme of great worth unto us, p. 70

A N S W.

They will not do so, if compared to spirituall things, *ibid.*

All mens comforts stand in Gods face, p. 71

V S E II.

To exhort men to leave their earthly-mindednesse, p. 72

Motives to mortifie our earthly members :

1. *The diuell ensnares us by them.* p. 73

2. *They bind us fast from God to the Devill,* p. 74

Meanes to obtaine the loathing of earthly things ;

1. *Sound humiliation,* p. 75

Three false grounds thereof. *ibid.*

2. *The royaltie of spirituall things,* p. 76

3. *A constant and diligent watch over the heart.* *ibid.*

Meanes to get heavenly-mindednesse :

1. *Faith.* p. 77

A twofold snare of the world, *ibid.*

2. *Humilitie,* p. 78

3. *A judgement rightly informed,* p. 79

4. *A sight into the All-sufficiency of God,* p. 80

4. *A remembrance from whence we are fallen.* p. 81

A comparison betweene a spirituall and a bodily con-

sumption p. 82

Motives to heavenly-mindednesse ;

1. *Heavenly things the best object,* p. 83

2. *No sweetnes in earthly things,* p. 84. 85. *for 2 reasons :*

1. *Because they are mutable,* *ibid.*

2. *Because they either belong to persons that are*

1. *Good, belonging to God; and therefore cannot*

content them, because they draw their affections

The Contents.

| | | |
|----|--|-----------|
| | <i>from God.</i> | p. 85 |
| 2. | <i>Wicked, unto whom they are not sanctified.</i> | ib |
| 3. | <i>No salvation by earthly things,</i> | p. 88 |
| | <i>God will have all the soule, or none.</i> | p. 89 |
| | <i>Christs two markes of a Christian.</i> | p. 90 |
| 4. | <i>Heavenly things are the better part : proved,</i> | |
| | 1. <i>By Scripture.</i> | ibid. |
| | <i>A fourefold difference betweene earthly and heavenly things.</i> | ibid. |
| | 2. <i>By reason.</i> | p. 90. 91 |
| 5. | <i>All things are at Gods disposing.</i> | p. 94 |
| | <i>Markes to know whether wee have lost our earthly mindednesse.</i> | |
| 1. | <i>By the moderation of our care and delight in earthly things.</i> | p. 96 |
| | <i>Signes of the excessse of our delight in them, are</i> | |
| | 1. <i>Our immoderate desire of getting & keeping them,</i> | ib. |
| | 2. <i>Our excessse in our pleasures and recreations.</i> | ibid. |
| | <i>Recreation when lawfull.</i> | p. 98 |
| 2. | <i>By the esteeme we have of heavenly things.</i> | ibid. |
| 3. | <i>By our spirituall taste, whether wee relish heavenly or earthly things best : as the Word Preached,</i> | p. 100 |
| | <i>Eloquence no ornament to the Word Preached.</i> | p. 102 |
| | <i>The Word should not be mixed with it.</i> | ibid. |
| | <i>How Learning and Arts are necessary to the Preaching of the Word,</i> | p. 104 |
| | <i>Ministers should not endeavour to please the people with Eloquence,</i> | p. 105 |
| 4. | <i>By our judgement of heavenly things.</i> | p. 206 |
| | <i>Spirituall knowledge wrought by the Spirit, able to judge of</i> | |
| | 1. <i>Persons.</i> | p. 107 |
| | 2. <i>Things.</i> | ibid. |

The Contents.

Spirituell renovation is discovered.

1. *By the Affections.* p 108
2. *By the Speeches.* p. 109
3. *By the Actions.* p 112
5. *By our brooking the word of reproofe.* p. 113

V S E.

To exhort Spirituall minded men to grow more and more therein. p. 114

The least sinnes to be avoided. ibid.

Secret sinnes to be looked into. p. 115

Motives to grow in heavenly mindednesse, are

1. *Hereby we are able to doe every good worke.* ibid.

2. *Hereby God is honoured.* p. 116

3. *Hereby we may prevaile with God in prayer.* ibid.

A few faithfull prayers may doe much good. 117

O F F O R N I C A T I O N.

D O C T R I N E I.

ALL uncleannesse is a thing God would have mortified,
and quite destroyed out of the hearts that hee would
dwell in p. 119

D O C T. II.

Fornication is a sinne that must be mortified. p. 120

The hainousnesse of this sin of Fornication appeares,

I. *In the sinfulness of it: For,*

1. *It is contrary to Gods Spirit.* 121

2. *It makes a strangenesse betwixt God and us.* ibid.

3. *It is a punishment of other sinnes.* 122

4. *It layes waste the Conscience.* p. 123

5. *It delights the bodie more than any other sin* ibid.

II. *In the punishment of it: For,*

I. God

The Contents.

1. *God himselfe takes the punishment of it into his owne band.* p. 124
 2. *God reserves filthy persons for an heavy judgement* ib.
 - III. *In the danger of it.* p. 126
 - IV. *In the deceitfulness of it.* p. 127
- The deceits of the Divell, whereby he inticeth us to this sinne, are
1. *Hope of repentance, ibid. With considerations against that deceit.* ibid.
 2. *Present impunitie.* p. 131
Consideration against it. 132
 3. *Present sweetnesse in sinne.* 133
Considerations against it. p. 134
 4. *The falsenes of comon opinion and carnall reason.* p. 135
 5. *Hope of secrecie.* p. 136
Considerations against it. p. 137

VSE I.

To exhort all men to cleanse themselves from this filthines. 140

VSE II.

To perswade all men to mortifie the inward corruption, as well as to abstaine from the outward action. p. 143

Trials whether this lust be mortified.

1. *An universall change.* p. 144
2. *An hate and loathing to this sinne.* ibid
3. *A constant keeping our selves from the acting of this sinne.* p. 145

Meanes against Fornication:

1. *For such as have been addicted to this sinne; Let them*
 1. *Get an humble heart.* p. 147
 2. *Labour to bring their hearts to love God, who hath forgiven so great a sinne.* ibid.
 3. *Beware lest Satan beguile them.* p. 148

The Contents.

2. *For them that st. ll live in sinne ; Let them*
1. *Labour to get an assurance of pardon,*
2. *Endevor to have a sense and feeling of their sin. ibid.*
3. *To lay hold on the Promises, and apply them. p. 149*
4. *Use abstinence and fasting. p. 150*
5. *Resolve against it. p. 151*
6. *Proportion the remedy to the disease. p. 152*
7. *Turne their delight to God and heavenly things. ibid.*
8. *Accustome themselves to frequent prayer. p. 153*

Of V^NCLEANNESSE: DOCTRINE I.

VNcleannesse is one of the sinnes that are here to be mortified. p. 156

The hainousnesse of the sin of uncleannesse, appears.

1. *Because it makes the sinner herein, a man of death.*
2. *Because it is a sinne against Nature.*
3. *Because it is against ones selfe, as selfe-murder,*
4. *Because God makes it a punishment of other sins. 157*

The deceits of Satan to draw men into this sinne, are

1. *Hope of after repentance*
What repentance is. p. 158
2. *The deferring of punishment.*
3. *The common opinion of this sinne. p. 159*
4. *The privatenesse and secrecie thereof.*
5. *The present delight they finde in it. p. 161*

Of Evill CONCUPISCENCE. DOCTRINE I.

Evill Concupiscence is a sinne to be mortified. p. 162

Reasons thereof are,

B

1. It

The Contents.

| | |
|--|--------|
| 1. It will bring forth actuall finnes | p. 163 |
| 2. It defiles a man by hiding sinne in his heart | ibid. |
| 3. It marres all good action. | ibid. |
| 4. It makes Gods cōmandements grievous unto us. | 164 |
| The nature of evill Concupiscence what. | p. 165 |
| The sinfulnessse of evill Concupiscence. | ibid. |
| The operation of evill Concupiscence in conceiving and bringing forth sinne. | p. 165 |
| Evill concupiscēce, both habitual & actual, to be mortified. | 168 |
| All sin is to be abstained from, because God forbids. | p. 170 |
| ACTS, to mortification are | |
| 1. A serious meditation upen mens courses. | p. 171 |
| 2. A suppressing and keeping downe of lust. | p. 172 |
| 3. A rectifying of the judgement. | ibid. |
| VSE I. | |
| To get free from this sinne. | p. 173 |
| The wr. th of God on the creature workes terror in the conscience. | p. 174 |
| Three signes of mortifying this sinne : | |
| 1. A generall reformation in heart and life. | p. 175 |
| 2. A right judgement of sin, & a true loathing thereof. | 176 |
| 3. Actual abstinence from sinne. | p. 177 |
| QUEST. | |
| Whether a man after true Mortification may fall into the same sinne againe. | ibid. |
| ANSW. | |
| He may fall into the act, but not the love of that sinne. | ibid. |
| Meanes to the mortification of this sinne, are | |
| 1. A labor for an assurance of pardon of our sins. | 178 |
| 2. Abstinence from all occasion of sinne. | p. 180 |
| 3. A delight in grace and holinessse. | p. 181 |
| 4. Fervent and heartie praier. | ibid. |

The Contents.

Of inordinate AFFECTION.
DOCTRINE I.

| | |
|--|------------|
| A LL immoderat Affections must be mortified. | p. 185 |
| What Affections are. | p. 186 |
| The Appetite double. { Sensuall, } { Rationall. } | p. 188 |
| Three sorts of Affections, { Naturall, } { Carnall, } { Spirituall. } | p. 189 |
| Affections when inordinate | p. 190 |
| Trials of inordinacie of Affections, are | |
| 1. To examine them by the Rule : the Rules are | |
| 1. The object must be good. | p. 191 |
| 2. The end right. | |
| 3. The measure right. | |
| 4. The order and season fitting. | |
| 2. To examine them by the effects ; The effects are | |
| 1. The disturbance and hindrance of reason. | ibid. |
| 2. An indisposition to holy duties | p. 193 |
| 3. The production of evill actions. | ibid. |
| 4. The drawing us from God. | p. 194 |
| What it is to mortifie affections inordinate | p. 195 |
| Reasons why they are to be mortified, are | |
| 1. They are of greatest efficacie and command in the soule. | ib. |
| 2. They make us either good or evill. | (196 |
| 3. They make way for Satan to take possession of the soule. | p. |
| 4. They are the first movers to evill. | p. 197 |
| V S E I. | |
| To exhort us to take paines in the mortification of these inordinate affections. | p. 198 |
| Meanesto mortifie them, are | |
| 1. Knowledge of the disease. | B 2 p. 200 |

The Contents.

- Two wayes to discerne inordinate lusts ;*
1. *By bringing them to the Touch stone.* p. 201
 2. *By considering the stops of them.* ibid.
 3. *The judgement of others concerning them.* ibid.
- The causes of inordinate affection, are*
1. *Mis-apprehension.* p. 202
- Remedies against mis-apprehension.*
1. *To get strong reasons out of Scripture.* p. 203
 2. *To get a lively faith.* p. 204
 3. *Experience of the naughtinesse of them.*
 4. *Example of others.*
2. *Weakenesse and impotencie.* p. 206
- Remedie against that, is to gather strength.*
3. *Lightnesse of the minde,* p. 207
- Remedie, to finde out the right object, which is God.*
4. *Confusion that riseth in the heart at first rising of the* p. 209
- Remedy timelie prevention.* ibid.
 5. *Corruption of nature.* p. 210

Remedy to get a new nature.

 6. *Want of Spirituall watchfulnesse.* p. 212
 7. *One sinne cause and roote of another.* p. 213

Remedy, to pull up the root.

God the onely agent of Mortification.

VSE II.

To reprove us for sinnefull affections.

Motives to conquer inordinate affections.

1. *They are the roote of all evill.* p. 215
2. *They wound the soule.* p. 216
3. *They breed foolish and hurtfull lusts,* p. 217
4. *They hinder the doing of good actions,* p. 218
5. *They bring shame and dishonour* ibid.
6. *They blinde the reason and judgement,* p. 219

The Contents.

OF COVETOUSNESSE

Covetousnesse what. p. 220
Why it is called Idolatry.

DOCT. 1.

To seeke helpe and comfort from riches or any other creature,
and not from God alone, is vaine and sinfull. p. 221

DOCT. 2.

That Covetousnes, which is Idolatry, is to be mortified, p. 222
Reasons that God onely can be comfort unto us, and not the
creature, are

1. God is All sufficient, p. 224
2. The creature is empty and vaine. p. 225
3. We commit the sinne of Idolatry in giving that to the
creature which is due to God. p. 226

VSE 1.

To exhort men to abstaine from lusting after worldly things
God can give comfort without riches, ibid.
The creature without the Creator is as the huske without the
kernell, p. 228

Considerations to dissuade from trusting in the Creature :

1. The creature of it selfe hath no power to comfort, p. 229
2. The creature reaches not to the inward man. p. 230
3. A multitude of creatures must goe to the comfort of one
man, p. 231
4. The comfort of the creature is but dependant felicitie, ib.

Whatsoever men leave their children without Gods blessing
is nothing worth, p. 233

The deceits whereby men are hindred from mortifying this
sinne, are

1. They thinke them Gods blessings, p. 234
Blessings considered without thankefull reference to
God, cease to be blessings. B 3 We

The Contents.

We receive the creatures as blessings :

1. *When we depend on God for the disposing, continuing, and want of them.* p. 234
2. *When we thinke the same things may be without comfort unto us.* ibid.
3. *When we thinke we may have comfort without them.* p. 235
2. *They apprehend present comfort from the abounding of them.* p. 236

We may not judge of outward things by sense and feeling, but by faith and a rectified reason.

To helpe our judgement therein ; Consider,

1. *They are but vanitie of vanities.* p. 237
2. *What other men, that have bin afflicted, thinke of them.*
3. *What your selves will judge of them at the day of death.*
4. *What you shall finde them for the time to come.*

Sense of comfort double, } *A refreshing of the heart by the*
preceeding from } *Creature :*
 } *An apprehension of Gods favour*
 } *in these blessings.*

Ioy in the creature may be a

1. *Remisse joy, as if we joyed not.* p. 239
2. *Loose joy, that may be cast off.* p. 239
3. *Dependant joy, eying the fountaine.* ibid
3. *They reason falsely.*

Riches come not all wayes by labour, nor comfort by riches for

1. *God maketh a disproportion betwixt the man and the blessing.* p. 241
2. *God hinders the effects, though the causes concurre.* ibid.
3. *God denieth successe to the causes* ibid.
4. *They see these things present and certaine, other things doubtfull and uncertaine* Earthly

The Contents.

Earthly things subject to change, but spirituall things unchangeable.

Signes to know whether our love to the creature be right or no: Consider,

1. *Whether our affection to the creature drawes our hearts from God.* p. 243

2. *When earthly and spirituall things come in competition, which we make choice of.*

3. *What our obedience is to God.*

4. *What things trouble us most.* p. 244

Our affection to riches said to be inordinate, p. 245. when we seeke them.

1. *By measure more than we should.*

2. *By meanes that we should not.* p. 246

3. *For wrong ends.* ibid.

4. *In a wrong manner; which consists in these particulars: when we seeke them;*

1. *Out of love to them.*

2. *To trust to them.*

3. *To be puffed up by them.* p. 248

4. *To glory in them.*

5. *With too much haste and eagernesse.*

In the desire of riches there is a double content p. 250

1. *A contentednesse, with a dependance on Gods will.*

2. *A contenteanesse, with a submission to Gods will.*

How farre a man may desire wealth. p. 351

A threefold necessitie of the creatures

1. *Of expedience*

2. *Of condition and place.* ibid.

3. *Of refreshment.*

A desire of riches for superfluitie and excesse, sinfull; for these reasons:

I. *Mans*

1. *Mans life stands not in abundance of excesse.*
2. *It proceeds from an evill root.* p. 253
3. *It may not be prayed for.*
It is dangerous, for it choakes the Word, ibid.
5. *We have an expresse commandement against it.*
The end of a mans calling is not to gather riches, but to serve
God, p. 255
- Riches, the wages, not end of our Calling.*
- Rules to direct our care in getting Wealth.* p. 257
 1. *No going into other mens Callings.*
 2. *The end must not be riches, but Gods glory.*
 3. *The care must not be inordinate.*
Signes of inordinate care, are
 1. *Trouble in the acquiring,* ibid.
 2. *Feare of not attaining.* p. 258
 3. *Griefe in being prevented.*
- A man is the covetous whē he strives not against covetousnes*
Covetousnesse spirituall adultery, ibid. aggravated in that
 1. *It makes men wicked.*
 2. *It does least good.* p. 259
 3. *Riches are but false treasure.*
 4. *They are not our owne.*
- Attributs given to riches, are*
 1. *They are many things.*
 2. *They are unnecessary.*
 3. *They will be taken from us.*
 4. *They are not the best.*
- Vse 1. To exhort men to mortifie this earthly member Co-*
vetousnesse, p. 260 Meanes thereto, are
 1. *Prayer to God.*
 2. *Humilitie for sinne.*
 3. *Imploment of them to better things.* THE



THE
DOCTRINE
OF
MORTIFICATION.

COLOSSIANS III. V.

Mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affection, evil concupiscence, and covetousnesse, which is idolatrie.



His Chapter containeth divers exhortations unto heavenly mindednesse, by which the Apostle labours to disswade the *Colossians* from corruptible things, unto things not corruptible, but everlasting; not earthly, but heavenly; in the which the life of a Christian, and true holinesse standeth:

In the first *verse* he begins with an exhortation to seeke heavenly things; *If yee be risen with Christ, seeke those things that are above*: that is, if you be risen with Christ, and dead unto the fashions of men, then there is an alteration and change in your soules wrought, by
C which

which you are brought to affect that which is heavenly, and basely to esteeme of earthly things: therefore *If you be risen*; that is, if this heavenly life, and disposition, and change be in you, then let the same appeare by your heavenly-mindednesse; that is, by seeking of heavenly things.

In the second *verse* he joynes another exhortation grounded on the first, to bee wise and to understand them; *Set your affections on things above*: that is, let them bee specially minded of you, let all your faculties bee filled with a knowledge of spirituall things; and this is so joyned with the former, that there can be no seeking without knowing; for how can a man seeke that which he knoweth not? and if thou hast no knowledge of heaven and heavenly things, how canst thou desire them? seeing where there is no desire, there is no seeking: And therefore if thou wouldest seeke heavenly things, as Christ, and Grace, and Salvation, then know them first.

Afterwards in the third *verse* he goeth on, and preseth this exhortation with divers arguments; first, because *You are dead*: that is, seeing you are dead unto earthly things, therefore strive not now to be earthly minded. Secondly, *Your life is hid with Christ*: that is, your happinesse is not seene with the eie of the body by looking on these earthly things, but your happinesse and joy is by Faith beholding Christ, therefore set your heart and eye on him where your life is; that is, you looke for a perfection of glory with Christ, which you cannot have by minding earthly things: therefore be heavenly minded.

In the fourth *Verse* the Apostle answereth unto a demand: for they might thus object, You tell us that we shall have a perfection of glory, and that it is hid with Christ, but when shall we have it? that is, when shall it be made manifest unto us? Unto this the Apostle answers, *When Christ, who is our life, shall appeare, then shall we also appeare with him in glory.* And herupon he groundeth another exhortation in the *Verse* I have read: as if he should say, seeing you expect such a perfection of glory to be revealed unto you at Christs second comming, then it stands you upon to set upon your corruptions, to kill, and to slay them that seeke to deprive you of that glory. *Mortifie therefore your earthly members*; that is, slay every foule affection, inordinate desire of earthly things, rid your hearts of them by slaying of them, and although it may seeme a hard work, yet fight still, or else you shall never attaine unto that Life you hope for: So that the first generall point hence, is this;

That the height of glory, which we expect by Christ, should cause every man to mortifie sin.

Doct. I.

This the Apostle makes the ground of our Mortification; *If you be risen with Christ, seek the things that are above, mortifie therefore your earthly members*; that is, except you slay sin, that hath slaine Christ, you cannot get life with Christ: Surely then, Mortification is not as men think it, a needlesse work which matters not much whether it be set upon or no, but this is mens sickness; for, as a man that is sick thinks Physicke is not needfull, because he is not sensible of his disease, when as the Physician knowes that it is a matter

of necessity, and that except he purge out that corruption and humour of the body, it will grow incurable: even so, except this corruption of nature be purged out, it will grow incurable, that is, we cannot be saved: therefore we know to mortifie sin is a work of necessity, whereupon standeth every mans life and salvation.

The second thing which we note, is this:

Doct. 13.

That the frame of our hearts ought to suit with those conditions that we receive by our union with Christ.

And this also the Apostle makes another ground of Mortification; if you be risen with Christ, seek heavenly things, and therefore labour to mortifie your inordinate affections, and sinful lusts, that so the frame of your hearts, and disposition thereof, may suit with heavenly things: As if he should say, You professe your selves to be *risen with Christ*; that is, that you are in a more excellent estate than you were in by nature, and you expect a perfection of glory; then it must needs follow, that the frame of your heart must suit with your conditions; that is, you must be such as you professe your selves to be, and this cannot be, except you mortifie sinne, all inordinate affections, all worldly lust, all immoderate care for earthly things: thinke not to get grace, salvation, and eternall life, except first you slay your corruptions and lusts; for Mortification is a turning of the heart from evill to good, from sin to grace: or, it is a working a new disposition in the heart, turning it quite contrary; Or else it may be said to be the slaying of that evill disposition of nature in us.

Mortification what it is.

Now we must know, that howsoever Mortification

tion

tion is a deadly wound given unto sinne, whereby it is disabled to beare any rule or commanding power in the heart of a regenerate man, yet we say, Mortification is not perfect; that is, it doth not so slay sinne that we have no sinne at all in us, or that we cease to sinne, for in the most regenerate and holiest man that lives, there is still the sap of sinne in his heart. A tree may have withered branches by reason of some deadly wound given unto the roote, and yet there may remaine some sap in the root, which will in time bring forth other branches; so it is with a regenerate man, there may a deadly wound be given unto sinne, which may cause inordinate affections to wither, and yet notwithstanding some sap of sin may remaine, which had need still to be mortified, lest otherwise it bring forth other branches. Mortification is not for a day only, but it must be a continuall work; when thou hast slaine sinne to day, thou must slay it to morrow; for sinne is of a quickning nature, it will revive if it be not deadly wounded, and there is seed in every sin which is of a spreading nature, and will fructifie much; therefore when thou hast given a deadly wound unto some speciall corruption, rest not there, but then set upon the lesser; mortifie the branches of that corruption; and so much the rather; because it will bee an easie worke to overcome the common souldiers, and to put them to flight, when the Generall is slaine.

Wee call mortification a *turning of the heart*; the heart by nature is backward from God; that is, it mindes and affects nothing but that which is contrary to God, it is wholly disposed to earthly things; now

Simile.

Mortification why a turning of the heart.

Mortification alters and changes the heart, turning it from earthly to heavenly things; even as a River that is stopt in its usuall course is now turned another way; so Mortification stops the passage of sin in the soule, turning the faculties, the streame of the soule, another way: the soule was earthly disposed, the minde, the will, and affections were wholly carried after earthly things, but now there is a new disposition wrought in the soule, the minde and affections are wholly set upon heavenly things; before, he was for the world how he might satisfie his lusts, but now, his heart is for grace, justification, remission of sinnes, and reconciliation. Here then, seeing Mortification is a slaying of sinne, and that many do deceive themselves in the matter of Mortification, who think that sinne is mortified when it is not; and contrariwise others think they have not mortified sin, that is, they have not given a deadly wound unto sin, because they still feele rebellious lusts in their hearts; therefore for the better explaining of this point of Mortification, I will propound two Questions: the first shall be for the discovering of Hypocrites; and the second shall be for the comforting of weak Christians.

Quest. 1

The first Question is, Whether sin may not seeme to be mortified when it is not mortified, but onely asleep?

Answer.

When sin seemes to be mortified, and is not.

To this I answer, That sin may seem to be mortified when it is not, and that in these particulars.

First, sinne may seem to be mortified when the occasion is removed: As the covetous man may not be so covetous after the world as he was, because he hath

not so good an opportunitie, and thereupon hee may grow remisse, and yet the sinne of Covetousnesse is not mortified; for let there be occasion, or an opportunitie offered, and you shall find this sinne as quicke and as lively in him as ever it was before; and so for Drunkenesse, or any other vice in this kinde: when the occasion is removed, the sinne may bee removed, and yet not mortified.

Secondly, sin may be mortified seemingly; when it is not violent, but quiet; that is, when an unruly affection troubles them not, they think that now that sin is mortified; but they are deceived, for it is with sinne, as with a disease; A man that is sicke of a Feaver, so long as he is asleepe he feesles no paine, because sleep takes away the sence of it, but when he is awake, then presently hee feels his paine afresh: Even so, when sinne doth awake them out of sleep, then they shall finde it was not mortified, but they only asleepe. *Sampson, Iudge 16.* so long as he was asleepe in his sin, thought all was well, and that his strength was not gone; but when he awaks out of sleep, his sin awakes, and then with much sorrow hee findes that his sinne was not mortified, especially when he fell into his enemies hands.

2

Simile.

Thirdly, sinne may seeme to be mortified when it is but removed from one sinne to another, when it is removed from a lesse to a greater, or from a greater to a lesse. As for example, A man may not be so covetous as hee was, and thinke with himselfe that this his sinne is mortified, when as indeed it is not mortified, but only removed unto another; for now it may

3

be

be hee is growne ambitious, and seekes after honour, and therefore it stands not now with his reputation and credit to be covetous : hereupon hee may grow bountifull, and neverthelesse his sinne of covetousnesse be unmortified : And so for drunkennesse, and such as desire pleasure, their mindes and delights may bee changed, and the sinne of the soule bee not yet mortified. Sinne is to the soule as diseases are to the body: now we know, that diseases of the body usually remove from one place to another, or at the least grow from a lesse to a greater : so it is with sinne in the soule, it will remove from one faculty to another.

4

Fourthly, sin may seeme to be mortified when the conscience is affrighted with the Judgements of God, either present upon him, or threatned against him : now by the power of restraining grace a man may be kept from sinne; that is, he may so bridle his affections, that he may keepe sinne from the action, he may forsake drunkennesse, covetousnesse, pride and the like, and yet his sinne bee not mortified : for here is the difference betweene a man that hath his sinne mortified, and one that hath not : The first is alway carefull that his sinne come not to action, he is carefull and watchfull over his wayes and heart, as well when the Judgement is removed, as when hee feesles it: but the other hinders not sinne longer than the hand of God is upon him; remove that, and then his care is removed.

5

Simile.

Fifthly, sinne may seeme to be removed and mortified when the sap and strength of sinne is dead, that is, when the strength of Nature is spent. As the Lamp
goes

goes out when oyle is either not supplied or taken away, and yet the Lampe is still a Lampe, for let oyle be supplied, and fire put unto it, and it will burne; so there may be not the action, and yet sinne is not mortified in the heart: for hee is as well affected to sinne as ever he was, onely the sap and strength of nature is gone: but if oyle were supplied, that is, if strength and nature would but returne, sin would be as quicke and vigorous as ever it was.

Sixthly, good Education; when a man is brought up under good parents, or masters, he may be so kept under, that sinne may seeme to be mortified, but let those be once at their owne ruling, then it will appeare that sinne is not mortified in them; that is, that they have not lost their Swinish disposition, only they are kept from fouling of themselves: As a Swine so long as she is kept in a faire meadow cannot foule her selfe, but if you give her liberty to goe whither shee list, she will presently be wallowing in the mire; even so, these are ashamed to defile themselves whilest they are under good Education; but opportunity being offered, it will soone appeare, sinne is nor mortified.

The Vse of this, briefly, is for Examination unto every one to enter into his owne heart, and examine himselfe by these Rules, whether his sinne be mortified, or no; and accordingly to judge of himselfe.

The second Question is for the comforting of weake Christians: Seeing there is corruption in the heart, how shall I know that the lusts and stirrings of the heart proceed from a wounded Corruption, or else is the Action of an unmortified lust?

6

*Simile.**vse.**Quest. 2*

D

To

*Ans.*How to
know when
lust is
mortified.

1

To this I answer, You shall know them by these Rules :

First, you shall know whether the lust in the heart be mortified, and proceed from a wounded heart or no, by the ground of it ; that is, if it proceed from the right root, or arise from a deepe humiliation wrought upon the soule, either by the Law, or by the judgements of God, whereby the Conscience is awakened to see sinne in its owne nature ; and then a raising up of the soule by the apprehension of the love of God in Christ, and out of a love unto God to beginne to mortifie sinne: if the heart in this case doe fight against the Spirit, that is, the lust of the heart, it is because it hath received the deadly wound ; but if it be not out of love unto God that thou mortifiest sinne, if thy heart, in this case, have much rebellion in it, whatsoever thou thinkest of thy selfe, sinne is not mortified in thee : Every thing proceeds from some Cause ; if the Cause be good, the Effect must needs be good likewise : as (for instance) if the Tree be good, the fruit must be good ; but if the Tree be evill, the fruit cannot be good : Let every man therefore examine himselfe upon this ground.

2

Secondly, you shall know it by the generality of it: For Mortification is general; and as death is unto the members of the body, so is Mortification unto the members of sinne : now you know that the nature of death is to seize upon all the members of the body, it leaves life in none ; so, where true Mortification is, it leaves life in no sinne ; that is, it takes away the commanding power of sinne: For what is the life of sinne,

finne, but the power of sinne? take away this power, and you take away this life. Therefore it is not sufficient to mortifie one sin, but you must mortifie all sins: to which purpose the holy Apostle here bids them *Mortifie*; when he had exhorted them to the generall of Mortification, then he subjoynes divers particulars, as, Fornication, Vncleanness; of which hereafter, (God assisting) you shall heare: Hence then you learne, it will not be sufficient for you to leave your covetousnesse, but you must leave your pride, your vaine glory: So also when thou hast slaine sinne in thy understanding, thou must mortifie it in thy will and affections; slay sinne first in thy soule, and then slay it in the parts of thy body; and so examine your selves whether you finde this worke of Mortification to be generall.

Thirdly, you shall know whether your lust be mortified by this, Looke if there be an equality betweene the life of Grace, and the death of corruption: that is, if you find grace in measure answerable unto the measure of corruption which is mortified in thee, it is a signe thy sinne is mortified: for as there is a dying unto sinne, so there will be a quickening unto holinesse: seeing the new man will beginne to revive, when the old man beginnes to dye; Grace will grow strong, when Corruption grows weake: and therefore the Apostle saith, *Grow in Grace, and in the knowledge of our Lord Iesus Christ, 2 Pet. 3. 18.* As if he should say, you shall find by this whether the corruption of nature be slaine in you, if you *stand fast*, (as in the former Verse) which you cannot do unles grace grow, except there

3

bee a porportion betwixt the life of Grace, and the death of corruption: Therefore examine your selves by this, whether you doe finde that you are quickened in Grace, to pray, or heare, which is an excellent signe that sinne is mortified.

Simile.

Fourthly, you shall know whether your lusts are mortified by the continuance of them: For if sinne be mortified, and have received her deadly wound, it will bee but for the present, it will not continue; it may well rage and trouble thee for a time, but it is only now and then by fits, whereas an unmortified lust ever rageth. It is with sinne in this case, as it is with a man that hath received his deadly wound from his enemy, hee will not presently flye away, but will rather runne more violently upon him that hath wounded him; yet let him bee never so violent, in the middle of the action he sinkes downe; when he thinks to doe the most harme, then hee is the most unable, because he hath received his deadly wound, whereby he hath lost the strength and power of nature, which otherwise might have prevailed: so it will bee with sinne, and with a mortified lust, it may rage in the heart, and seeme to beare sway and rule over thee as Lord, but the power and strength of sinne is mortified, and sinkes downe, wanting ability to prevaile: and why? because it hath received its deadly wound: Indeed the most honest man, and the most sanctified that is, may have lust in his heart, and his lust may many times for the present be violent: yet though it rage, it cannot rule, it may strive, but it cannot prevaile: therefore you may try

your

your selves by this, whether the corruptions and stirrings of your hearts proceed from a mortified lust, OR NO.

Now seeing Mortification is so hard a worke, and yet a worke that of necessity must be done: Men also be so hardly drawne to mortifie their lusts, which they account as a part of themselves, not to be parted withall, for nature her selfe hath implanted this principle in them, Every man ought to love himselfe, what then should move any man to mortifie his lusts? Therefore for the better perswading of men unto this worke, we will lay down some motives to move every man to mortifie his corruptions.

The first motive to move all men to mortifie sin, is, because *there is no pleasure in sinne*: Sinne cannot content the soule; for this is the nature of sinne, the further a man goes on in sinne, the further he goes on in sorrow, for in every degree of sin there is a degree of sorrow: As on the contrary, unto every degree of grace, there is a degree of joy: I say, the more thou gettest of grace and holinesse, of Faith and Regeneration, the more peace of Conscience and spirituall joy thou gettest: for, grace, as naturally produceth joy, as sinne sorrow. Now if men did but consider this, that is, if they had any spirituall understanding to know that degrees of sinne did bring degrees of sorrow, they would not so run unto sinne as they doe.

But they will object unto me, You are deceived, for there is pleasure in sinne: we have found pleasure in sinne, and what will you perswade us against our knowledge? Have we not reason to distinguish be

Five Motives to Mortification.

I Motive.

Object.

twixt things which we know are of a contrary nature? Will you perswade men that honey is not sweete, who have tasted of it? If you should bring a thousand arguments, they will not prevaile: even so we have felt sweetnesse in sinne, therefore we cannot be perswaded to the contrary.

Answer

To this I answer, That the pleasure that is in sinne, (if there be any pleasure) is no true solid pleasure, but a sicke pleasure; such a pleasure as a man that is sicke of a Feaver hath, a pleasure to drinke; not because he hath a love to drinke excessively, but because it is pleasing to his disease: even so, when men finde pleasure in sinne, it is not because it is true pleasure, but because it suits with their disease; that is, with their sinne. Now that this is no true pleasure, appears, because that which gives true content unto the soule is Grace, which ever is accompanied with Faith in Christ; and this works that *peace* in the soule *which passeth all understanding, Phil. 4. 7.* whereas sinne makes not peace, but warre in the soule; and where there is warre in the soule, that is, where the faculties of the soule are in a combustion amongst themselves, there can be no pleasure. A man that is sicke of a dropisie may have pleasure to drinke, but his pleasure depends upon his diseale; if the disease were removed, the pleasure would cease.

Simile.

²
Motive.

The second Motive, is, Because *when men goe about to satisfie their lusts, they go about an endlesse worke.* Now men in outward things would not set themselves about a work, if they did but know before that it would be endlesse; that is, that they could never finish it; for

for every one loves to goe about things of a finite nature, which may be accomplished: even so, if men did but know the nature of sinne, they would not give themselves to satisfie their lusts, because they goe about a worke that is endlesse: for the nature of sinne is like the Horseleech which the Wise-man speaks of, *Prov. 30. 15.* that the more it is given, the more it craves, but is never satisfied; so the more you seeke to satisfie sin, the more it desires: like the fire, the more you cast into it, the more it burnes: but if you will quench it, then detract from it: so, if thou wouldest have sin to dye, then detract from thy pleasure, from thy covetousnesse, from thy pride. A man that is sicke of a Feaver, if you would not increase his heate, then keepe him from cold drinke, and other things that are contrary to it: but if you doe satisfie the disease in these things, you doe increase it: so, if you would not goe about an endlesse wo:k, give your lusts a peremptory deniall, please not sinne: for if you doe, you will displease God: let this therefore move men to mortifie their lusts.

The third Motive to move all men to mortifie sin, is, because of *the great danger it brings a man unto*; it makes a man liable unto all the judgements of God, it takes Gods speciall protection from a man; it fills the heart full of slavish teare; it is like a quagmire which may seeme to be firme and solid, but being once in it, the more you strive to get out, the greater danger you are in: Like a bird that is taken with a gin, the more shee seekes to escape, the faster shee is holden by it: so it is with sinne, it carrieth a faire shew, it will pre-

3
Motive

Simile.

tend

tend much good, but take heed of falling into it, for if you be once in it, it will be a hard matter to escape. The Understanding is the Porter of the soule, so long as there is spirituall life in the soule, the rest of the faculties doe partake of it, and so the whole is preserved; now sinne blinds the understanding, and when the understanding is mis-informed, it mis-informes the will and affections; that is, it breeds a disorder in the soule: and when once there is a disorder in the soule, and among the faculties, then the meanes of grace becomes unprofitable: To this effect the Apostle saith, They became *blinde in their understanding*, and then they fell into noysome lusts, giving themselves unto a customary sinning, they became blinde in their understandings; that is, it put out their eyes, it made them blinde as beetles; and when a man is blinde, he will run upon any danger, because he sees it not: even so, when sinne hath put out the eye of the minde, the soule is in marvellous great danger of falling irrecoverably: therefore let this move men to mortifie sinne.

4
Motive. The fourth Motive to move all men to mortifie sinne, is, Because *sinne will deceive men*: Now there is no man that would willingly be couzened, every man would be plainely dealt withall; therefore if men did but know this, that if they gave way unto their lusts, they would befoole them, surely men would not be so easily led away by them. But men will not beleeve this, they cannot conceive how there should be such deceit in sinne, seeing they are of so neere a conjunction, as to be a part of themselves: and therefore I will shew

shew you how sinne doth couzen them, and that in these particulars :

First, it makes a man a foole, by blinding the understanding : and when he is thus blinded, he is led away to the committing of every sinne : and therefore it is said, 1 Pet. 1. 14. *Not fashioning your selves according to the former lusts in your ignorance*; that is, before you were inlightned, your lusts had made you fooles by taking away your understandings, and putting out the eye of your mindes, but now fashion not your selves, suffer not sinne to blinde you againe, seeing you now see.

Secondly, it doth cozen you by making large promises : if thou wilt bee a wanton person, it will promise thee much pleasure ; if ambitious, much honour, if covetous, much riches : nay, if thou wilt be secure, carelesse, and remisse for spirituall things, as grace, and justification, and remission of finnes, it will make thee as large a proffer as the divell sometime made unto Christ. *Matth. 4. 4. All these things will I give thee, if thou wilt fall downe and worship me.* So, it may be he will promise thee salvation and life everlasting, but he will deceive thee, for it is none of his to bestow ; if he give thee any thing, it shall be that which he promised not, and that is, in the end, horror of conscience and destruction.

Thirdly, by promising to depart whensoever thou wilt have it : Oh, saith sinne, but give me entertainement for this once, bee but a little covetous, a little proud or ambitious and I will depart whensoever thou wilt have me : But give way unto sin in this case,

E

and

How sinne
coozens.

1

1 Pet. 1. 14

2

Mat. 4. 4.

3

Heb. 3. 23

and thou shalt find it will deceive thee; for sin hardens the heart; duls the senses, and makes dead the conscience, so that now it will not be an easie matter to dispossesse sin when it hath taken possession of the soule. It is not good to let a theeve enter into the house upon such conditions, therefore the Apostle saith, *Heb. 3. 23. Take heed lest any of you be hardened through the deceitfulnesse of sinne*; that is, sin will promise you this and that, but believe it not, it will deceive you.

Fourthly, in the end when wee thinke it should be our friend, it will be our greatest enemy: for instead of life, it will give us death; it will witness against us, that we are worthy of death, because we have neglected the meanes of grace, neglected to heare, to pray, and to confer; and what was the cause of this remission but sinne, and yet it accuseth us of what it selfe was the cause. Now what greater enemy can a man possibly have than hee that shall provoke him to a wicked fact, and then after accuse him for it: therefore let this move men to mortifie their lusts.

Motive.

The fifth Motive to move all men to hate sinne, is, *Because it makes us Rebels against God*, and who would bee a Rebel, and Traytour against God and Christ, who was the cause of his being? The Apostle saith, *Being servants unto sinne, we become servants of unrighteousnesse, Rom. 6. 19.* that is, if we suffer sin to reigne in us, then we become servants of unrighteousnesse, Rebels unto God, and enemies unto Christ, who love righteousness: now he that is a friend unto God, loves that which God loves, and hates that which God hates; but he that is not, loves the contrary

Rom. 6. 19

trary, for unrighteousness is contrary to God, and he that loves it, is a rebell against God: Every lust hath the seed of rebellion in it, and as it increaseth, so rebellion increaseth: therefore let this move men to mortifie sin.

The sixth Motive to move men to mortifie sinne, is, Because *sin will make us slaves to Satan*: The Apostle saith, That *to whomsoever you yeeld your selves servants to obey, his servants you are to whom you obey, Rom. 6.16.* that is, if you do not mortifie your lusts, you will be slaves to your lusts, they will beare rule over you; and miserable will be your captivity under such a treacherous lord as sin is: therefore if you would have Christ to be your Lord and Master, if you would be free from the slavery of Satan, then fall a slaying of your lusts, otherwise you cannot be the servants of God: let this move men also to mortifie sin.

Now to make some use of it to our selves: The first confectary or use stands thus; Seeing the Apostle saith, *If you be risen with Christ, then mortifie your earthly members*, therefore mortification is a signe whereby you may trie your selves whether you belong unto God or no: if you be risen with Christ, that is, if the life of grace be in you, it will not be idle, but it will be employed in the slaying of sin. Now if mortification be not in you, you can then claime no interest in Christ, or in his promises; for he that finds not mortification wrought in him, he hath neither interest unto Christ, nor to any thing that appertaines unto Christ: and seeing this is so, let us be taught by it, that every one should enter into examination of his owne

Motive.

Rom. 6.16

Use 1.

heart, to finde out the truth of this grace of Mortification, especially before he come unto the Sacrament; for if we finde not Mortification wrought in us, we have no right to partake of the outward signes.

Use 2.

The second Use or Confectary, is, That seeing the Apostle saith, *Mortifie*; hereby ascribing some power unto the *Colossians* to mortifie their Corruptions, as if he should say, You professe your selves to be risen with Christ, then let that life which you have received, slay your corruptions. Hence we note, that there was and is in every regenerate man, a certaine free will to do good. Now when we speake of free will, I doe not mean that Free-will which is in controversie now adayes, as though there were such a thing inherent in us, but this which I speake of, is that freedome of will that is wrought in us after Regeneration; that is, when a man is once begotten againe, there is a new life and power put into him, whereby he is able to do more than he could possibly do by nature: and therefore the Apostle saith unto *Timothy*, *Stirre up the grace that is in thee*, *2 Tim. 1. 6.* that is, thou hast given thee the gift of instruction, the life of grace is in thee, therefore stirre it up, set it on worke, use the power of grace to doe good: which shewes that there is a certaine power in the regenerate man to doe good: for although by nature we are dead, yet grace puts life into us; As it is with fire, if there be but a sparke, by blowing, in time it will come to a flame; so where there is but a spark of the fire of grace in the heart, the spirit doth so accompanie it, that in time it is quickened up unto every Christian duty.

2 Tim. 1. 6

Simile.

But

But you will say unto me, Wherein is the Regenerate man able to do more than another man, or more than he could doe ?

Object.

To this I answer, that the Regenerate man is able to doe more than he could doe, in these two Particulars:

Answ. 1.

First, he is able to perform any duty; or any thing God commands, according to the proportion of Grace that he hath received; but if the duty or thing exceed the Grace that he hath received, then he is to pray for an extraordinary help of the Spirit: but he could not doe this before, neither is it in the power of an unregenerate man to doe it.

I
The power of a Regenerate man.

Secondly, he is able to resist any temptation or sin, if it be not greater, or above the measure of grace that he hath received; if it be a temptation of distrust, or impatency, or presumption, if it exceed not the measure of Grace that he hath received, he is able to put it to flight; but if it doe exceed, then he is to pray for an extraordinary helpe of the Spirit: now the unregenerate man hath no power to resist sin or temptation in this case.

2

But you will say again, that there is no such power in the regenerate man, for the Apostle saith, Gal. 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that you cannot doe the things that you would.*

Object. 2
Gal. 5. 17.

To this I answer; It is true, that in the most sanctified man that is, there is corruption, and this corruption will fight against the spirit, and may sometimes hinder good; but it is then when it exceeds the mea-

Answ. 2

sure of Grace he hath received, neither is it alway prevailing in this kinde, for when it exceeds not the grace, the spirit overcomes it: neither doth it alwayes continue; it may be in the heart, but it cannot reigne in the heart; it may be in the heart, as a Theefe in a house, not to have residence and a dwelling place, but for a night and be gone; so this lust in the heart of a Regenerate man dwels not there; that is, it doth not alwayes hinder him from good, but for a time, and then departs: but it is not thus with an unregenerate man, sinne takes possession and keepes possession of his heart.

Use 3.

It is not enough to abstaine from sin in the action, but it must be in the heart.

The third confectary or use stands thus; seeing the Apostle saith, *Mortife*; that is, do not onely abstaine from the outward actions of sin, but from the thought of the heart; for mortification is a slaying of the evill disposition of the heart, as well as the slaying of the actions of the body; mortification is first inward, and then outward: Hence we gather this point, That it is not sufficient for a man to abstaine from the actions of sinne, but he must abstaine from sinne in his heart, if he would prove his mortification to be true: *2 Pet. 2. 14.* the Apostle saith, that their *Eyes were full of adultery*: Now lust is not in the eye, but in the heart: but by this he shewes, that it is the fulnesse of sinne in the heart, that fills the eyes; therefore looke unto the heart, for the actions are but the branches, but the root is in the heart; that is, whatsoever evill action is in the hand, it hath its first breeding in the heart; if therefore you would remove the Effect, you must first remove the Cause: now the Cause if it bring forth

forth an evill Effect, is the greater evill ; as the Cause of good is greater than the Effect it produceth: even so the sin of the heart, because it is the Cause of evill actions, is greater than the evill that it produceth. Then thinke not with your selves, that if you abstaine from the out ward grosse actions of sin, that sin is mortified in you, but go first unto the Cause and see whether that evill disposition of the heart be mortified, whether there bee wrought in you a new disposition to good, and a withering of all inordinate affections.

But you will say unto me, Our Saviour saith, that *Every man shall be judged by his workes*: and the Apostle saith, that *Every man shall receive according to the workes done in the body*: by which it appeares, that a man shall not be judged by the thoughts of his heart, but by his actions.

Object.

To this I answer ; It is true, that men shall bee judged by their works, because actions declare either that good that is in the heart, or the evill that is in the heart, so that he will judge the heart first as the cause, and then the actions as the effects. *Rom. 8. 27.* it is said, *He that searcheth the heart, knoweth the mind of the spirit*: so it is as true, that hee knowes the mind of the flesh ; that is, the actions of the unregenerate part. Now as the sap is greater in the roote than in the branches, so the greater sinne is in the heart, and therefore it shall receive greater punishment. Therefore if the root be not purged, notwithstanding thou abstaine from the outward actions, thou hast not as yet mortified sinne, because thy heart is impure ; and seeing God will judge us by our hearts, if we have any care of our sal-

Answer.

vati-

vation, let us labour to cut off the buds of sinne that spring from the heart.

Use 4.

No man
so holy
but needs
Mortifica-
tion.

The fourth Confectary, or Use, stands thus; seeing the Apostle exhorts the *Colossian* to mortifie their lusts, who had set upon this worke already: hence we note this point, That no man is so holy or sanctified, but he had need still to be exhorted to Mortification. For howsoever it be true, that in the regenerate, sinne hath received a deadly wound, yet it is not so killed but there is still sap in the root, from whence springs many branches; and therefore had need of continuall Mortification, because the flesh will still lust against the spirit; and although there is such corruption in them, yet are they not under the power of it, neither doth it beare rule in them: let them therefore that have not set upon this worke of Mortification, now beginne to mortifie their lust; and let all those that have alre adie begunne, continue in this worke. Thus much for the Uses.

Meanes
how to
come to
Mortifica-
tion.

But you will say unto me, How shall we attaine this work of Mortification? and therefore here will I lay downe some meanes how a man may come to this work of Mortification.

Meanes to
get a wil-
ling heart.

The first meanes is to endeavour to get a willing heart to have your sinnes mortified; that is, a holy dislike, and a holy loathing of them, with a desire of the contrary grace: if men did but see what an excellent estate Regeneration is, it would breed in them a holy desire of Mortification; therefore our Saviour saith, when his Disciples came to him, and complained of the weakesse of their faith, *Mat. 17. If ye have Faith*

Faith as a graine of Mustard-seed, ye shall say unto this mountaine, Remove, and it shall be removed. By setting forth the excellency of Faith, he take paines to work in them a desire of it; even so, if a man once can get a desire but to have his sin mortified, he will presently have it; for Christ hath promised it, *Mat. 5. 9. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied;* that is, they which hunger in generall for any part of righteousness, they shall be filled: therefore, if we can come but to hunger, especially for Mortification, which is the principall part of righteousness, I say, if we can come but unto God in truth with a willing heart, and desire it, we shall be sure, to have it: for besides his promise, we have him inviting of us to this work, *Matth. 11. 28. Come unto me all ye that are weary and heavy laden, and I will ease you:* Now what will he ease them of, the guilt? no, (though it be not excluded) but principally of the commanding power of sinne; that he may not onely be free from the guilt of sinne, but from the power of sinne, that he may have his sin mortified and subdued. Now what else is the reason that men have not their sinnes mortified, and that there is such a complaint of unmortified lusts and affections, but because they come not with a willing heart: their hearts are unstable, they are willing and unwilling; willing to leave sin, that they may be freed from the guilt: unwilling to leave the pleasure they have in sin: therefore, saith one, I prayed often to have my sinnes forgiven, and mortified, and yet I feared the Lord would heare my prayers: so it is with many in this case, they pray for

August.

Mortification, but it is but verball, it comes not from the heart; that is, from a willing mind: therefore if thou wouldest have thy sin mortified; labour to get a willing heart.

2

Meanes, to
take pains
about it.

The second meanes, if you would have your finnes mortified, is this, You must take paines; Mortification is painfull and laborious, and yet pleasant withall; it will not be done by idlenesse, a slothfull man will never mortifie sinne, for indeed it is a worke that desires labour: every thing that is of great worth, if it may be attained by industry, deserves labour; that is, the excellency of it challengeth it of men: even so, the excellencie and preciousnesse of this worke of mortification, because it is a thing of much worth, deserves labour at our hands: The knowledge of every art requireth labour and industry, and the greater mystery that is infolded in the Science, the greater labour it requireth: even so, Mortification requireth much paines, for it discovereth unto us a great mystery, the mysterie of sinne, and the basenesse of our nature, and also the excellencies that are in Christ, both of justification and remission of finnes. And this necessarily flowes from the former; for if there be a willing mind in a man to mortifie sinne, then certainly he will take any paines that he may attaine unto it, as the Apostle saith, *1 Cor. 9. 26. I runne not in vaine as one that beats the aire*: that is, I take paines, but it is not in vaine; I take no more paines than I must needs, for if I did take lesse, I could not come unto that I am at. The lesse labour that any man takes in the mortification of sinne, the more will sinne encrease; and the more it increaseth,

Simile.

feth.

seth, the more work it maketh a man have to mortifie it: therefore it stands men upon to take paines with their corruptions in time, that so they may prevent greater labour: and this meets with the errors of certaine men.

First, those that thinke that all sinnes have the like proportion of labour in mortifying; they thinke that a man may take no more paines for the mortifying of one sinne, than another; but these men are deceived, for all sins are not alike in a man, but some are more, some are lesse violent; and accordingly, mortification must be answerable unto the sinne. It is with mortification in this case, as it is with physicke in diseases; all diseases require not the same physicke, for some diseases must be purged with bitter pills, others not with the like sharpnesse: againe, some physicke is for weakening, others for restoring the strength: even so there are some sins, like the divell which our Saviour speaks of, that cannot be *cast out but by fasting and prayer*: that is, they cannot bee mortified without much paines; for if it be a heart-sinne, that is, a sinne that is deere unto thee, a beloved bosome sinne, (as all men are marvellous subiect to love some sinne above another) there must be for the mortification of this, a greater labour taken than for a lesse corruption: these are called in Scripture, the *right eye*, and the *right hand*; and as men are very loth to part with these members of the body, even so are they loth to part with their beloved sins which are deere unto them.

The second error, is of those that think if they have once mortified their sins, it is sufficient, they need not

I
Errours of
men about
mortifica-
tion.

Simile.

2

care for any more, they have now done with this work. But these men are deceived, for they must know that the worke of Mortification is a continuall worke, because the heart is not so mortified, but there is still sinfull corruptions in it; so that if there be not a continuall worke of Mortification, it will prove filthy. The heart of man is like the ballast of a ship that leakes, though thou pumpe never so fast, yet still there is worke: even so, the heart is a fountaine of all manner of uncleannesse, there is much wickednesse in it, therefore wee had need pray for a fountaine of spirituall light; that is, of sanctification, that we may not be drowned in our corruption: Or, it is like a brazen Candlestick, which although it be made marvellous cleane, yet it will presently soyle, and gather filth; so it is with the heart of man, if this work of Mortification doe not continue, it will soyle and grow filthy.

Simile.

Simile.

The fruit-
lesse paine
of the Pa-
pists in
this point.

Now in this worke of Mortification, the Papists seeme to take great paines for the mortifying of sinne; and indeed they might seeme to us to be the onely men that take paines for this grace, if we did not meet with that clause, *Col. 2.23.* where the Apostle saith, that this afflicting of the body is but formall, *will-worship*; they prescribe for the disease a quite contrary medicine; for as the disease is inward, so the medicine must be inward: Now Mortification is a turning of the heart, a change of the heart, a labour of the heart, but whipping and beating of the body is but as it were the applying of the plaister it selfe; for an outward plaister cannot possibly cure an inward disease; that is, a disease of the soule; but if the disease be inward then

then the cure must be wrought inwardly by the Spirit. Notwithstanding, I confesse there are outward means to be used, which may much further the work of Mortification, but yet we must take heed of deceit that may be in them, that we doe not ascribe the worke unto them; for if we doe, they will become snares unto us; and therefore to prevent all danger of deceit from thee, I will here set them downe.

The first outward meanes, is, *A moderate use of lawfull things*; that is, when men use lawfull things in a lawfull manner; as a moderation in dyet, in cloaths, in recreations, and pleasures, a moderate use of a lawfull calling, and many more which maybe means to further this Worke; but yet wee must take heed of excessse in these lawfull things; that is, wee must take heed that wee doe not goe to the utmost of them; for if wee doe, it is a thousand to one wee shall exceed. As for example, It is lawfull for a man to eate, and to drinke, and to use the creatures of God for his nourishment; and it is lawfull for a man to cloathe his body, and use recreations so farre forth as they may serve for the good of his body; but if hee use these inordinately, that is, if hee eate to surfet, and drinke to bee drunken, and use his pleasure to satisfie his lusts by neglecting his place and Calling; they are so far from being meanes of Mortification, that they become utter enemies unto the worke: therefore if you would have this outward meanes an help to mortification, that is, if you would have them to bridle Nature, then looke that you use lawfull things moderately.

The outward meanes which further Mortification.

First, moderation in lawfull things.

Excessse in lawfull things is dangerous

The second outward means
vowes and promises.

Vowes when lawfull.

How to be esteemed
of and made.

3

The second outward meanes are *Vowes and Promises*, and these in themselves simply are good, and may be a good meanes to Mortification, for they are as an Obligation to binde a man from the doing of such or such a thing; for so the proper signification of a Vow is, to binde a man, as it were, to his good behaviour, alwayes provided, that it bee of indifferent things: that is, of things that be lawfull, else Vowes bind not a man to the doing of that which is evill: now if it be made in things lawfull, and to this end, for the brideling of our evill disposition of nature, that we will not doe this or that thing, or if wee finde our nature more subject to fall, and more inclined unto one sinne than another, or more addicted unto some pleasure than another, to make a Vow in this case it may bee a meanes to bridle our affection in this thing. But here we must take heed, that wee make them not of absolute necessity, by ascribing any divine power to them whereby they are able to effect it, but to esteeme them things of indifferencie, which may either bee made or not made, or else they become a snare unto us: Againe, if thou makest a Vow in this case, that thou wilt not doe such a thing, or such a thing; if it be for matter of good to thy soule, make conscience of it, take heed thou breake not thy Vow with God in this case; for as this ties thee in a double bond, so the breach of it becomes a double sinne: Againe, take heed that thy vow be not perpetuall, for then it will be so farre from being a meanes of thy good, that it will be a snare unto evill; for when men make perpetuall vowes, at last they become a burden,

and

and men love not to beare burdens : Therefore , if you make a vow, make it but for a time; that is, make it so that you may renew it often , either weekly, or monethly, or according as you see necessitie require ; so that when time is expired , you may either renew them, or let them cease. Now if you observe this in the making of your vowes, it may be another meanes unto this Worke, otherwise it will be a snare.

The third outward meanes, is, *The avoiding of all occasions of sinne* : When a man avoids either the company of such men as formerly were a meanes to provoke him to sinne , or the doing of such actions as may provoke lust or sinne in this kinde, or places that are infectious this way ; this will be a meanes to mortification. And this we find was that command which God laid upon every *Nazarite*, *Num. 6. 4.* they must not only abstaine from strong drinke , but also they must cast out the huskes of the Grapes, lest they be an occasion of the breach of their vow : So in *Exod. 12. 15.* the children of Israel were not only commanded to abstaine from the eating of unleavened bread, but it must bee put out of their houses, lest the having of it in their houses, should bee an occasion to make them to breake the Commandement : Thus wee see that the avoiding of the occasion of sinne , will bee a meanes to keepe us from sin.

But some will say, I am strong enough, I need not have such a care to avoid the occasions of sinne : it is true, it is for Babes, and such as are weake Christians, to abstaine from such and such occasions ; but as for me that have beene a Professor a long time, and have
such

The third
outward
meanes.
Avoiding
occasion
to sin.

Object.

such a strength and measure of faith, I need not much to stand upon these termes:

Ans.

To this I answer, that this is mens weaknesse thus to object, for this want of feare ariseth from the want of spirituall strength; for this is the nature of spirituall strength in a man, when he feares sinne, and the occasions of sinne, the more he feares in this case, the stronger he is; and the lesse he feares, the weaker he is; the lesse spirituall strength he hath, whatsoever he may seeme to have: therefore, dost thou finde want of spirituall feare in thee, then thou maist justly feare thine estate; for if thou hast true grace in thee, it will be so farre from making of thee carelesse, that it will make a double hedge and ditch about thy soul. Againe, know that all the strength thou boasts of, is but habituall grace, and what is habituall grace but a creature; and in relying upon it, *thou makest flesh thine arme*; that is, thou puttest more trust and confidence in a creature, than in God, which is a horrible sinne, and flat idolatry: therefore you see this is mens weaknesse thus to object.

The 4th
outward
meanes.
Fasting &
Prayer.

The fourth outward meanes is, *Fasting and Prayer*, though abused by the Papists, yet very necessary, and a good outward meanes to Mortification, being used lawfully: for what is Fasting but a curbing of the flesh, and a pulling of it down, a brideling of Nature, and a kinde of mortifying of the body? and what is Prayer, but a praying or begging of grace, or for the preservation of grace, and power against corruptions? These two things are very commendable, and much used in the Primitive Church; for the Apostle saith,

Let

Let Fasting and Prayer bee made for all the Churches: which if it had not beene necessary, he would not have commended it unto the Church. And I see no reason why it should be so much neglected amongst us, especially at this time, in regard of the affliction of the Church abroad, whose necessity requireth it, and also being a thing so acceptable to God, and commendable in the Church, I would it were in greater favour and request amongst us.

The third meanes, if you would have your sinnes mortified, is to labour to get the assistance of the Spirit; for this must of necessity follow, or else the other two will nothing availe us; for what will it availe us though we have a willing heart to part with sin, and vvhhat though we take paines in the mortifying of our lusts, if the Spirit do not accompany us, all is nothing worth; therefore if thou wouldest have this vvorke effectually done, thou must get the Spirit.

3
Meanes,
The assistance of
the Spirit

But this may seeme a strange thing, a thing of impossibility to get the spirit; for you vwill say, Howv is it in our pover to get the spirit? Howv can vve cause the spirit to come from heaven into our hearts, seing our Saviour saith, *Io. 3. 8. That the wind bloweth where it listeth;* that is, the spirit vvorketh vvhwhere it listeth: novv if the spirit bee the agent and vvorker of every grace, then howv is it in our pover to get him?

Object.

To this I answer, howvsoever I grant that the spirit is the agent & vvorker of every grace, yet I say, there may be such meanes used by us, vvhereby vve may obtaine the spirit; and therefore the Apostle saith, *Rom. 8. 13. If you live after the flesh, you shall die, but if*

Answer.

you mortifie the deeds of the flesh you shall live : which must be done by the spirit ; for the Apostle makes us the Agents, and the spirit the instrument, whereby he shewes us thus much, That it is possible not onely to get the spirit, but also have the worke of the spirit ascribed to us.

How the Spirit may be won or lost.

Now as there are meanes to get the spirit, so also there is meanes to hinder the spirit ; so that the spirit may be won or lost, either by the doing or the not doing of these three things.

I

First, if thou wouldest have the spirit, then thou must know the spirit ; that is, so to know him as to give him the glory of the worke of every grace : for how shall we give the spirit the glory of every grace if we know not the spirit? And therefore our Saviour makes the want of the knowledge of the spirit the reason that men doe not receive the spirit : *Ioh. 14. 17. I will send unto you the Comforter, whom the world cannot receive, because they know him not* : that is, the world knoweth not the pretiousnesse of the spirit, therefore they lightly esteeme of him; but you know him, and the excellency of him, therefore you highly esteeme of him : The first meanes then to have the spirit, is, Labour to know the spirit, that you may give him the glory of every grace.

2

Secondly, if thou wouldest have the spirit, then take heed that thou neither resist the spirit, nor grieve nor quench it.

How the Spirit is resisted.

First, take heed thou *resist* not the spirit, now a man is said to resist the spirit, when against the light of nature and grace he resisteth the truth; that is, when
by

by arguments, and reasons & ocular demonstrations laid before him, whereby he is convict of the truth of them, yet knowing that they are truth, hee will notwithstanding set downe his resolution that he will not doe it; this is to resist the Spirit: Of this resisting of the Spirit we read in *Acts 6.10.* compared with *Acts 7.51.* it is said of *Stephen*, that *they were not able to resist the Wisdome, and the Spirit by which he spake*; that is, hee overthrew them by argument and reason, and they were convinced in their Consciences of the truth: & yet for all this it is said, *Acts 7.51. Ye have alwaies resisted the Spirit; as your fathers have done, so doe yee*: that is, howsoever ye were convict in your Consciences of the truth of this doctrine which I deliver, yet you have set downe your resolution, that you will not obey. Now this is a grievous sinne; for sins against God and Christ shal be forgiven, they are capable of pardon, but the resisting of the spirit, that is, sinning against the Light of the spirit, is desperate and dangerous.

*Acts 6.10
& 7.51.*

Secondly, what is meant by grieving of the spirit? Now a man is said to *grieve* the spirit when hee commits any thing that makes the spirit to loath the soule; and therefore the Apostle saith, *Grieve not the Spirit, Ephes. 4.30.* that is, by foule speeches and rotten communication; for the Apostle in the former Verse had exhorted them from naughty speeches, *Let (said hee) no evill Communication proceed out of your mounthes*, & then presently adjoynes, *and grieve not the Spirit*: for if you give your selves to corrupt Communication and rotten speeches, you will grieve the

How the Spirit is grieved.

spirit, it will be a meanes of the spirits departure: the spirit is a cleane spirit, & he loves a cleane habitati- on, a heart that hath purged it selfe of these corruptions. Therefore when you hear a man that hath rotten speeches in his mouth, say, that man grieves the spi- rit; for there is nothing so odious & contrary to man as these are to the spirit; and therefore if you would keepe the spirit, then let your words be gracious, *pow- dred with salt*; that is with the grace of the spirit pro- ceeding from a sanctified heart: and as speeches so all evill actions, in like manner, grieve the heart.

How the
Spirit is
quenched.

1

2

Thirdly, what is meant by quenching of the spirit; A man is said to *quench* the spirit, when there is a careles in the using of the meanes of grace whereby the spirit is increased; that is, when men grow care- les & remisse in the duties of Religion, either in hear- ing, reading, praying, or meditating. Againie, when a man doth not cherish every good motion of the Spi- rit in his heart, either to pray, or to heare, &c. but lets them lie without practice, this is a quenching of the spirit, therefore the Apostle saith, *2 Thes. 5. 19. Quench not the Spirit*; that is, by a neglect of the meanes.

Thirdly, if you would get the spirit, you must use prayer; for prayer is a speciall meanes to get the Spi- rit; & it is the same meanes that Christ used, when he would have the holy Ghost for his Disciples he pra- ed for him, as you may see, *Io. 14. 14. I wil pray the father, & he wil send the Comforter unto you*; that is, the holy Ghost; for he can comfort indeed, and he is the true Comforter; and indeed there is no true comfort but what the Spirit brings into the heart. Now that

the

the spirit may be obtained by prayer, is proved *Luk. 11. 13.* where our Saviour makes it plaine by way of opposition to earthly parents; *For (saith hee) if your earthly parents can give good things unto their children, then how much more will your heavenly Father give the holy Ghost unto them that aske Him:* Therefore if thou wouldest draw the holy Ghost into thy heart, then pray for him; Prayer is a prevailing thing with God, it is restlesse, and pleasing unto God, it will have no deniall; and to this purpose, saith God to *Moses, Wherefore dost thou trouble me?* that is, wherefore art thou so restlesse with me that thou wilt have no deni- all till I grant thee thy desire? so then if you will pre- vaile with God by praier, you may obtain the spirit.

The fourth meanes, if you would have your sins mortified, is, To walke in the spirit; that is, you must doe the actions of the new man; and therefore the Apostle saith, *Gal. 5. 16. Walk in the spirit.* Now here by the spirit is not meant the holy ghost, but the Re- generate part of man; that is, the new man, whose actions are the duties of holinesse, as Prayer, hearing the Word, receiving the Sacraments, works of Cha- rity, either to the Church in generall, or to any par- ticular member of it; and there must not onely be a bare performing of them; for so an hypocrite may doe, but there must be a delight in them, that is, it must rejoyce the soule when any opportunity is offe- red vvhcreby any holy duty may be performed. But on the contrary, vvhcn vve grovv remisse in praier, or in any other duty, the devil takes an occasion by this to force us to some sin; hereupon we presently yeeld,

Luk. 11.
13.

4
Meanes, to
walke in
the Spirit.

Simile.

because wee want strength of Grace, which by the neglect of that duty we are weake in. We know some physicke is for restoring, as well as for weakening, thereby to preserve the strength of the body; now this walking in the actions of the new man, is to preserve the strength of the soule, it preserves spirituall life in a man, it enables him to fight against Corruption, and lusts; for what is that which weakens the soule, but the actions of the old man? Therefore if you would mortifie your lusts, you must walke in the Spirit.

5

Meanes,
Faith.
Act. 15. 9.

The fifth meanes, if you would mortifie your lusts, is this, You must get Faith: so saith the Apostle, *Acts 15. 9. Faith purifieth the heart*; that is, it slayeth the corruption of the heart, it mortifies every inordinate desire of the heart, it purgeth out the filthinesse of our nature, it makes it a new heart in quality; that is, it makes it fit to receive grace, and who would not have a heart thus fitted to good? Againe, It is said, *Eph. 3. 17. that Christ may dwel in your hearts by Faith*: as if hee should say, Faith will purge the heart; for where Faith is, Christ is, and Christ will not dwel in a rotten heart, that is impure, & not in some measure sanctified by the Spirit.

Eph. 3. 17.

Obj. I

But you will say, there are divers kindes of Faith, what Faith is this then that thus purifieth the heart?

Ans. I.

By Faith in this place is meant a justifying Faith; Faith that applieth Christ and his righteousness in particular unto a mans selfe for his justification, and hereupon he is raised up to holinesse, and enabled, out of love unto Christ to mortifie sinne.

Now

Now the order of this grace in a Regenerate man, is wonderfull; for first, the spirit, which is the holy Ghost, comes and enlightens the mind, then it works Faith, and then faith drawes down Christ; and when once Christ comes, he takes possession of it, never resting till he hath rid the heart of the evill disposition of nature with a loathing of it; then the Regenerate man hereupon out of love unto Christ, and hatred unto sin, beginnes to mortifie his corruptions.

But you will say, How can the Spirit of Christ, which is the holy Ghost, dwell in the heart, seeing he is in heaven?

To this I answer, that the spirit dwels in the heart as the Sunne in a house; now we know that the proper place of the Sunne is in the Firmament, yet wee say the Sunne is in the house, not that wee meane that the body of the Sunne is there, but the beames of the Sunne are there in the house: so we say, that the proper place of the holy Ghost is in heaven; and when we say he is in the heart of a Regenerate man; we doe not meane essentially, but by a divine power and nature; that is, by sending his Spirit into the heart, not onely to worke Grace in the heart, but to dwell therein. Now when the spirit hath taken possession of the heart, it drawes and expells away all the darkenesse of the minde, and makes it to looke and to see Christ in a more excellent manner than before, assuring him of perfect Iustification, and remission of his sinnes.

And here the error of many is met withall, in the matter of Mortification; they will have Mortificati-

The order of Faith, in the Regenerate.

Obj. 2

Ans. 2.
How Christ dwels in the heart.
Simile.

Errour about Mortification confuted.

on first wrought, and then they will lay hold upon Christ for remission of finnes. Oh, say they, if I could but finde this sin, or that sin mortified, then I would lay hold upon Christ, then I would beleeve; for alas, how can I looke for remission of finnes, how dare I lay hold, or how can I lay hold upon Christ, when I find that my corruptions have such hold on me? But these are deceived, for this is contrary to the Worke of the Spirit: for first, Faith assureth of pardon, and then followes Mortification; that is, when a man is once assured of pardon of sinne, then he begins to mortifie, and to slay his corruption; for Mortification is a fruit of Faith; and therefore the Apostle saith, *Phi. 3. 10. That I may feele the power of his death, and the vertue of his Resurrection:* Now what is meant by this but the two parts of Repentance, Mortification and Vivification? The Apostle beleved before, and now hee would have his Faith appeare in the Grace of Mortification, that he might sensibly feele it. And therefore, if you would have your finnes mortified, you must by Faith draw Christ into your hearts.

6
Meanes,
spirituall
Ioy.

The sixth meanes, if you would have your finnes mortified, is, to get spirituall Joy. But this may seeme a strange thing to mortifie corruption by; a man or a woman would rather thinke that this were a meanes to increase sin: but it is not so; for spirituall Ioy is a speciall meane to mortifie sin, if we do but consider the nature of Mortification; for as I said before, what is Mortification but a turning of the heart, a working in it a new disposition: Now we know when the heart is not regenerate it is full of sorrow, and
joy

joy in this estate increaseth sin: But when the heart is turned from sin to Grace, that is, heavenly disposed, there is a pleasant Object represented unto the eye of the soule, as Christ, Iustification, Remission of sins, and Reconciliation: and hence ariseth a spirituall Ioy in the soule, which rejoycing is a Mortification of sinne; for when a man or woman sees such excellencies in Christ, (as before) he so rejoyceth in them, that he loatheth whatsoever is contrary to them. As a man that hath gotten a faire Inheritance which formerly was content with a small Cottage, but now the right that he hath to the other, makes him despise that: so it is with a Regenerate man, this spirituall Ioy makes him basely to esteeme of sinne, and his naturall estate: and therefore saith the Apostle, *1 Cor. 15, 31. I protest that by the rejoycing I have in Christ Iesus, I dye daily:* that is, that spirituall Ioy which hee had in Christ, of Iustification and Remission of sins, and that sight of glory which he saw by Faith, mortified sinne in him, made him basely to esteeme of his corruptions. We see, by example, a man that is wrought upon by the Law, or the Iudgements of God, may for a time leave some sinne, and rejoyce in good, as *Herod heard Iohn gladly;* and yet this his Ioy doth not mortifie sinne, because it is not wrought by the spirit upon an apprehension of the love of God; that is, it doth not proceed from the right Root; for spirituall Ioy that mortifies sinne, ariseth from an assurance of Remission of sinnes; but this ariseth from some other sinister respect, or else for feare of hell. Now that spirituall Ioy mortifies sinne, the Wise-man proves,

H

Prov,

Simile.

Pro. 2. 10. compared with the 16, Verse, *When wisdom entreth into thy heart, and knowledge is pleasant to thy Soul, &c. it shall keep thee from the strange woman. When Wisdom entreth into thy heart*; that is, when the Spirit enlightens thy minde to see, grace and knowledge is pleasant unto thee, when thou doest rejoyce in the knowledge of Christ, and graces of the Spirit, then it shall keepe thee from the strange woman; that is, from inordinate affections, which otherwise would bring thee to destruction. Thus you see that spirituall Ioy is an excellent meanes to Mortification.

7

Meanes,
Humility.

The seventh meanes, if you would have your sins mortified, is, Humblenes of minde: this is an excellent meanes to Mortification, for when the heart is proud, it will not yeeld; that is, it is unfit for grace; for there is nothing so contrary unto the nature of the Spirit, as a proud heart; and therefore the Apostle saith, *1 Pet. 5. 5. God resisteth the proud, but he gives grace to the humble. He resisteth the proud*, that is, hee doth stand in opposition against him as one most contrary unto him; he rejecteth his praier and his actions; because they proceed from a proud heart: but *hee gives grace to the humble*; that is, the humble heart is fit to receive grace, therefore he shall have every grace necessary to salvation, as Faith, Repentance, Mortification, Peace of Conscience, and Remission of sins. Now this humblenesse of minde is a base esteeming of a mans selfe in an acknowledgment of his unworthinesse to receive any grace with an high esteeme of Gods love, which indeed may seeme to be contrary to spirituall Ioy, but it is not so; for the more humble

Humble-
nesse of
minde
what it is.

ble

ble any man or woman is, the more spiritual joy they have: it is increased by humility, it is decreased by pride; the humble heart is alwaies the joyfullest heart; for the more grace the more humblenes, & the more humility the more spiritual Ioy, for wher there is a want of grace, there must needs be a want of spirituall joy. Now dejection and humility are of a contrary nature; a man may be cast downe, and yet not be humble; humblenesse of minde is more inward than outward, but the other may be outward but not inward; therefore if you would have your sins mortified, get an humble heart: for it is said, *Psal.* 34. 18. *The Lord is nigh unto them that are of a broken heart: a broken heart is an humble heart: and, Ezek.* 36. 26. *A new heart, and a new spirit will I give you: that is, when I have throughly humbled you, and cleansed you from your rebelliousnesse against me, then I will doe this and this for you: well then, labour for humblenesse of minde, if you would have your sinnes mortified. Thus much of the word Mortifie.*

Ezek. 36.
26.

We now come to a third point, and that is, what are those things that are to be mortified? and these the Apostle calls in generall, *Earthly members*: Hence we note.

That all earthly members are to be mortified,

Doct.

For the better explaining of this point, we will first speak of the general, & then of the particulars: but first of all, because the words are hard we will shew you by way of explanation, first, what is meant by *members*; and secondly, what is meant by *earthly members*.

For the first; What is meant by *Members*? By *Mem-*

I

What is
here
meant by
Members.

bers is meant sinne, or any foule affection of the heart, when the heart is set upon a wrong object, or else upon a good object, yet exceeding either in the manner or the measure, makes it a sinne: as first, when a mans heart is set upon a base object, as the satisfying of his eyes according to the lust of his heart, or set upon his pleasure inordinatly to the satisfying of his lusts; now these are base objects. Againe, there are other objects which in themselves are good and may be used, as care of the world, and the things of the world: a man may lawfully care for the things of this life that hath a charge, or a man may use his pleasure for recreation, or may seek after his profit, thereby to provide for his family; but if the care for the world, and the things of this world, exceed either in the manner or the measure, that is, if they be gotten unlawfully, and if the heart lust after them, if they breed a disorder in the soule, and a neglect of grace, then they become sinne.

Why called
Members.

Reas. I.

Now they are called *members* for these reasons. The first reason is, because these base affections fill up the heart; that is, they make the heart fit for all manner of sinne, even as the members of the body make the body fit for action: now we know that the body is not perfect, if the members be not perfect, so when the heart is not filled with these members, it may be fit for sinne but not for every sinne, but this filling of it makes it fit for all sinne; and therefore the Apostle saith, *2 Pet. 1. 3.* According to his divine power he hath given us all things; that is, by divine nature we all come to the knowledge of the Faith, now that
which

2Pet. 1. 3.

which is contrary to the spirit, and the knowledge of him, is made up by these base affections, even as the body is made up and complete by its members.

Secondly, they are called *Members*, because these base affections doe the actions of the unregenerate part, even as the members of the body doe the actions of the body; for they receive into the heart all manner of sinne, and thence they send base affections into all the rest of the faculties.

Reas. 2.

Thirdly, they are called *Members*, because they are *weapons of unrighteousnes*, for so the Apostle calls them even as the actions of the new man are called the *weapons of righteousness*; that is, the care for the actions of the new man. Now we know that it is the property of one member to fight for the good of another; as we see, one member will suffer it selfe to be cut off & seperated from the body for the good of the rest; and so it is in like manner with these, for all will joyn together for the mortifying of sinne one in another. On the other side, these weapons of unrighteousnesse, they fight for one another against Grace, they are carefull to performe the actions of the old man, and to fullfill every lust of the flesh.

Reas. 3.

Fourthly, they are called *Members*, because they are as deare unto the heart, as any member is unto the body, and therefore in Scripture they are called the *right hand*, and the *right eye*, *Mat. 5. 29.* that is, they are as deare, and stick as close unto the heart, and will as hardly be separated from it as the nearest and dearest member of the body: thus much of the word *member*.

Reas. 4.

Secondly, what is meant by *Earthly members*? By

2

What is
meant by
earthly
Members.

Earthly Members is meant all earthly affections, as immoderate cares, inordinate lusts; or it is a depraved disposition of the soule, whereby it is drawne from heavenly things to earthly; that is, it is drawne from a high valuing of heavenly things to a base esteeme of them, and from a base esteeming of earthly things, unto an high esteeme of them; this is earthly mindednesse. But for the better explaining of this Point; first, wee will shew what it is to be earthly minded: secondly, what it is to be heavenly minded.

What it is
to bee
earthly
minded.

For the first, what it is to be earthly minded. It is to mind earthly things, or heavenly things in an earthly manner, that is, when the soule is depraved so of spirituall life that it looks upon grace & salvation with a carnall eye, when it is represented unto it, because it is but naturall, it is not enlightned by the spirit; now till a man be enlightned by the spirit, he cannot see spirituall things in a spirituall manner. Howsoever, I grant that by the light of nature, a man being endued with a reasonable soule, therby may come to discern of spiritual things, yet so as but by a common illumination of the spirit, as we call it, not as they are, but only as he conceives of them by his naturall reason: for first, by nature a man may conceive of spiritual things but not spiritually; for nature can go no further than nature: now what is competible and agreeable to nature he hath a taste of, he sees things so far as they are futable unto his nature; but nature can looke no further; for this is the property of nature, it goes all by the outward sense and appetite; and no man can apply spiritual things by the senses, but earthly things.

Second-

Secondly, by the affections a man may conceive of spirituall things, for the affections are the proper seat of love, and a man being endued with love, may be affected with heavenly things, so far as they are sweet unto nature; & hence may arise feare of losing them, not because they are heavenly things, but because they are sweet unto his nature. Besides, the affections may restraine him, and turne him from esteeming of things base, to an esteeming of things that are more excellent, and yet be but earthly minded: for it is not the affection to good, that proves a man to be good, but it is the rice of the affection that is the ground from whence they spring; namely, from a heart enlightened by the spirit: *Herod* may affect *Iohn*, & *Iohns* doctrine, but this is not bred by the spirit, but a carnall affection.

Thirdly, by the understanding or minde, a man may come to conceive of spirituall and heavenly things; his mind may be enlightened with the knowledge of them, and yet be but earthly minded: As for example.

First, he may see a vertue in heavenly things above all things in the world, he may conceive of them by looking into them, so that a vertue and power may appeare in them excelling every vertue in any thing else; and yet not renewed.

Secondly, if hee be of a more noble spirit he may doe good, either for Church or Common-wealth: he may be very liberall and bountifull unto any that shall seeke unto him in this kinde, and hereupon may grow remisse after the things of this world, and so be
not

3
How a
man may
come to
know spi-
rituall
things &
yet not be
renewed.

I

2

not all so violently carried away after covetousnesse, and yet not be removed.

3 Thirdly, he may come to see holinesse in the children of God, and thereupon be wonderfully affected with it, insomuch that he may wish himselfe the like: nay more, he may wonder at their holinesse, and be astonished with an admiration thereof, as one overcome of it, and yet not be renewed.

4 Fourthly, he may come to see into the attributes of God, both the communicative Attributes which are communicated to the Creatures, as Justice, Mercie, Righteousnesse, Patience, and the like; and also those that are not communicable, but essentially proper to God, as Omnipotency, Omnipresence, and the like; and hereupon he may acknowledge God to be such an one as these declare of, or els as he hath made himselfe knowne in his Word: as wee see *Nebuchadnezzar*, *Dan*, 4. 34. and yet be not renewed.

Da. 4. 34.

5

Fifthly he may feele the sweetnesse of the promises of remission of finnes, justification, and reconciliation, and rejoyce in them, as *Herod* heard *Iohn* gladly *Mark*. 6. 20. that is, he was glad to heare *Iohn* preach repentance and remission of finnes, he felt sweetnesse in this, so he was content to heare that it was not lawful for him to have his brothers wife, but he was not content to obey: in like manner, any man or woman may finde sweetnesse in the promises, and yet not be renewed.

Mar. 6. 20.

6

Sixthly, he may beleve the resurrection to life, and hereupon rejoyce after it, because hee beleeves there is a reward laid up for the righteous with *Christ* and

and may desire to be made partaker of it with them, and yet not bee renewed : For if you looke into this man, none of all these have the first seat in his heart, but they are, as it were, in a second roome or closet; for earthly things have the first and principall seat in his heart, but these come in after, as handmaids servants unto the other, and therefore have no spirituall taste to him.

To make this plaine, let us consider the order of the faculties of the soule : the minde is the principall faculty, and this rules the will and affections: now the mind being earthly disposed, the will and affections can goe no further than the mind guides them : every faculty hath an appetite, & the soule of a man hath an understanding which governes; now looke what the minde of a man loves or hates, that the will wils, or wils not; for the will is but the appetite and followes the understanding. Again, every faculty in man hath a sense, and by that it is drawne to affect that which it chuseth, for the desire follows the sense; and as it is with one faculty, so it is with all the other of the faculties; for the faculties suit all after the senses. and affect that which the minde affects : and thus the will & affections hanging upon the mind, it is impossible that the will of a man should will and affect any other thing than that which the mind is affected with.

But here some Questions may be moved : the first Question is this; But is there such light in the understanding as you say, then it seemes that a naturall man may by the light of Nature come unto true knowledge?

The order
of the fa-
culties of
the soule.

Ques. I.

Ans. I.
How a naturall man may know spirituall things.

To this I answer, that a naturall man may come for substance as farre as a spirituall man, but not in a right manner; the Apostle saith, *Rom. 8. 5. They that are of the flesh, do savour the things of the flesh: & 1 Cor. 2. 14. The naturall man perceiveth not the things of the Spirit* where the Apostle saith, he doth not know them at all, for he wants a sanctified knowledge of them; he knowes them, but not by that knowledge which is wrought by the Spirit alwayes accompanied with sanctification; he knowes them for substance, but not in the right manner, as to be a rule to his life. A carnall man may speake of spirituall things, but not religiously; that is, with an inward feeling of that in his heart which he speakes of: so also a carnall man may have light, but it is but a darke light; hee may have light in the understandng, but it is not transcendent unto the rest of the faculties to transforme and enlighten them, and therefore though hee have light yet still he remains in darkeness.

What it is to be heavenly minded.

Eph. 4. 23.

The second thing to be considered is this, What it is to be heavenly minded: A man is said to be heavenly minded when there is a new life put into him, whereby he is able both to see & to speake of spirituall matters in a more excellent manner than ever he was: And therefore the Apostle saith, *Ephes. 4. 23. & be renewed in the spirit of your mindes:* that is, get a new kinde of life and light in your soule, for when Christ enters into the heart of any man or woman, hee puts another kinde of life into them then that which hee had by nature; the Spirit workes grace in the heart, and grace makes a light in the soule; it makes another kinde

kind of light than before ; for before there was but a naturall light, a sight of Christ & salvation, but with a naturall eye; but now there is a spirituall light in his soul wherby he is able to see Christ in another manner, and therefore it is called the *lights of the minde, the boring of the eares, & the opening of the eies*; that is, there is a change and alteration wrought in him whereby hee can perceive spirituall things; his eares are opened to heare the mysteries of salvation, with a mind renewed to yeeld obedience unto them, making them the rule of his life, and his eyes are opened to see the excellencies that are in Christ, as Remission of finnes, Iustification, and Reconciliation in a more excellent manner than before; hee is, as it were, in a new world, where he sees all things in another manner than before. Now I doe not say, that hee sees new things, but old things in a new manner; hee saw Iustification, Remission of finnes, and Reconciliation before, but now hee sees these and Christ in a more excellent manner; there is, as it were, a new window opened unto him whereby hee sees Christ in a more plaine and excellent manner, and hereupon he is assured in the way of Confirmation of the Remission of finnes: hee had a generall trust in Christ before, and hee saw a glimpse of him, but now hee enjoys the full sight of him; that is, such a sight as brings true comfort unto the soule. As a man that travels into a far Countrey sees at last those things which before he saw in a Map; hee saw them before, but in a darke manner; but now he hath a more exact and distinct knowledge of them: even so it is with a

Simile.

1 Cor. 2. 9
opened.

Regenerate man, he saw Christ and the priviledges that are in Christ before, but darkely, as a were in a Map, onely by a common Illumination, but now hee sees them by the speciall Illumination of the Spirit through Grace: And therefore the Apostle saith, *1 Cor. 2. 9. The eye hath not seene, nor the eare heard, neither hath it entred into the heart of man to conceive of those things that God hath prepared for them that love Him:* Howsoever this place of Scripture be generally expounded & understood of the joyes of heaven, yet in my opinion, it is much mistaken; for by this place is meant those spiritual Objects that are showne unto a man when the spirit begins first to enlighten him; *The eye hath not seene*; that is, which it hath not seene in right manner: hee never saw them in such a manner as now they are shown unto him: he now sees heavenly things in another manner, hee sees Iustification in another manner than before, hee sees remission of sinnes in another manner than before: so likewise he sees sinne in another hew than before; for now he sees remission of sins follow them as a medicine to heale them: **Againe**, he sees Iustification and Remission of sinnes in another hew, he sees them in an higher manner than before, he sees them now as sutable to himselfe, and necessary to salvation; before he saw them as good, but now he sees them as most excellent. As it is with a man that is well, so it is with a man that is not regenerated: now tell a man that is well, of Balsome and Cordials, what restoratives they are, and what good they will do to the body, yet he will not listen unto them because hee is well and needs them

Simile.

not; but tell them unto a man that is sicke and diseased, he will give a diligent care unto them, because they are sutable for his disease: so it is with a spiritual man before he be regenerate, he listens not, he regards not spirituall things; when he heares of Iustification and Remission of sins, he slightly passeth them over, because he feeleth himselfe in health, and finds no want of them; for what should a man take and apply a plaister to a whole place that hath no need of such a thing? but when he is once renewed and mortified, then he finds these sutable to his disposition; and this is to be heavenly minded: A naturall man or woman may talke of grace, of Iustification, and Remission of sinnes, but they cannot say that these are mine, or that I stand in need of them; for so saith the Apostle, *1 Cor, 2. 14. The natural man perceiveth not the things of the spirit*: that is, he may talke of deepe points of Divinity, but not by the feeling of the Spirit; he may see God and Christ, but not in a right manner.

But you may say unto me, If a man heavenly minded may see thus farre, then when he comes once unto this estate, he needs not seeke any further Illumination.

To this I answer, that though the spiritual man be thus minded and enlightened, yet he must seeke for more; because this knowledge is but in part; *For wee know but in part*, saith the Apostle, *1 Corinth, 13. 12.* that is, though we know much of heavenly things, yet it is but a part of that we ought to know, or that wee should know, therefore wee must ever be breeding in the spirit, we must be ever growing towards

Ques. 2.

Ans. 2.

perfection: now there can be no growing till the mind be enlightned, for this is a worke of the minde; and so farre as the minde is enlightned, so farre is the will enlightned, and not only that, but the rest of the faculties are enlightned accordingly.

Quæst. 3.

But you may againe say unto me, If this light which you speake of be seated in the mind, then how farre doth this light redound unto the rest of the faculties, seeing the other seeme not to be sensible of this light, because many times there is such rebellions in them?

Ans. 3.

To this I answer, That earthly and heavenly mindednesse is seated in the understanding, will, or minde of a man: As for example; A Lanthorne is the proper seat of a Candle, now it receives not the Candle for it selfe, neither keepes it the light to it selfe, but it receives it in to preserve light, and to communicate it to others; even so doth the understanding, it doth not onely receive light for it selfe alone, but by preserving of it, it doth communicate his light to the good of the rest of the faculties, so the Apostle saith, *You are begotten by the word of Truth, Ia. 1. 18.* Now Truth is properly in the understanding, it is first there, and thence it doth communicate unto the rest of the faculties by redundance; I say by redundance, but not by infusion, that is, the light that is in the understanding doth redound to the enlightning of the rest, but it is conveyed to the rest by the Spirit, and so a man is renewed.

How the understanding enlightned, may doe good to the rest of the faculties.

Now for the better explaining of this, wee shall shew how the understanding being enlightned, may doe

doe good unto the rest of the faculties.

First, the Reason or Wisdome being first enlightened, it rests not there, but flowes by a redundancy unto the other faculties, and thereupon may take away those lets & impediments unto good: as thus, Whereas ignorance or infidelity was formerly a hinderance unto good things, making him that was ignorant uncapable of the mysteries of salvation, so that he could not beleve the promises of the Gospell, he could not bring his will and affections to embrace the truth; which ignorance is now taken away by that light that is communicated unto him by the understanding.

Secondly, although the understanding cannot remove feare and anger, because they are qualities of nature, and evill dispositions of the soul, which it got by *Adams* fall; yet it may hinder the growth of them, it may withstand the actions of them. As a Pilot cannot hinder the raging of the Seas, it is not in his power to make them calme, yet he can, by using meanes, doe so much as to save his ship: so a regenerate man, though he cannot stay his impatient anger and feare, yet he may keepe himselfe from the actions of impatient anger, and so bridle his immoderate feare, that he may not be distracted with it.

Thirdly, the understanding may do much good by instructions, when it is renewed, & therefore it comes many times that the rest of the faculties are overturned by the reason; as thus, when the will and affections are immoderately set upon a wrong object, the minde comes and instructs the will and affections of the vilenesse of the object, and the danger that will ensue;

I

2

Simile.

3

ensue; and then contrarily informing them of grace, propoundeth heavenly objects unto them; hereupon they become affected with them, and so are turned by the Reason.

4

Fourthly, it may doe much good by the ruling of them, for the understanding is the superior faculty of the soule, and therefore it becomes a guid unto the rest: now if the understanding be enlightned (as I told you) it doth communicate his light by redundancie unto the rest of the faculties, then it must needs follow that the understanding being enlightned truly with grace, & the other faculties partaking thereof, they must needs be ruled by it. Every inferiour is ruled by his superiour, or at least should be so; so every faculty should be subordinate unto the mind: now if there be rebellion in them, it is the disorder of the soule, as the other is the disorder of the State. Thus much for the explaining of these points, namely, what it is to be earthly minded, and what it is to be heavenly minded.

Use 1.

The first Use then shall be, to reprove sharply such as favour the members of this body, and are inordinately affected with this earthly mindednesse, such also as cannot deny these members any thing that is pleasant unto them, whereas they should be suppressed and mortified by the spirit. The rich man feeds these members wth his riches, the covetous man with his covetousnesse, the proud man with his pride, and the ambitious man with his vain-glory, when as these are their greatest enemies, howsoever they are couzened by them, but if they did but know, if they were
but

but truly enlightned with grace, they would perceive the evill of these members, and how great an enemy this earthly mindednesse were unto them, and then they would starve their bodies, sooner than they should deceive them of their soules. For first, as there is nothing more hurtfull unto man than earthly-mindednesse; so, secondly, there is nothing more hatefull unto God; and thirdly, there is nothing more contrary unto the profession of Christianicy, than the loving of those earthly members.

For the first, I say that there is nothing in the world more hurtfull unto man than earthly-mindednesse; because it makes him worse than the *beasts*; the beasts do not sin, but these earthly members are the cause of sinne in us, and sinne takes away the excellency of the creature. Innocency is the excellency of the creature, simply taken as he is a creature, and this was all the excellency that we had in *Adam*, but sin tooke away that excellency: therefore what *Jacob* said of *Reuben*, *Gen. 46. 4.* when he had defiled his bed, *Thou hast* (saith he *taken away my excellency*; that is, that which I outwardly respected most, may be said of every lust; for what a man keeps, that is his excellency; the wife is the husbands excellency, and therefore when shee is defiled, he hath lost his excellency; for as a man keeps or looseth that outward thing which he most respecteth, so he keepeth or looseth his excellency. The Starrs that fall, when they are in the Element they shine and give light, and then they are said to keepe their excellency; but when they once fall, then they lose their excellency, because they have lost

K

thei

I
Nothing
more
hurtfull
to man
than earth-
ly minded-
nesse.

When
men are
said to
to loose
their ex-
cellencies.

Simile.

their light and splendor; so men are said to lose their excellencie when they give way unto their lusts.

Reas. 1.

And the reason is, first, because when the mind affects earthly things, it mingles together two contraries, Grace and Christ, with sinne and the world, and so eclipseth the excellency of the one with the baseness of the other: As when gold and drosse are mingled, the baseness of the one doth corrupt the other, so as the excellency thereof doth not appeare: but mingle gold with silver, or let it be alone, and then it keepes his excellency, and is not eclipsed: even so, when a man is earthly-minded, and his affections are set upon base objects, wth that enlightned knowledge he hath, he mingleth an ignoble & base object together, and so loseth the excellency of it. Now there is nothing that can make a man to lose his excellency, but sin; for other things that happen unto a man are not able to take away his excellency, as reproaches and imprisonments in the world; for a man may keep himselfe heavenly minded for all the reproaches and imprisonments that he shall meet withall, if he can keepe out sinne; all other things are unto him but as a candle in a darke night, which makes a man see his way the better; so all things in the world cannot eclipse the grace of a Christian, but in the hardest estate he will so keepe his heavenly mindednesse, that his grace shall the more appeare.

Simile.

Sinne ouerly makes a man lose his excellency.

Reas. 2.

Secondly, sinne pierceth men through; for that which is said of riches, 1 Tim. 6. 10. is true of every sinne, It pierceth them thorow with many sorrowes: that is, it wounds his soule, and makes him to draw to his

owne destruction: Againe, sinne having once gotten possession, will have no deniall; if once you give way unto it, it is restlesse; for when a man hath satisfied one lust, another comes to be satisfied, till at last his heart is hardened, and his Conscience hath lost all sense, and when it is thus with him, he is drowned in sin: he is, in this case, like the Silke-worme, that never rests turning herselfe in her web till at last she destroy her selfe: so earthly-minded men, when they are once catcht in this snare, they never rest turning themselves from one sinne to another, till at last they destroy themselves.

Secondly, there is nothing more hatefull and offensive unto God than when a man is earthly-minded, for when a man is earthly minded, he sets up Idolatry in his heart: I speake not of the bodily prostration, howsoever in time it may be, he will be such an one; but I speake of covetousnesse, that spirituall Idolatry of the heart; as the Apostle calls it, w^{ch} is when the heart is once sotted wth these earthly things, that it drawes all the faculties of the soule after them, so that the Commandements of God become a burthen unto him. Now there is nothing in the world more odious unto God than to be an Idolater, for he is a lothsome creature, one whom God hath left to himselfe: now God never leaves a man til he forsakes him, but when he doth forsake God, then he is left to himselfe: and this is properly called the hatred of God, for then God with-drawes from a man his Spirit & speciall providence, because he loathes him: And as it is with us, what a man loaths that he hates, and we

I

Simile.

2

Nothing
so hatefull
to God as
earthly-
minded-
nesse.

know that a man cares not what becomes of that which he hates; so it is with God in this case: For, I say, the turning of a mans heart from spirituall things to earthly, is the setting up of Idolatry in the heart; and nature her selfe abhorres to have the affections drawne away: for as an Adultereſſe is odious unto her husband, because her heart is drawn away from him; so an Idolater is odious unto God, because it drawes away the heart from God: and therefore the Apostle saith, *Iam. 4. 4. Know you not that the love of the world is enmity to God?* that is, if you love the world it will make you commit Idolatry, and then you are at enmity with God, and so consequently God and you are at odds, you stand in defiance one against another; for who is at greater enmity with God than an Idolater.

The third thing to be considered, is, That there is nothing in the world that lesse beſeemeth a Christian man or woman, especially one that profesſeth Religion, than earthly-mindedneſſe; for this cause an unregenerate man is compared to a Swine, because all his delight is to paddle in the world, and to be wallowing in it, as in his proper place; for what would you have a Swine to doe, but to delight in things that are agreeable unto his nature? But for a man that profesſeth Religion, to fall from his Religion unto prophaneneſſe, and to the love of the world, this is most odious unto God, this God hates with a deadly hatred, this is *a despising of God, and a trampling under foot the blood of Christ*: It is nothing for a prophane man that hath not given his name unto Christ, to lie wallowing

3
Nothing
lesse be-
seemeth a
professor
than earth-
ly-mind-
edneſſe.

lowing in the world, and to goe from one sin to another; it is, as it were, but the putting off one garment to put on another, which is not unseemely; or the pulling of a ring off one finger to put it on to another, wherein seemes no undecency; so the finnes of prophane men seeme not to be unseemely in regard of the persons from whence they come, for there is no other things, at leastwise better things to be expected from them: but for one that hath professed Christ, after long profession to fall greedily unto the world, this is unbeseeming a Christian man; other things are contrary unto grace, but this forsaking of the world is futable unto grace. For a covetous man that is profane there is no contrariety in that, it is futable unto his disposition, but for any man that hath *tasted of heavenly mysteries*, as the *Apostle* saith, *Heb. 6. 6.* to fall away into a swinish disposition, as to covetousnesse, or pride, *he shal hardly be renewed by repentance*, that is, he wil hardly scrape off that blot of relapse: nay, many times the Lord meets with such by great judgments; as *Salomon* in his youth how did he maintaine Religion, yet in his age how fearefully did he fall into idolatry? *Asa* being young, honours God in his youth, yet he fell away in his age, and the holy Ghost hath branded him with three fearefull sins: and so *Ahaziah*, he fell away from God to idolatry; and in his sicknes sent to witches to help him: how unanswerable were the ends of these to their beginnings; therefore take heed of Apostacy. I speake of this the more, because we see daily many in their youth are marveilous zealous, and pretend great love unto Religion, & yet if you marke the end

Simile.

Heb. 6. 6.

of these (I speake not of all) who greater backsliders than them? and indeed this backsliding many times proves the portion of Gods children; the most holiest, and dearest of Gods Saints many times are subject unto this alteration, and yet be deare and precious in the sight of God: As we see in *David & Peter*.

Difference betwixt the backsliding of the Saints, and the wicked.

But there is great difference betwixt the slacknesse of the Saints, and the wicked backsliding: the godly they may slacke, but it is but for a time; he is cold and remisse in the duties of holinesse, but it lasts not, it vanisheth away: on the other side, the wicked lye and continue in Apostacy unto the end; in these it is naturall, but unto the other it is but the instigation of the diuel working by some lust upon one of the faculties.

A threefold cause of the backsliding of the godly.
Cause 1.

Now slacknesse or coldnesse of Gods children may seeme to proceed from a threefold Cause:

First, from that hollow-heartednes that is in the children of God, which like a hollow wall falls when it is shaken, because it was not firme: so their hearts being not firmly established in grace, nor rooted in the knowledge of Christ, when afflictions or reproaches come, it shakes downe that hold which they seemed to have of Christ.

Cause 2.

Secondly, the next cause may proceed from the evill example of men, which by their insinuation may draw their affections away, and carry them from that love that they had towards God: therefore take heed to the insinuation of wicked men, they will first labour to know the desire of your heart, and then they will fit themselves accordingly to deceive you; and besides, the devill workes effectually by them.

Thirdly,

Thirdly, the last cause may proceed from this, that he is removed from under a powerfull Ministry w^{ch} formerly he lived under, unto a careles shepheard, or at least an unprofitable one; hereupon he may grow remisse and cold in the duties of Religion: but neverchelesse although this ariseth from men, yet the cause is in themselves; for what is the reason that they fall, but because they finde spirituall things dead in them, and an in-lacke of grace. Therefore I beseech you take heed of falling away, for if a man should run in the wayes of holinesse, and catch heat; hat is, be enlightened, and then sit downe in a consumption of grace, or fall sicke of the love of the world, surely it is a fearefull sinne: therefore let this teach every man to take heed to his standing.

Cause 3.

First, for those that doe stand, let them take heed that nothing take away their hold, whether it be profit, pleasure, or delight: these the devill will use as instruments to beguile you, but take heed that you be not deceived by them.

I
A caveat
to those
that stand.

Secondly, for those that have fallen unto earthly mindednesse, let them learne with *Philadelphia to repent and to doe their first workes*; that is, let them labour to get out of this condition.

2
Those
that have
fallen
Revel. 3.

Thirdly, for those that have not yet tasted of the sweetnesse of Christ, let them here learne to be ashamed of themselves, because they have neglected so great salvation: & those that have had the meanes of grace a long time, preach'd unto them in the evidence of the Spirit, and yet have not beene renewed; that is, have not felt their swinish disposition, may here be ashamed.

3
Those
that have
not yet
tasted of
the sweet-
nesse of
Christ.

shamed. But it is a hard matter to perswade the world of the truth of this point; the Ministers may speake & perswade, but it is God that must chang the heart, and make the man willing to have his corruptions mortified. Wee speake but to two sorts of people, young men and old: First, young men when they are perswaded to forsake the world, they reply, It stands not with their youth to set upon this worke; they are not able, or at least not willing to leave their pleasure. Secondly, old men, when they are perswaded to forsake the world, reply also and say, They have beene instructed, and have made choice of this, and therefore are now unwilling to repent of their earthly mindednesse, least they should be rep^{er}ed remisse and weake in their judgments, & therefore ^{tho} they will not chang their estates which they have lived so long in. But howsoever it is hard for a man to draw men out of their swinish condition, yet it is an easier worke if God will be the instructor, if he doe put his Spirit into the heart, it will easily expell the workes of the devil, those strong holds that Satan hath in the heart.

Now the reasons that make men minde earthly things, to sticke so fast unto them, are these: First, because earthly things are present. To this may be replied, It is true, earthly things are not at all to come, for that which wee have is present; those things of the world which wee enjoy and have in possession, are present, as riches, honour, and the like: yet there are other things that are present which are of a higher nature, which we ought to set our hearts upon, if we will be led by *presents*, for Ioy in the holy Ghost is present,

I
Young
men.

2
Old men.

Objections
of
earthly
minded-
nesse an-
swered.
Obj. 2.

present, and Iustification is present, and Regeneration is present, Remission of sinnes is present, Reconciliation is present; and you will say that these are farre better than the things of this world: But say that these were not present but to come, yet wee account it a part of wisdom to part with a thing present that is of small account, for hope of a better afterwards; who is there that will not part with a small thing present, upon condition of enjoying of a greater afterwards? the world and the things of the world are nothing in comparison of Grace and Salvation; therefore what if thou forsake all these things, upon condition you shall get eternall life for them hereafter. For this is the difference betweene reason and sense; nature is carried away by sense, it delights in that which it fees, now sense is present; but reason goes according to judgement, and rests upon hope: therefore let the children of God use their spirituall reason in the forbearing of present worldly delights, in hope of enjoying of better things; and take heed of sense; be not led away by it, for it is usually a great means to draw our heart and affections from Grace to earthly things. *Luke. 15. 23. the rich Glutton* when hee was in torment, had this answer from *Abraham, Sonne, Remember that thou in thy life time hadst thy pleasure: that is, thou hadst it then when it was not a time for pleasure; thou wast led away by sense, and now thou must be punished. The Apostle, Ia. 5. 5 pronounceth a woe upon rich men, because you received your consolation here; that is, you have received pleasure in a wrong place, for the earth is no place of true pleasure; there-*

L
fore

Difference
betweene
nature and
sense.

Luk. 15.
23.

Iam. 5. 5.

Simile.

fore you have received your consolation; you can expect no other pleasure hereafter, for you have sought true content where it is not; therefore woe unto you. A man that mindes earthly things is like a man that hath a great graspe, w^{ch} cannot hold any thing more except hee let fall that which he hath: earthly minded men, they have their hearts full of earthly things and pleasure, and therefore it is not possible that they should gripe Christ and Grace, except they let fall that gripe that they have already of earthly things: Therefore this is a false reason that men doe object.

Obj. 2.

The second Objection is, because earthly things are sensibly felt, and in things that are sensibly felt, there is sweetnesse: but as for other things, they are onely conceived by the imagination, as Grace and other spiritual things.

To this I answer, men in this are exceedingly deceived: for if the lesser faculty be sensible, then much more the greater faculties, and if the inferiour part of the soule hath a sensible taste, then certainly the superiour part of the soule is the more sensible part: for the greater faculties have the greater sense, and as they are larger so they grow deeper. To explain this, take a man that hath an afflicted Conscience, as the Conscience is the greatest faculty, so it hath the greatest sense in it; for what it apprehends it is presently sensible of, whether it be joy or sorrow.

Now in the matter of sense betweene the superiour and inferiour faculties, the Schoolemen make a threefold difference. First, say they, that sense which the understanding or mind hath, is permanent, it lasts

for

A threefold difference in the matter of sense betweene the superiour & inferiour faculties.

for ever, because the things themselves are permanent, it feels Grace, Iustification, Remission of sins, it feels God, and Christ, and the Spirit; but the sense of the other faculties vanisheth and passeth away: As a man that hath for the present tasted a Sermon well, and another hath tasted a good worke, or a good turne done, which in time are forgotten; the remembrance of them lasts not for ever. Secondly, these naturall Senses are but for the present; that which you now taste is present, that which you tasted before is gone, this is the nature of these faculties; but it is not thus with the understanding. Thirdly, these senses lessen through defect and wearinesse; a man will be weary with eating of honey, though it be pleasant to the sense; a man is weary with meat, and with sleepe, with rest, and with pleasure, when as these are delights, & very pleasant in the fruition; but overmuch of any of these makes them a burthen: but the spirituall senses are not so, for they are endlesse; Iustification, Remission of sinnes, and Reconciliation, are without end; therefore labour to finde the sweetnesse that is in God, rest not till thou get the Spirit which brings Grace into the heart; and doe but talke with those that have tasted of the sweetnesse, that have first tasted of earthly things, and now have tasted of spirituall, and they will tell you of the excellency of the one above the other. *Heb. 11. 14. &c.* They declare plainely, that they seeke a City, not in this world, for then they might return, but a heavenly place.

The third Objection is, because of the opinion and speech of men concerning these earthly things; and

2.

3

Heb. 11. 14.

Obj. 3.

Eſay. 6. 5.

this hath a great force: *Eſay 6. 5. Woe is mee, for I am a man of uncleane lippes, and dwell in the middeſt of a people of uncleane lippes: that is, I ſhall have a baſe opinion of this people, if I ſhall prophecy unto them. So Mat. 24. 11. Many false prophets ſhall ariſe and deceive many: that is, men ſhall be taken in a trap to doe evill, by the falſe opinion and ſpeech of the multitude; for men that fall into errorrs, are alwayes drawne by fancy.*

Mat. 14. 11.

I.

To this I answer, Firſt, you ſhall finde them but mouth-friendes, and therefore when they perſwade men by ſpeech and opinion, it is becauſe they would deceive; and therefore I beſeech you take heed of them: It is a dangerous thing when the divell will *plow with our Heifer*: that is, when he will uſe our fancy and appetite as an inſtrument to draw us to ſinne: You ſee the danger that *Adam* fell into, when *Eve* was made the Inſtrument, by being led by fancy and opinion; the devill ſhewes her the excellency of the *Apple*, and by his perſwaſion ſhe is drawn to taſte of it. So I read of a Martyr, who when he came to ſuffer, his friends perſwaded him to turne; he answered thus, *You ſpeake it out of love, but there is one within you who is mine enemy, that perſwades you thus to ſpeake.* In like manner ſay you, that the opinion and ſpeech of men is good, but there is an enemy within that uſeth deceit. We have a proverb, *It is good telling of mony after ones father*: ſo it is good trying the ſpeeches of the deareſt friends, leſt there be deceit in them.

The Martyrs ſpeech

Secondly, to this I answer, to be ſure not to be deceived by the falſe opinion of men, it is to get ſound knowledg in the Word, and from it to gather a peremptory

emp'tory conclusion, that we will not be drawne no further than wee are warran ed by that : Now a man must looke that he stand upon his owne bottome, & not wholly on another mans judgement. A man that sets himself upon a good ground, will stand fast when others shake and fall; now this ground is the word of God: & when wee have this ground, to resolve with *Ioshua*, that whatsoever others doe, *I and my house will serue the Lord*: and peremp'torily to take up the resolution of *Peter*, *though all the world should forsake Christ, yet we will not*: I say a peremp'tory will to doe good, is good; though we have not power to effect it: but we must look that it be upon a good ground; for we must know that the way to heaven is not abroad foot-way, where many footsteps appeare, as a path-way is to a great City; but it is a *narrow way*, and therefore we must throng hard: besides, there are not many going that way; and therefore we must not give care unto the opinion and speeches of the multitude. You know a man of understanding, if a childe come unto him and speake of his rattles and bables, he will not answer him, because they are too base things for him to talke about; and if he doe speake unto him, it is because the childe wants understanding to conceive of other things: so it is with carnall men, as the *Apostle* saith, *2. Pet. 2, 12. They speak evil of those things they know not*, because they want spirituall knowledg: They are like a Countrey-man, that comes, & seeing one draw a *Geometrical* line, begins to wonder what it meanes, marvelling that he will spend his time in drawing of such a line, though he knowes well the use

A good ground required for doing of good.

Simile.

*2 Pet. 2.
12.*

Simile.

1 Pet. 4. 4.

of it that drawes it; and to this purpose the Apostle saith, 1 Pet. 4. 4. *They marvell that we run not with them unto the same excesse of riot: that is, they cannot see the reason why we should not be as prophane as they.*

Obj. 4.

The fourth reason wherefore men will not set upon these corruptions, is, because of a false opinion and overvaluing of them, and therefore they thinke they doe nothing in the getting of them but what they deserve, and that they are worthy their labour and paines.

To this I answer; Let men looke unto this, that they be not deceived in them, & compare them with the Scriptures: for if you judge of things as the Scripture doth, it will appeare that the reason is false, but if you doe not, although they be vanity, yet they will deceive you whatsoever you esteeme of them; for the truth is, that there is nothing in them but *vexation of spirit*; you shall finde great inticements, and much evill in them: besides, they will fill your hands full of much evill and bloud; that is, they will give thee no true Ioy; for what joy hath the murtherer of his murther? Now the reason wherefore they cannot give true Ioy, is, because they are under the faculty of joy:

Simile.

As the eye is weary quickly with looking on a small print, but let the print be sutable unto it, then it will delight in it; so it is with the facultie of joy, if there were no wearinesse brought to it by them, then men would not be weary in the acquiring of them, but we see there is such awkwardnesse in the minds of men for the getting of them, that it wearies the minde, but satisfies it not. *Ier. 9. 23.* saith the Prophet, *Let not the*

Ier. 9. 23.

. wise

wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches: that is, he hath no cause to glory in any outward thing, because it is the Lord that sheweth judgement, and can dissolve any creature to nothing; but if he will glory, let him glory that he knowes God: for the true knowledge of God bringeth true comfort and joy. But it is not so with the creatures, for there is no creature can bring good, or doe good or evill without God; I say, no creature can bring comfort unto a creature without God; for God, if he is the sustainer of all creatures, so likewise he is the Author of all. But if we come to spirituall comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nourisheth us not simply as it is a creature, but it becomes nourishable by reason of that which is put unto it; as the fire brings light & heat, heat is the matter of the fire, light is but a thing or quality that depends upon it, so the matter of every comfort is God, and of all things in the world, though the instruments that doe convey this comfort be a creature: therefore you may have the huske when you want the kernell; that is, you may have these outward things, and yet want the sweetnesse of them. And this is when God turnes away his face from a man in the creatures, then the comfort in the creature is gone; & therefore *David* prayed, *Turne not away thy face from thy servant*: that is, take not away my comfort. All mens comforts stand in *Gods face*: let a man be never so rich, let him have wife and children, lands and possessions, give him what outward things you will, & what joy

and

All mens
comforts
stand in
Gods face.

Simile.

and comfort is in them if Gods face be turned away? *Ahab* is rich enough, and *Haman* hath a wife and children, and yet what comfort and joy had they in them? It is not the creature that can yeeld true comfort, but it is the All-sufficiency that is in God, and from him derived unto them: As for example, take a man that is in despaire, tell him of the world, make large promises unto him in this kinde, none of all these will comfort him, they are so farre from ministring comfort, that they adde unto his sorrow, especially if his grieffe be for a matter of sinne; but tell him of God, and his sufficiency, of Christ, and of Iustification, and Remission of sinnes, then he will beginne to have some joy in God: And as the presence of God is now most comfortable, so in hell the knowledge of God and his presence shall be their greatest torments. Therefore let my advice be unto you that which the Prophet *David* gives in the like case, *Psal. 62. 23. Trust not in oppression, and if riches increase, set not your hearts upon them:* that is, set them not so upon them, as to place your happinesse in them.

Psa 62. 23.

Pse. 2.

The Use then may serve for the just reproofe of all earthly minded men, and for exhortation unto all to leave their earthly mindednesse: Let us all therefore labour to deprive our selves of all inordinate desire of them; especially it concernes those that abound in them, to keepe a strong watch about their hearts, lest this viper lay hold upon them: for as it is a hard thing to keepe a cup that is full without spilling, so it will be a hard worke for those that have their Closets full of earthly things, not to have their hearts taken up
with

with them; and therefore our Saviour saith, *It is a hard thing for a rich man to enter into the kingdom of God.* What is the reason of this? because it is hard to have abundance of outward things, and not to put trust in them: and what is said of riches may be said of any other outward thing whatsoever, whether it be pleasure, or honour; for these all worke the heart of a waxie disposition to evill, so as it will take any impression, it will be ready to receive into the soule any sinne, or imbrace any Object, and carry the impression of it unto action.

Now what should move us to mortifie these earthly members? The first Motive is, because if wee doe not mortifie them, the divell will ensnare us by these earthly members, though we seeme not to be within his power: As a Dogge that hath broken away from his keeper, yet going with his chaine hee will the more easily be taken: so these earthly members are as a chaine, whereby the divell layes hold on us; therefore if you would not be taken by Satan, then mortifiethese earthly members.

The second Motive to move us to mortifie these earthly members is, because one earthly member, or the reigning of one sinne in us, tyes us fast from God, and bindes us fast to the devill: now what matters it whether a man be tyed with one chaine, or twenty chaines, if he be tyed fast; so what matters it whether he be tyed with one sinne, or many sinnes, if one keepes him from God: For as one Grace, truely wrought by the Spirit, makes a man righteous; so one raging sin makes a man unrighteous. Men thinke

M

that

Why it is
hard for a
rich man
to be sa-
ved.

Motives to
mortific
our earth-
ly mem-
bers.

I
Simile

One reigning sinne makes a man unrighteous.

that they may retaine some sinne, and yet be righteous; but I say, if thy heart be set upon any earthly thing, if it be but an immoderate care for these earthly things, or if it be but feare of such or such a man, which may seeme to be but a small thing, that tyes thee from God; I say, if you looke unto such a man, if a matter of Conscience come before thee, and thou dare not doe justice for feare of him, but will in this case rather breake with God, it is a signe that there is no true Grace in thee, thou art as yet earthly minded: but if thou be heavenly minded, thou wilt set thy resolution thus: **This thing I know to be just and right, it is a matter of Conscience, though all the men in the world should be angry with me, yet I will doe it.** And therefore our Saviour saith, *Except hee deny himselfe, hee cannot be my Disciple, Luk. 9. 23.* that is, if hee cast off all selfe-love of these outward things, so as he will not set his heart immoderately upon them. But it is now farre otherwise with men, they will doe as other men doe: like the Planets, they will turne every way: and therefore it is impossible but Satan should catch these men, because they love to play with his bait: deceive not thy selfe, if thou forsake some, and doe not forsake all, thou art as yet not heavenly minded: For a man may not be altogether covetous, and yet not renewed: he may not gripe so fast after the world as another, and yet not be depending upon God, such an one is but an earthly minded man: so a man may be religious a while, and he may deny himselfe either some sinne, or else the company of wicked men, and yet when he comes but unto this,

that

Luke 9. 23.

that he must deny himselfe in all his pleasures, here he stands at a stay, Gods Grace and Salvation and he parts, he will not buy it at so deare a rate, as to lose his pleasure in these outward things.

But you will say unto me, How shall we doe to get this loathing of earthly things? Therefore, for the better helping of you unto this worke, we will now come downe to consider some meanes by which you may obtaine it.

First, if you would get a loathing of earthly things, the first meanes, is, to get a *sound Humiliation*: For what is the reason men doe so minde earthly things, and why they doe not place heavenly things before, but because they have not felt the bitternesse of sin? Now the true ground of Humiliation, is the hating of sinne, out of love unto God: but men turne it another way, they make another ground of Humiliation.

For first, it may be they are humble because of the feare of judgement that is present, or one that is likely to ensue, but not for sin as it is displeasing to God; their heart, it may be, is broken, but it is not made better.

Secondly, it may be they are humbled because of some generall losse of outward things, or of some generall judgement that is befallen the land, or it may be a particular losse of credit, or the like, but not for any particular sinne.

Thirdly, it may be there was a deeper ground, the persons of some men that were rich, but now are fallen, and therefore because their hopes depended upon this man, and now being unable to help them, they are dejected. But this is a false Humiliation; for

Object.

Answer.
Meanes to obtaine the loathing of earthly things.

I
Humiliation.
False grounds of it.

I

2

3

Wherein
true Humiliation
stands.

true Humiliation consisteth in an abstaining from sin, because it is displeasing unto God; and a raising up of the heart by Faith in Christ to beleve the promises both of Iustification, and Remission of sinnes, and then from hence flowes a loathing of sinne.

2

The royaltie
of spirituall things

Secondly, if you would get a loathing of earthly things, you must remember the *royaltie of the spirituall things*, what the excellency of them is; they farre surpass all the things in the world: Grace hath the greatest power in it, it is able to *quench fire, to stop the mouthes of Lions, Heb. 11. 34.* Now if men did but beleve that there were such a power in Grace, they would never be brought to mind earthly things: therefore labour to ground your selves in the true Knowledge of God, get good Arguments in your selves of the preciousnesse of heavenly things; for if a man be not thus grounded, but shall see greater arguments to the contrary, he will presently begin to suspect that spirituall things are not the best. Now when a Christian is thus grounded, he is able to discern things of a contrary nature; therefore bring them unto the tryall, and the more you try spirituall things by a sanctified judgement, the more excellent they will appeare; but if they be not spirituall things, the more you looke upon them, the baser they seeme to be.

Heb. 11. 34

3

A constant
and diligent watch
over the
heart.

Thirdly, if you would get a loathing of earthly things, then labour to keepe a constant and *diligent watch over your hearts*: for when a man sets his heart and mind upon earthly things, they will worke carelesnesse and remisnesse of better things; it so possesseth his heart with feare, that he altogether neglecteth

seth spirituall things; it will make thee carelesse in prayer, and other holy duties. Take heed therefore of filling thy heart with earthly things, for it will take away the relish of spirituall things; and if once the sweetnesse of them be gone, thou wilt make small account of them; Take heed of too much pleasure, for then you will neglect prayer in private; and take heed of abundance of riches, for they have a drawing power in them: And here what Christ spake to the Church of *Smyrna*, *Rev. 3. 8, 9.* *I know thou art rich, &c.* may be said unto you, I know you are rich, by the great labour yee take after the riches: men take much paines for the getting and keeping of earthly things, then how much more should they labour to get and keepe spirituall things; labour to keepe your hearts in tune, labour to keepe a relish of spirituall things in your hearts, and expell whatsoever is contrary unto it: Take heed of immoderate love of riches, pleasure, or honour; take heed that you inroach not upon the Sabbath, set that apart for the enriching of your soules. I speake not this because I would have you carelesse in your places and callings, but I would have you cast off all unnecessary occasions and busineses which you draw upon your selves, by reason whereof yee neglect better things. It now remains that I give you some meanes to get heavenly-mindednesse.

The first meanes, if you would get heavenly mindednesse, is this, You must labour to get *Faith*; for the more Faith thou hast, the more thou art in heaven: Faith overcomes the world, which sets upon us two wayes: first, by promising things that are good; se-

Rev. 3. 8, 9.

Meanes to get heavenly mindednesse.

I

Faith.

A twofold share of the world.

condly, by threatenng that which is evill. Now Faith overcomes both these: For,

First, the world tels thee, that if thou wilt be earthly minded, thou shalt get respect and credit, thou shalt get an Inheritance, thou shalt be a King; but Faith tels thee, that if thou wilt be heavenly-minded, thou shalt get credit and respect with God and his Angels, and *an inheritance undefiled, immortall, which fadeth not away*; thou shalt be as a King, and a Prince here in this life, over the world, the devill, and thine owne corruptions, over all these thou shalt be more then a Conquerour, and have a Crowne of glory in the life to come.

Secondly, the world tels thee, that if thou wilt not be earthly minded, thou shalt lose thy wealth and riches, thy honour and thy credit, nay, thy life also; but Faith tels thee, that if thou beest earthly minded, thou shalt lose thy spirituall life, and riches, and shalt be poore in the graces of the Spirit; thou shalt lose honour and credit with God and his children; nay, thou shalt lose eternall life. Thus Faith overcomes our inordinate affections to the world, and makes us heavenly minded.

The second meanes, if you would get heavenly mindednesse, is this, You must labour for *Humilitie*: this is that which the Apostle *James* exhorts us unto, *Iam. 4. 8. Cleanse your hands you sinners, and purifie your hearts you double minded: & then humble your selves, cast your selves downe, and the Lord will raise you up.* Where we may note, that before our hearts and hands can be cleansed, we must be cast downe. This we may see in the Parable

²
Humility.

James 4.8

ble

ble of the Sower, *Luk. 8. 8.* two of the sorts of ground were not fit to receive seed because they were not humbled, and therefore the Word had not that effect in them as it had in those that were humbled, plowed, and had the clods broken. It is with an humble soule, as it is with an hungry and thirsty man; tell him of gold and silver, he cares not for it, only give him meat and drinke, for that is the thing he most desires, and stands most in need of: or like a condemned man, tell him of lands and possessions, he regards them nothing at all: for nothing will satisfie him but a pardon: so it is with a Christian that is humbled and cast downe under the sease of the wrath of God for sinne: tell him of any thing in the world in the most learned and excellentest manner that possibly you can, yet nothing will satisfie him but the love and favour of God in Christ, he can relish nothing but heavenly things: nothing will quench his thirst but the imputed righteousness of Christ. Thus you see that Humility is an excellent meanes unto heavenly mindednesse.

The third meanes, if you would get heavenly mindednesse, is this, thou must labour to get thy *judgement rightly informed*, especially concerning earthly things: The reason wherefore men are so besotted with the world, is, because they doe not conceive of the things in the world so as indeed they are, they thinke better of them then they deserve, and looke for that from them which they cannot afford them: therefore heare what the Preacher saith of them: *Solomon* saith, that *they are vanity and vexation of spirit*: yea, he calls all vanity: And in another place he compares

Simile

3
A judgement
rightly informed
concerning
earthly things.

Eccle. 1. 14

pare them to things that are most variable, and most uncertain, as to grasse that withereth, to a shadow that is suddenly gone; this is the esteeme that the Wise-man had of earthly things. And thereby wee may see that they are not truly good, because they are uncertain things, and promise that which they cannot performe unto us; for at the best they are but things wherein, as through a crevice, we have a small glimpse of the true good; yet they themselves are not over-good, because they are not the cause whereby the chiefe Good is produced; neither are wee able to keepe them; for at such or such a time they will be gone; so that they are neither true good, nor our good; and therefore this should weane us, and our hearts from them. But let us strive to set our affections on things that are durable good, and substantiall good, which will not deceive us: and will promise us nothing but that which it will performe farre beyond our desires: therefore labour for a right informed judgement.

4
A sight in-
to the All-
sufficiency
of God.
Gen. 17.1

The fourth meanes, if you would get heavenly mindednesse, is this, Labour to get a sight into the All-sufficiencie of God: Remember what the Lord said unto Abraham, *I am God All-sufficient; walke before me and be upright.* God is an All-sufficient God for generall good: things of this life are at the best but particular good: as health is a particular good against sicknesse, wealth and riches a particular good against poverty, honour and credit a particular good against disgrace: but God is a generall good, and the fountaine of all goodnesse: other things are but created, like cisternes,
that

that good they have is put in them; therefore the Lord complains of the people, *Ier. 2. 13.* *They have forsaken me the fountaine of living waters, and have digged to themselves Cisterns that will hold no water;* that is, they have forsaken God the fountaine of all good, and have chosen unto themselves the creatures, that have no more good than that which comes from God, the fountaine: As a man that forsakes a fountaine that continually runnes, and betakes himselfe to a crack'd Cistern that hath no water but that which commeth from the fountaine, and is also subject to lose his water; so when men set their hearts on earthly things, they forsake God who is All-sufficient for them, and seeke to his Creatures which are insufficient and unable to helpe themselves: therefore you ought to thinke of these things, to the end you may be heavenly minded.

The fifth meanes to get heavenly mindednesse, is this, *To Remember from whence thou art fallen, Rev. 2. 5.* this is for those that have beene heavenly minded, and now are earthly minded. It is with many Christians as it is with the shadow on the Diall, the Sunne passeth, and they know not how: or as a man going to Sea, first he loseth a sight of the Townes and houses, then the sight of the Churches and Steeples, and then he loseth the sight of the Mountaines and hills, then at last he seeth nothing but the motion of the Seas; so there are many Christians that make a godly shew of profession at first, but by degrees they fall away, till at length they become nothing; they leave the good profession, and take up an outward profession of

Ier. 2. 13.

A remembrance from whence we are fallen.
Rev. 2. 5.
Simile.

Simile.

A spirituall
Consumption com-
pared to a
bodily.

Such are
fitly com-
pared to
*Nebuchad-
nezzars* Im-
age.
Dan. 2. 32.

Christianitie, and doe all in hypocrisie: it is with these men as it is with a man that hath a Consumption in his body; first, he growes weake; secondly, hee loseth his colour; thirdly, he loseth his relish and taste, and this is the most dangerous of all: so it is in a spirituall Consumption; first, they are weake and feeble to performe holy duties; secondly, they lose their colour, that is, their cheerefulnesse in the performance of holy duties; thirdly, which is the worst of all, they lose their relish, they cannot taste wholesome Doctrine, they delight not in the pure Word; and this is dangerous, and hard to be recovered, A Consumption at first is more easie cured than discerned; and at length it is more easily discovered than cured; so it is with the spirituall: the sicknesse and the weaknesse of the soule may at the first be more easily cured than discerned, but when they beginne to lose their colour and taste, it is more easily discerned than cured. This is a marvellous dangerous case; and therefore to prevent this sicknesse of the soule, let men remember from whence they are fallen: I can compare such Christians to nothing so fit as unto the Image of *Nebuchadnezzar*, which he saw in a vision; the head was of gold, the brest, shoulders, and armes of silver, the thighes and legges were of brasse and Iron, and the feet were of clay: so many Christians, at the first, for their zeale, knowledge, tendernesse of conscience, are as pure as gold; afterwards, they grew more cold and remisse in the performance of holy duties, than before; as also not so carefull in the keeping of a good conscience; and this is worse than the first, even as sil-

ver is worse than gold; againe, they come to a degree worse than that, like brasle and Iron, dead and cold to every thing that is good; then at last they come to clay; that is, to be earthly minded, minding onely the things of the earth: and therefore if thou wouldest get heavenly mindednesse, and keepe off this spirituall Consumption of thy soule, remember from whence thou art fallen.

Having already shewed you the difference between earthly and heavenly mindednesse, and also shewed you the meanes whereby you may get out of earthly mindednesse, it now remains that we lay downe some motives to move you to this worke.

The first Motive to move all men from earthly mindednesse, is, because *heavenly things are a better object*: the desire doth not dye, but change; the affections and desires are but changed from earthly things to heavenly things: now every desire hath a conjunction with the things that they affect: if it bee but an earthly desire, it hath a conjunction with an earthly object: so if it be an heavenly desire, it hath a conjunction with an heavenly object. Now if men did but know, or at least would be perswaded of this, it would be an excellent meanes to perswade men to leave earthly mindednesse: for what is the reason that men will not professe Religion, but because they say, then wee must be crucified unto the world, and the world must be crucified unto us: that is, they must leave all their pleasure & delights. It is true, thou must be crucified unto the world, thou must leave inordinate care of earthly things, all distrusting care, which

Motives to
heavenly
things.

I
Heavenly
things a
better ob-
ject

is a companion of earthlie-mindednesse in unregenerate men; now what losse will it be unto thee, if thou have heavenly affections for earthlie? Will not a man willingly part with drosse for gold? A man that is recovered of a dropisie, what if a necessitie be laid upon him to abstaine from excesse in drinking, would he not rather willingly leave his desire, than have his disease to retorne? So, what if thy affections be changed from earthly to heavenly things, so as thou dost feele the burthen of immoderate cares cast off thee? Altho' though a necessitie be laid upon thee not to entangle thy selfe with the things of this world; is it not for thy soules health to keep it from a Consumption? If men would be perswaded of the benefit that comes by this heavenlie mindednesse, and that it were but a change of the desire; not to their losse, but their great advantage, surely they would not bee so backward from getting of heavenly-mindednesse: therefore labour to perswade thy heart of the truth of this grace, for this doth not forye a man from the world that he must not have any thing to doe with it, but it orders a man in the world, it keepes him from all inordinate cares of the world, and all inordinate desires of earthly things, it sets all the faculties of the soul in order, and it sets the body in order: now if men did but know the benefit of this change, they would be more easily perswaded to leave earthlie-mindednesse.

The second Motive, to move all men to leave earthlie-mindednesse, is, because *there is no sweetnesse in these earthlie members*; there is an insufficiency in them, they cannot give any true content to the heart of a man; and

2
No sweetnesse in earthlie things.

and that they cannot doe it, this is cleare by two particulars: first, this ariseth from the mutability of the things; Secondly, it ariseth from the disposition of the persons.

First, I say, they can give no true content unto the heart of a man or woman, because they are mutable and subject to change: now you know that all earthly things are mutable, they have a time of being, and a time of not being: let the heart of a man or woman be set upon any of these earthly things, and the losse of it will bring greater sorrow of heart, by how much more hee hath set his heart upon them: if immoderately, then the sorrow is the greater; if moderately, the sorrow is the lesse; but if he set his whole heatt upon any thing, whether it be his riches or his honor, or his pleasure, the losse thereof will cause much sorrow of heart: now it is onely Grace that gives true content unto a Christian; spirituall things they change not, they are constant, immutable, and permanent, as Iustification, Remission of sinnes, and Reconciliation, these are not subject unto any change, they cannot be lost; for when the heart is set upon heavenly things, the comfort cannot be removed, because the cause of that comfort continues. Now comfort in Christ is the true comfort of the soule, and therefore where Christ is by his Grace in the heart, there is content.

Secondly, I say, they can give no true content unto a man or woman, if we consider the condition and the disposition of the persons, and that two wayes. first, if we consider them as good men, and so belong to God; or secondly, if we consider them as bad men, and so

I
Because
they are
mutable.

2
Because of
our condi-
tion.

not belonging unto God, wee shall see that outward things cannot yeeld any true content unto either

I
Whether
good.

First, if they be good men, and so belong unto God: yet there cannot be such sweetnesse in them as to give true content unto the soule. For manytime they are a cause, or at least a meanes to draw afflictions from God upon a man: for *God is a jealous God*, that is, a God hating spirituall Idolatry. Now when the heart of a man or woman is imoderately set upon, when, I say, his heart runnes a whoring from God after earthly things, whether it be after riches, honour, or pleasure, the Lord will be sure to meet with him, and whip him home for it. As we see in *David* and *Eli*; if *David* will set his heart upon *Absalom*, the Lord will be sure to meet with his *Absalom* above all the rest: if *Eli* will not correct his sonnes, but let them dishonour the worship and service of God, God will correct them himselfe. And this arises from the nature of God: for God hath a fatherly care over his children, and therefore will not suffer them to soile themselves with the things of the world, nor their affections to be drawne away: and therefore the Apostle saith, that *he chastiseth every sonne whom he doth receive*; that is, if a man or a woman do belong unto God, they shall be sure of sorrow and affliction: and these are sent unto them to weane them from the things of this world, to purge out of their hearts that sweetnesse that they are ready to conceive in these outward things, by reason of that corruption that is in them.

2
Wicked.

Secondly, if they be wicked men and doe not belong unto God, yet there shall be no sweetnes in them; for

for if hee bee not regenerate, outward things are not sanctified, and where they are not sanctified upon a man or a woman, no sweetnesse can be expected from them: And the reason is, because they have not peace of conscience, which proceeds from grace. Now howsoever worldly men may seeme to the world to have true content, and to be filled with joy, yet the truth is, it is a sicke joy; for their consciences are ever accusing of them, and they are in a continuall feare that they shall lose one another: therefore the Lord will be sure to afflict them, *Psal, 55. 19. the Lord will heare and afflict these because they have no changes, therefore they feare not God*: therefore dost thou see a wicked man prosper in the world, and is not subject to such crosses and losses as other men are, it is a foule signe that that man doth not belong unto God, but is one whom God hath appointed unto damnation: For this is the nature of earthly-mindednes, it casts out of the heart the feare of God in an unregenerate man; now where Gods feare is not, Gods grace will not help that man. But this is not usuall, for the Lord most commonly meets with them here either by afflicting of judgements upon them, or else with sudden death; but if hee do not meet with them here, it is because their judgements may be the greater, that when they have heaped up the measure of their sinne, then God will heape up the measure of their punishment, and the measure of his wrath, to presse them downe unto hell. Now what if God deferre the execution of Iudgement, it is not because there is any slacknesse in God, as if he did not regard them, but the Apostle saith, that tis his *Pati-*
ence,

The nature of earthly mindednesse.

1 Pet. 3. 20.

ence, 1 Pet. 3. 20. he takes notice of it, he puts it upon record, he remembers it well enough, but he is a patient God; that is, he *wants* for their conversion. Now patience is an attribute of God, and every attribute of God is God himselfe; for *there is nothing that is in God but it is God*. Patience, I say, is one of the Attributes by which God hath made himselfe knowne unto us: now when men abuse this Attribute of God, hardning himselfe from his feare, hee will certainly meet with them: what and if God do deferre long? it is not because he shall escape unpunished; for saith God, *When I begin, I will make an end*: that is, I will strike but once, they shall have no more time for repentance, they shall not abuse my patience any more. This is a fearefull Judgement of God, when God doth proceed by prosperity to destroy them; and it was the judgment the LORD threatned against the two sonnes of *ELI*, *Hophni* and *Phineas*, 1 Sam. 3. 22. Thus you see there is no sweetnesse in outward things for a man to set his heart upon them.

1 Sam. 3. 22

3
No salvation
with
them.

The third Motive, to move all men to leave their earthlie mindednesse, is, because if a man or woman be earthlie minded, *they cannot be saved*: and who is there amongst us that would not willingly be saved? All men doe desire salvation, and yet there are but few that in truth do desire it, because their practice of life is not answerable to such a desire; for the Apostle saith, *He that hath this hope, purgeth himselfe*; that is, he will take spirituall Physicke, the grace of the Spirit, which will thoroughly purge out this earthlie mindednesse, or at leastwise keepe it under, that it shall not be
able

able to beare dominion in his heart. Now I say, there is a necessitie laid upon every man to be heavenly-minded; for so our Saviour saith, *Mat. 6. 24. No man can serve two Masters, hee cannot serve God and Mammon,* that is, he cannot serve God with one part of his soule, and the world with another, you cannot be earthly-minded, and heavenly minded; God will have all the soule or none, God will admit of no Co partnership, he will not be a sharer with the world of that which is his right. Againe, two contraries in nature cannot stand together; now there is nothing so contrary as God and the world: and therefore the Apostle saith, *If any man love the world, the love of the Father is not in him:* that is, if he set the world in the first place, he cannot keepe the love of God, God and his grace will depart from that man; It is a thing contrary to nature to serve two masters, men cannot beare it, for there can be but part-serving; and surely it is not so contrary to a man, as it is contrarie unto God; therefore it is the folly of men that thinke they may retain their earthly mindednesse, and yet serve God too; but it is impossible to joyn these two in any action, and yet be acceptable to God: Faith is that which is the ornament of every action; *Whatsoever is not of faith, is sinne:* now every earthly minded man, is a faithlesse man; it keepe Faith out of the soule, whether it be love of riches, or honour, or pleasure, though it be but a depending on the approbation of such or such a man, it will keepe Faith out of the soule; so saith our Saviour, *Ioh. 5. 44. How can you beleeve, seeing ye seeke honour one of another, and not the honour that commeth of*

O

God?

Mat. 6. 24.

God will have all the soule or none.

Luk. 9. 23.
Christ's
two marks
of a true
Christian.

God? The cause that they wanted Faith, was, because they preferred the approbation of men, and sought that before the gifts and graces of God; for it is impossible you should believe, so long as you retain any affection of vaine-glorie. *Luk. 9. 23.* our Saviour gives two marks of a true Christian; the one is, to *deny himselfe*; and the other is, to *take up the Crosse*; therefore it is not only required that a man deny himselfe the pleasures and profits of the world, and all inordinate affections, but he must also take up the crosse, he must be willing to suffer for Christ, reproach, disdain, and shame; for there is as great a necessitie laid upon him to suffer, as to deny himselfe: and thinke, thinke not your selves heavenly minded, except you finde in you a heart willing to suffer for Christ.

4
It is the
best part to
doe so.

The fourth Move to move all men to forsake earthly mindednesse, is, because *it is the better part*, and every man would have the best part; but it is a hard matter to perswade men that that is the best part, for they say they have felt sweetnesse in hem, and therefore now to perswade them, is to fight against reason; which is hard to be evinced without manifest prooffe: First then, we will prove it by Authority: Secondly, we will prove it by Reason.

Proved by

I

Authority.

Luke 10.

41. 42.

opened.

A four-
fold diffe-
rence be-
twene
earthly and
heavenly
things.

First, I say, we will prove heavenly mindednesse to be the better part by Authority or Scripture: as *Luk. 10. 41, 42.* where in the storie of *Martha* and *Mary*, our Saviour makes a foure-fold difference betweene earthly and heavenly things; first, Christ saith to *Martha*, *Martha thou carest and art troubled*; that is, there is much care and trouble both to get and keepe earthly things,

things, these cannot be gotten without great labour, it is a part of that curse which God laid upon *Adam*, that *in the sweat of his browes he should eat his bread*; that is, he should finde much difficultie and labour to get outward necessities for the sustaining of nature: *Mary* shee sat downe, shee was at rest, which shewes us thus much, that it is an easie labour, and an easie worke to seeke after grace: Indeed it is no labour at all, if wee compare it with the earthly labour; the one is the delight of the soule, but the other is the burthen of the soule: now that which is the onely delight of the soule, is grace, and therefore what the bodie doth to satisfie the soule in this, it accounts of it as no labour to it selfe, for it yeelds willing obedience to the soule: now where there is a willingnesse in any man to doe a thing for another, the performance of the thing is not accounted as a labour to him, but as a delight, because he is willing; but earthly mindednesse is a burthen to the soule, because it is compelled by the unregenerate part to yeeld obedience unto it: therefore you see that heavenly things are the best part, because it is an easie worke.

Gen. 3.17.

Secondly, *Martha* is troubled about *many things*; that is, there are many things required to make an earthly minded man perfect, to make him such an one as he would be: if he have riches, then he must have honour, and pleasure, and a thousand things more, and yet never come unto that which he would be: it may be he is rich, but he wants honour, it may be he is honorable, but he wants riches; or it may be he hath both, but he wants his pleasure; he enjoyes something,

2

but he wants that which he would enjoy. But *Mary* hath chosen but *one thing*, and that is *Christ*, this satisfies her, but shee hath not him alone, but with him shee hath *Grace, Justification, and Remission of finnes*; one spirituall grace with *Christ* makes a *Christian* happy, he needs not to labour for any other: if *Christ* be in the heart, he will draw all grace with him into the heart: and therefore the *Apostle* saith, *Hee that gave us Christ, will with him give us all things else*: that is, all grace that we shall stand in need of.

3 Thirdly, *Martha* was troubled, but about *earthly* employments, things of little moment in comparison of grace; but *Maries* was for the *one thing needfull*: namely, grace and holinesse, and therefore *Christ* called it the best part: and indeed what comparison is there betweene *earthly* things and grace.

4 Fourthly, *Martha's* part is but of *corruptible* things, subject to change: they were mutable, there was no solidnesse in them: but *Maries part shall never be taken away from her*. Now with men, that which will endure the longest, is alwies esteemed the best: *Maries* shall never be taken away; which implies that *Martha's* was nothing so, because it was set in opposition against it. Thus you see how *Christ* judges of them, and therefore if you will believe *Christ*, spirituall things are the best part. Againe, *Luk. 16. 8, 9, 10, 11.* there are foure differences set downe betweene *earthly* things and heavenly things, whereby *Christ* proves that heavenly things are the best part. First, they make us unrighteous, and therefore they are called *unrighteous Mammon*, *vers. 8.* they draw the affections away from

Luk. 16. 8.
&c. opened

from God, and then a man becomes unrighteous; but that which makes us truly righteous, is Grace; so then it cannot be denied but that is the best part that makes us the best. Secondly, they are the least part; *Hee that is faithfull in the least, is faithfull also in much*; that is, all outward things are lesse than Grace, though they were never so great; a little Faith, a little Sanctification is better than a whole Kingdom without this. *Paul* reckons all his outward privileges but dung, in comparison of Grace, *Phil. 3. 8, 9.* which he would not have done if they had not bene the better part. Thirdly, they make us unjust; he that is *unjust in the least, is also unjust in much*; that is, he that sets his heart upon earthly things, it will so draw his heart from God; that he will make no conscience of right or wrong: now that which bindes the conscience is certainly the worst part. Fourthly, it makes us unfaithfull: *If you have bene faithfull in a little* wicked riches, how will you be faithfull in the true riches? that is, he that is earthly minded God cannot trust with any Grace: for earthly mindednesse takes away the fidelitie of the creature: now where there is no true Faith, there can be no true repose in that man: A man without Faith, is like a house without a solid foundation, no body dares trust to it: neither will God trust an earthly minded man with Grace. Thus you see it proved by Scripture, that heavenly things are the best part. Now we will prove it by Reason that it is the better part.

The first Reason is, because Christ in the places before-named proved it to be the best part, therefore if

2
Reas. 1.

2 you will beleve Christ on his Word, heavenly things are the best part. The second Reason is, because they make us the sons of God, and consequently, the heires of Salvation; *Wee are* (saith the Apostle) *the sonnes of God by Faith in Iesus*: but the other makes us the children of the devil: And the third Reason, 3 is, because he rewardeth heavenly mindednesse with Salvation, but the other he doth not reward.

5 The fifth Motive to move all men to forsake earthly mindednesse, (if none of all these before spoken of will move thee, yet let this move thee) is this, because *all things are at Gods disposing*: hee it is (as the Wife-man saith) that *gives riches and bonour, poverty and want*; all things are of God, there is nothing in earth, but it is first in heaven: as the Eclipse of the Sunne is first in Heaven, and then in the Water and Land; so there is nothing that comes to passe in the World, but it was in Heaven before all eternity, This *David* confesseth, *Psal. 31. 15. They have laid a snare for mee, but my times are in thy hands*: that is, they have laid a trappe to take away my life from me, but it was first decreed in Heaven with thee what they should do to me, all things come from God, whether they be good things or bad, whether they come immediately from God, as Life, Health, Ioy, Salvation, or the like: or whether they come mediately by other meanes, as friends, wealth, pleasure, sickenesse, sorrow, or the like: when thou art sad, who can comfort thee if God will not? when thou art sicke, who can heale thee? when thou art going to hell who can save thee? art thou weake, who can strengthen thee?

All things
are at Gods
disposing.

Psal. 31. 15.

art thou poore, who can enrich thee? *Preferment* (as *David*) comes neither from the East, nor from the West, but from God that sheweth mercy: Art thou in favour with a great man, Who promoted thee? art thou in honour, Who exalted thee? Perhaps thou wilt say, it was my parents, or this friend, or that man; no, it was first decreed in heaven, or else it had never been. This made *David* say, *Psal. 6.8.* *The terrours of life and death are in thy power, or doe belong unto thee;* that is, nothing hath any power to doe any good or hurt, but as God wils it; I say, good or hurt 's of God: *What evill is in the City, and the Lord hath not done it?* that is, what evill is committed and is not first permitted by God to be done. The blessing of the creature (as we call it) 's of God: Doth the Lord send any creature to hurt thee? the creature hath no power to doe it, except the Lord command him: As for example; You know an axe is a sharpe instrument, which with helpe will doe much hurt, yet let it alone and it will doe no hurt at all: but let a hand be put to it, and presently you may doe much with it: so the creature hath no power to hurt thee, except they joyne weth them Gods command: and this we call the evill of the creature. Againe, doth the Lord send any creature to comfort thee? it is not because the creature can comfort thee, the creature hath not any such power in it selfe, but the Lord useth it as an instrument for thy good. *Matth. 4.4.* *Man liveth not by bred onely, but by every word that proceedeth out of the mouth of God:* that is, Bread, although it be a good Creature, yet it hath no power to nourish thee, except the Lord put power unto it, and command

Psal. 6.8.

Simile.

mand

mand it to nourish thee. Now seeing all things are of God, and this heavenle-mindednesse is a meanes to bring a blessing upon all the rest, that is, to blesse them for thy good; be heavenly minded: This was the encouragement the Lord gave unto *Abraham, Feare not, for I am thy exceeding great reward, walke uprightly with me*: so if thou wouldest have a rich reward, Salvation, and everlasting Life, then get heavenly-mindednesse.

But you will say unto me, it is true, we were once earthly minded, but now we are heavenly minded; I am now another man to that I was, therefore that you may not deceive your selves to thinke that you are heavenly minded when you are not, I will give you some markes whereby upon examination you may know whether you have left your earthly-mindednesse or no.

Markes to know whether we have lost our earthly mindednesse.

Marke I

The first signe wherby you shall know whether you be earthly minded or no, is, by examining your selves whether your delight in earthly things be immoderate, or an excessive care; examine whether your hearts are so set upon them, that it deprives you of all spirituall Ioy, if you doe, you are as yet earthly minded.

I First, if you exceed in the matter of getting of them, and then in the matter of keeping of them; when you make them the chiefe end of your desire, and preferre your owne profit in the getting or keeping of them before Gods glory, this is to make them your God: yet I say not but it is lawfull to use things for an end; as Recreation; for this end, to fit our bodies for the performance of better things, this is as it were to take physicke for health-sake: but when men will

will make them their end, nay, set the creature in the place of God, which is spirituall whoredome. And this is when men will scrape riches together, so much for this childe, and so much for that childe; so much for this use, and so much for that use, in this thou seekest thine own ends; but if thou wilt get them, get them for the right end, that is, Gods glory, and not thine end to satisfie thy lusts, let them be all at Gods disposing: and remember, *Luk. 16.* what became of the rich mans end, and the end of all his ends. I speake not this as if none but unregenerate men were troubled with immoderate cares; for many times the dearest of Gods children have excessive cares for earthly things, and many times doe exceed their bounds, but yet it is not constant but by fits and away. Therefore try, is thy excessive care constant? it is a manifest sign that thou art earthly-minded, thou art not as yet crucified unto the world: *1 Tim. 6. 9, 10.* The Apostle saith, *They that would be rich, pierce themselves thorow with many sorrowes:* that is, they slay themselves, they are their owne greatest enemies: and *2 Pet. 2. 12.* Saint Peter calls them *naturall bruit beasts*, led with sensualitie; because when men set their hearts and affections upon earthly things, they are deprived of naturall reason: now the reason, we know, is that which makes the difference betwixt reasonable and unreasonable creatures, and therefore when men come to lose their understandings, then they become bruit beasts, and then no marvell if they have beastly affections, and be led-away with sensualitie, to a satisfying of their lusts, being mad to be taken in giving way unto their lusts, and

1 Tim. 6. 9.

10.

2 Pet. 2. 12.

insnaring themselves with those pleasures wherein they be delighted, and so make themselves a prey unto Satan.

2
Recreation when
lawfull.

Secondly, you shall know it if you exceed in your pleasure and recreations, as gaming, and bowling, and sporting; grant they be lawfull, yet if they be used excessively, it is a note of earthly-mindedness. Recreation should be but as a stone to whet the Faith when it is dull, a meanes to sharpen the faculties, that they may be the fitter to do the functions of the body and soule, but when it is used excessively, it becomes a hurt and hinderance unto it; when men will make a trade of Recreation, and spend their time in it from day to day, and so make it their vocation; this is a wicked thing, and this is folly in yong men, who because they have meanes, therefore thinke that it is not unlawfull to spend their time in gaming, and the like; but they are deceived, for the Lord exempts them from no calling that I know of; sure I am, idleness, and gaming, and other recreations are no calling for them: And what is the reason that young Students will not set themselves to their Studies, but because they have wholly devoted themselves unto ther Recreations. And therefore examine your selves in these two. so likewise for all other in the like kinde, and accordingly judge of your selves whether you be heavenly minded or no.

Mark 2.

The second signe whereby you may know whether you be heavenly minded or no, is, by the esteeme that you have of heavenly things, whether you esteeme them as a part of your selves: every facultie or habit hath

hath an object, if thou be a carnall man, then these earthly things are that which delights thy soule, but if thou be heavenly-minded, then spirituall things are the delight of thy soule. Now touch a man that is not regenerate in these outward things, and you touch his life, for he accounts his life as them, for they are part of himselfe; but it is otherwise with the spirituall man, he accounts not of these earthly things: *2 Cor. 4. 5.* the Apostle saith, *Wee preach not our selves*: that is, we account not of the approbation of men, nor any outward thing, as a part of our selves; therefore if we want these, we doe not much care. Hereby then examine your selves what are the things you most delight in? What, are they earthly things, how to be rich or honourable? Doth this take away all your time, and employ all the faculties of your soules, that you can have no time to thinke upon God; or at least if you doe, yet it is very remissely and overly, with no zeale or affection? Then certainly as yet thou art not heavenly-minded: But if thou be enlightned by the Spirit it will be farre otherwise with thee; these earthly things will have but the second roome in thy heart, all thy care principally will be how to get grace, justification, remission of sinnes, and reconciliation. Now if it bee thus with thee, it is an excellent signe that thou art heavenly-minded; when thou canst say with *Paul, Rom. 7. 17.* *It is not I, but sinne in me*: that is, the lustings and rebellions which are in my heart after these earthly things, have not the first place in my heart: *It is not I*; that is, it is the unregenerate part, which I account not as part of my selfe; if (I say) it

Rom. 7.17.

be thus with thee, it is a signe that thou art heavenly minded: for if thou hast obtained this heavenly mindedness; thou wilt be disposed like a Traveller, who will ever be enquiring the way home, and whether all at home be well: if he can meet with any that can thus certifie him, and hee heare that they are all well at home, then hee will the more chearefully undergoe any difficultie that he shall meet withall in the way; will undergoe stormes and tempests, hunger and cold: in like manner it is with the heavenly minded man, he will ever be asking the way home, (for indeed heaven is our proper home) and whether all bee well at home; that is, if God, and Christ, and the Spirit, and the Saints be at amitie with him: and in himselfe he will be inquiring if he find faith, and repentance, and peace of Conscience, if hee feeles that for matter of Iustification and Remission of sinnes he be well, he respects not the world, he cares not much what he meets withall, whether reproch and shame, penury or want, so he find no inlacke of spirituall grace, all is well with him. Therefore examine your selves whether you be heavenly-minded or no by the esteeme that you have of earthly members.

Mark 3.

The third signe whereby you may examine your selves whether you be earthlie-minded or no, is, by your spirituall taste, whether you relish heavenly or earthlie things best: and therefore the Apostle saith, *Rom. 8.5. They that are of the flesh doe savour the things of the flesh, but they that are of the Spirit the things of the Spirit;* that is, if the heart be regenerate it will taste a sweetnesse in nothing but in heavenly things, or at least

least nothing will be so sweet unto him ; and on the contrary, they that are earthlie-minded, they can find no sweetnesse in heavenly things. Now (as I said before) every facultie or habit hath an object in which it is delighted, whether it be unto good or unto evill, so that if the heart be regenerate, then it will finde sweetnesse in nothing but spirituall things, but if it be unregenerate, then it can finde no sweetnesse in heavenly things; neither can it wish them so well as earthly things. Therefore examine what you delight in, what delight you have of the hearing of the pure Word, whether you rellish it then best when it comes in the *plaine evidence of the Spirit*, or when it is mixt with eloquence and wit; which if you do, it is a signe of earthlie-mindednesse. It is said, *2 Pet. 2. 1. As new borne Babes desire the sincere milke of the Word*: that is, the man that is truly regenerate and renewed, he doth best rellish the Word when it is alone without any mixture, and therefore hee calls it the *sincere milke*; that is, the pure Word: As if he should say, It is pure of it selfe, but if there be any thing added unto it, or mixed with it, it detracts from the excellencie of it; for indeed the Word is the purest thing in the world: all Arts, and Sciences, and knowledge of Philosophie are good for morall duties, but they are corrupt and uncleane in comparison of the Word; and the reason is, because these are the works of men; now there is no worke of man but it is subject to corruption, but the Word of God remaines pure: therefore examine your selves how you stand affected with the pure Word.

Object. 1
Eloquence
no orna-
ment to
the Word.

But some will say unto me, that Eloquence and wit is an ornament unto the *Word*, it sets forth the excellencie of the *Word* the more; therefore if it bee such an ornament unto the *Word*, then it ought to be used; otherwayes the excellencie of the *Word* will not appeare.

Ans. 1.

The super-
excellencie
of the
Word.

To this I answer, That humane Wit and Eloquence is so farre from setting forth the excellencie of the *Word*, as it obscures the excellencie of it: I say, there is no Art, Science, Tongue, Knowledge or Eloquence in the world that hath such excellencie in them as the *Word* hath, whether you respect the Author, God; or the Indicter, the holy Spirit; or the matter of it, *Christ* and his righteousnesse. Again, the stile the Spirit uses in setting downe the phrases of the Scripture, shewes plainly that it is excellent of it selfe: now if any thing be added unto a thing that is excellent, either the thing must be as excellent, or else it detracts from the excellency of it; but there is no man but will confesse that the *Word* is the most excellent thing in the world, therefore it must follow, that Eloquence addes not to the excellency of the *Word*.

Object. 2

But you will say unto mee, May wee not use Eloquence and Science in the preaching of the *Word*?

Ans. 2.

The Word
should not
bee mixt
with Elo-
quence.
2 Cor. 4. 5.

To this I answer, That it is an unseasonable thing, I say, a thing not seemely, that the *Word* bee mixt with humane Eloquence; for the pure *Word* should be purely delivered: and the Apostle saith, 2 Cor. 4. 5. *I preach not my selfe unto you: that is, I sought not mine owne praise by using Eloquence of words, but I Preach the Word purely, without any mixture of*

any

any thing with it: againe, he saith, 2 Cor. 1. 17. *When I came among you, I came not in the enticing words of mans wisaome, lest the Crosse of Christ should be of none effect:* that is, I came not with words more for shew than for substance; he calls the preaching of the Word that hath any thing mixed with it, whether Wit or Eloquence, but *enticing words*, such words as doe rather feed the humour, than worke upon the Conscience of a man. Now a man is said to be *entised*, when he is drawn away from that which is good, unto that which is either evill absolutely, or else not so good as that from which he is drawne: and the truth is, he that useth Eloquence in the Preaching of the Word, doth nothing else but draw the heart away from affecting the pure Word, unto that which hath no vertue in it to save. Again, he Preach'd not with enticing words, *lest the Crosse of Christ should be of none effect:* that is, if I should Preach my selfe in mixing any thing with the Word, that would take away the power of the Word, the Word would not be effectuell to worke grace in the heart; therefore I dare not Preach after this manner lest I should deprive the Church of the power of the Word, for if it want power to work, it will also want power to save: therefore the Apostle saith, 1 Cor. 10. 4. *The weapons of our warfare are not carnall, but mightie through God, &c.* that is, the weapons by which we slay our corruptions and lusts, are *not carnall*; that is to say, are not eloquence of speech, or any humane art, but *are mightie through God*; that is, by God there is a secret power given unto his Word, whereby it overmastereth the lusts in the heart, and worketh in it a new kinde of qualitie.

1 Cor. 1. 17
opened.What
meant by
enticing
words.

But

Object. 3

But you will say unto me, What must we doe with our learning? or what must we not learne Sciences, or must we shew no learning in preaching?

Answ. 3.

How learning and eloquence is to be used in preaching the Word.

To this I answer, It is true, that we had need to use all the Arts, Sciences, and knowledges, that we can, and all will be little enough; for as the Apostle saith, *Who is sufficient for these things?* that is, who hath the knowledge of Arts, or Learning, or eloquence, sufficiently to preach the Word: but yet wee must take heed that wee doe not bring them unto the Word as wee finde them, neither in them to shew our selves, but onely make them as a meanes to helpe us for this work: As for example; The Children of *Israel* might whet their sithes upon all the stones of the *Philistims*: so a Minister may sharpen his faculties with Arts. A man that keepes Sheepe, hee feeds them with hay, not because hee lookes that they should bring forth hay, but Lambes and Wooll; even so, let a man use these Arts and Sciences, yet not to bring forth Eloquence, but to make us more able to preach the pure Word. It is good therefore that wee take heed that we doe not eclipse the excellency of the Word by these: Wee know, apparell though it be laid in pure gold, yet so much as is covered of it, detracts from the excellencie of it, therefore it were better that it were alone: so it is with the Word, though the Word may seeme to be gilded with Eloquence or Philosophie, yet it were better that it were alone, for so much of it as is covered with these, so much of the excellencie of the Word is hid.

Simile.

Simile.

Object. 4

But you will say unto me, that we use Eloquence and

and the like, that men may the better conceive us, and that our Ministry may the better be respected; for we finde this kinde of Teaching most pleasesh them, and which most men affect, therefore if we shall not use such and such phrases of Eloquence, wee shall be little respected amongst them.

To this I answer, that every Minister is, or should be a Physician; now we know that the part of a wise Physician is not to satisfie the humour of his Patient, for so he may encrease the disease, but to labour to cure him by ministring such Physicke unto him, as he knowes by experience the necessity of the disease requireth. even so, to hum our men in Preaching, is not the way to cure them, or to change the evill disposition of their nature, but rather a meanes to encrease their disease, and to make them obstinate and rebellious against the Word, when it shall come home unto them: For what is the reason that the Word is so opposed, when it is preached (as the Apostle saith) *by the evidence of the Spirit and in power*, but because it crosseth their corruptions? It comes not in the same manner that it was wont to doe: therefore the best way should be to preach in the Spirit, that is, to apply the pure Word of God unto the Consciences of men, and so to purge out the sicknesse of the soule before it grow incurable. There is a disease that many women have at their stomackes, whereby they desire to eat ashes, and other things, which poisons nature; now if they bee not cured of it by purging out the humours that lye there, but be satisfied in it, it will at last destroy them: so it will be with these men; to

Q

satisfie

Ans^w. 4.
Ministers
should not
please their
people with
eloquence.

Simile

satisfie them in this sicknesse of the soule, is not the way to cure them, but to make them more incurable : therefore let Ministers looke that they preach the pure Word, and nothing but the pure Word : and let men examine themselves whether they be heavenly minded or no, by their tasting and relishing of the Word when it is preached purely without any mixture, or else when it is mixed with eloquence.

Marke 4

The fourth signe whereby you may examine yourselves whether you be heavenly minded or no, is, to try the opinion and judgement you have of heavenly things, how you conceive of spirituall things. *Rom. 12.2.* The Apostle saith, *And bee renewed in the spirit of your minds, that you may know what that good, and holy, and acceptable will of God in Christ is :* Hee that is heavenlie minded hath a new judgement given unto him whereby he is able to see spirituallie all things in another manner than he did before : I say not that he saw them not at all before, but he saw them not in that manner that he doth now, *for he is renewed in the spirit of his minde,* saith S. Paul : he hath a change wrought in his heart and understanding, whereby he is able to know and to doe the will of God in a more sensible manner than before : he hath a new light in his soule, whereby he is able to know *what the will of God in Christ is :* that is, he knowes what God doth require to be done by him for Christ, not carnally by a bare understanding, but spirituall by the worke of the Spirit, and therefore saith Paul, *2 Cor. 5.16.* *Henceforth know wee no man after the flesh : yea, though we have knowne Christ after the flesh, yet now henceforth know wee him*

2 Cor. 5.16

him no more: that is, we knew him before in a carnall manner, as he is a man, or as he was a man amongst us, but now we know him in another manner, as he is our Saviour, and our Redeemer, Christ my Saviour and my Reconciliation to the Father.

Now it is not a bare knowledge that I speake of, such a knowledge as is attained unto by Learning and Art, for so a man may have knowledge, and yet not be heavenly minded; but that knowledge I speake of, is a knowledge that is wrought by the Spirit; when it hath changed the heart, then he is able to judge both of Persons and Things.

First, for *Persons*; he is able to judge of the persons of men, and accordingly to make a difference betweene men: if he see a poore man that is a sound Christian, though he be contemned in the eyes of the world, yet if it appeare to him that he hath Grace in his heart, or if he make an outward profession of love to God, he doth highly esteeme of him because of Grace; on the contrary, if he see a great man, though in great honor and esteeme with men, yet he respects him not if he want grace: therefore examine your selves whether you are able to distinguish of persons in this kind.

Secondly, for *Things*, he is able to judge of things whether they be spirituall or earthly; he is able now to know what is truth, and to embrace it; and what is error, and to refuse it; he hath now a Touch stone in himselfe; that is, he hath the Spirit of discerning, whereby he makes triall of Graces, and laies hold on those which will endure the touch, those he will receive as spirituall; the other which will not, he casts

What
knowledge
is wrought
by the
Spirit.

I
Persons.

2
Things.

out as counterfeit: therefore the Apostle saith, *1 Cor. 2. 9. The eye hath not seene, nor the eare heard, neither have entered into heart of man, the things that God hath prepared for them that love him*: that is, he was not able to judge of things in that manner as now he can. Therefore examin. your selves whether there be a new life put into you, whereby you are able to judge of Persons and things in another manner than you did before.

Object.

But you will say unto mee, How shall I know that my heart is renewed by the Spirit, and that there is a new life put in ome?

Ansiv.

To know whether the heart be renewed by the Spirit.

I

By his affections.

To this I answer, that you shall know whether your heart is renewed by the Spirit, by these three things: first, by thy affections: secondly, by thy speeches: and thirdly, by thy actions.

First, I say, thou shalt know it by thy *Affections*; for by these thou maist know whether thou bee heavenly minded or no: and that thou maist not doubt of it, our Saviour gives the same make of a renewed heart, *Matth. 6. 21. Where your treasure is, there will your hearts bee also*: you may know that where your heart is, there is your treasure; what your heart is set upon, there your affections are; for the proper seat of love, is the heart. Now if the heart be renewed and regenerated by the Spirit, there will be a love of spiritual things, and this love will beget heavenly affections. A man may certainly know what estate he is in, whether he be regenerate or no by his affections, how he is affected, what love he beares unto heavenly things; for there is life in affections, and as a man that lives knowes that he lives, so a man that hath

hath spirituall love in his heart towards God, cannot but certainly know it, except it be in time of temptation, and then it may be he may not finde that love of God in his heart, but this sence of the want of the love of God is but for a time, it coniuues not; therefore the holy Ghost when he would describe a heavenly minded man, he describes him by his affections, as the best marke to try him by; as *Abraham* would command his servants to serue God; and *Nehemiah* feared God; and *David*, *Psal.* 112. 1. delighted greatly in the Commandements of God: now wherefore did they obey God, and feare God, and delight in the Commandements of God, but because of that inward Love they bare unto him. We know every man can tell whether he loves such a man or such a thing, or whether he hates such a man or such a thing by the affection he beares to them; in like manner, a man may know whether he be heavenly or earthly minded by the affections he carries towards the things he affects: therefore examine your selves, what are the things that you love most, that you thinke upon most, that you take care of most, that you take most care to get and to keepe, are they earthly or heavenly things? those things you doe love best, and your affections are most set upon, that your thoughts are most troubled with all; if they be earthly, you may justly feare your estates; for the affections flow from love, and therefore if you did not love them, you would not set your hearts and affections upon them.

Secondly, you shall know whether your hearts be renewed by your *Speeches*: now this may seeme but a

Psal. 112. 1.

Q 3

flender

By his
Speeches.

Mat. 12. 34

slender signe of a renewed heart : because it is hard to judge aright by outward appearances, to know the sincerity of the heart by the speeches : yet seeing Christ makes it a signe of a renewed heart, I may the more safely follow him : our Saviour saith, *Matth 12. 34.* that *out of the abundance of the heart the mouth speaketh* ; that is, there is abundance in the heart either of good or evil : Now if the heart be full of heavenly-mindedness ; if, I say, this abundance that is in the heart be grace, then it will appeare in the speeches ; for the speeches doe naturally flow from the affections that are in the heart ; but if the abundance that is in the heart be evil, then the heart cannot but send out foule speeches and rotten communication ; and therefore our Saviour saith, *A good tree cannot bring forth evil fruit, nor an evil tree good fruit* : it is impossible that a heart which doth abound, and is full of earthly mindedness, but it will breake forth and appeare by his speeches : the filthiness that is in his heart, if it have not vent, it will burst ; as we know a new vessell that hath Wine put into it, must have a vent or else it will burst : and by the event you may know what wine it is : so, the speeches are the vent of the heart, and by them you may see what is in the heart : if grace be there, the speeches will savour of it, as a Caske will taste of that which is in it.

Simile.

Object.

But you will say, The heart is of a great depth, and who can search it ? who is able to know whether the heart be renewed or no, by the speeches ?

Answ.

To this I answer, I say not that a man may at all times, and in all places, judge of it aright : but I say, that

that a man may certainlie know himselfe whether he be renewed or no; which is the thing we seek to prove in this place; that a man may know from what root they spring, whether of weaknesse, by rebellion, or naturally through unmortified lusts: I say not but sometimes a child of God, a regenerated man may have foule speeches in his mouth, and yet his heart be good towards God; he may have rotten talke, but it is but for a time, it will not continue, and it will cause much sorrow of heart, if he have grace, when his conscience touches him for it. *2 Tim. 2. 20, 21. In a great mans house there are vessels of honour, and vessels of dishonour; if a man therefore purge himselfe, he shall be a vessell of honour, and yet have corruption in him, there may corrupt communication come out of his mouth; and yet he keepe his goodnesse; as a vessell of gold may be foule within, and yet cease not to be gold, a vessell of honour, neither loose its excellencie; so a regenerate man may have in the abundance of his heart, some chaffe as well as wheat, some corruption as well as grace, and yet be a vessell of gold: that is, heavenly-minded: for the Apostle saith, If any man therefore purge himselfe, he shall be a vessell of honour, notwithstanding his corruption in his heart, & it appeare in his speech: yet if he purge himselfe, if he labour to mortifie them, if he labour to rid his heart of them, he shall be a vessell of honour.*

But you will say, It may be that we shall not have alwaies occasions to try men by their speeches, how then shall we know whether their hearts be renewed?

To this I answer, It is true, that it may so fall out that

2 Tim. 2. 20
21. opened.

Object. 2

Answer. 2.

we

we cannot try them by there speeches, yet silence will declare in part what is in the heart; let a regenerate man be silent, and his silence will shew that he hath a renewed heart, if he be reproached or slandered, his patience in suffering shews the uprightnes of his heart; but if yee speake, it hath a greater force, and will more manifestly appeare: so on the contrary, the rottennesse that is in the heart, will appeare in impatiency of spirit.

3
By his
actions.

Thirdly, you may know whether your hearts be renewed by your actions: this also our Saviour makes another signe of a renewed heart, *Math. 7. 20. By their workes you shall know them*; that is, by their actions. Now every thing is knowne by his actions; therefore examine your selves what are your actions, are they the actions of the regenerate part, or of the unregenerate parte; are they holy actions, or are they uncleane actions? by this you may know whether you be heavenly-minded or no. Now this must necessarily follow the other two: for if the heart be renewed, then there will be heavenly affections in it towards God, and spirituall things, and if heavenly affections, then there will be heavenly speeches; for these flow from heavenly affections; and if there be these two, then there must needs be holy actions: therefore our Saviour saith, *Luk. 6. 45. A good man out of the good treasure of his heart bringeth forth good fruit*; that is, if the heart have in it a treasure of heavenly affections, and speeches, it cannot be but it will send forth good actions in the life.

Marke 5

The fift and last signe whereby you may examine
your

your selves, whether you be heavenly-minded or no, is, by examining your selves how you stand affected towards him that seeks to take these earthly members from you; how you stand affected with him that reproves you for your earthly-mindednes. This is a sign that *Paul* gives of an unsound heart, *2 Tim. 4. 3. The time will come that they will not endure wholesome doctrine: that is, they will not endure the word of reproofe, but will be ready to revile them that shall reprove them: and therefore he addes, that they shall heape to themselves Teachers; they shall affect those that shall speake so as they would have them.* Now this is a signe of earthly mindednesse, when they are offended with him that shall reprove them for their sinne; for if men reckon these members as a part of themselves, then you cannot touch them but you must touch their lives, for these are a part of their life; and if you seeke to take these away, you seeke to take away their lives: now what man will be contented to part with his life? It is a principle in nature that God hath implanted in every creature, to love their lives; but if you account them not as a part of your selves, but as your enemies, then you will account him as a spirituall fiend that shall helpe you to slay them; for who is there that will not love him that shall help him to slay his enemy? Therefore if the heart be heavenly disposed, he reckons them as his enemies; but if he be renewed, he accounts them as a part of himselfe: therefore examine your selves by this, whether you be heavenly-minded or no.

The Use of this that hath beene spoken, is for exhortation unto all those that are heavenly-minded:

R

Let

2 Tim. 4. 3.

Use.

Rev. 22. 11.

Simile.

The least
finnes to
be avoided.

Let mee now exhort such to persevere in heavenly-mindednesse, let them labour to grow every day more heavenly-minded than another, *Rev. 22. 11. Let them that be holy, be holy still*: that is, let them be more holy, let them labour to grow in heavenlie-mindednesse, let them labour to keepe their hearts pure from this earthly-mindednesse, because it will soile their soules: for all sinne is of a soiling nature; if it enter into the heart, it will leave a spot behind it: now wee know that if a man have a rich garment which hee sets much by, he will bee marvellous carefull to keepe all kinde of grease and spots out of it; so it should bee a Christians duty to labour to keepe all soile out of his soule, because it is a precious garment, and the residing place of the Spirit: we know that if a man have one spot in his garment, it makes him out of love with it, and then cares not how many lights upon it; so it is with sinne, if thou suffer thy heart to bee spotted but with one sinne it will worke carelesnesse in thee, so that hereafter thou wilt not much care what sinne thou commit, nor how thy soule is soiled: therefore it behoves you to keepe your hearts from every sinne, and to make Conscience of little sinnes. And so much the rather, because the glory of God is engaged on your conversation; if thou shalt soile thy selfe with any sinne, that hath taken upon thee the profession of the Gospell, God will bee dishonoured, and the Gospell will bee scandaled: Again, keepe thy heart, because God takes speciall notice of all thy actions; as for dogs and swine, as for the actions of unregenerate men, hee regards them not; because his glory is not engaged upon their con-

conversation, he expects nothing from them; but as for you, he takes a particular notice of all your actions speeches, and behaviours; and therefore you should bee marvellous carefull over your hearts. Againe, looke unto secret sinnes, because he is the searcher of the heart; let the feare of God set in order every facultie of your soules to keepe out every sinne, every evill thought, because he takes speciall notice of it. And that I may the better prevaile with you, I will briefly lay downe some Motives to move you to keep this diligent watch over your hearts.

The first Motive to move every Christian to continue and grow in heavenly-mindednesse, is this, because by this meanes he may be able to doe every good work. *2 Tim. 3. 21. If a man therefore purge himselfe, he shall be a vessell of honour, fit for every good worke:* that is, if he labour to rid his heart of earthly-mindednesse, he shall have a new life put into him, whereby he shall be able to performe holy duties in another manner than before. Now what is the reason that there is such complaint among Christians that they cannot pray, and are so dull and sluggish in the performance of holy duties, but because they have not rid their hearts of earthly-mindednesse? What is the reason that there is so much Preaching, and so little practise; and so much hearing, and so little edifying; but because men are earthly-minded? If they would purge themselves of this earthly-mindednesse, it is impossible but that there would be more spirituall life in them, in the performance of spirituall duties. Therefore if it were for no other cause but this, that you may be inabled unto

Secret sinnes
to be look-
ed into.

Motives to
keep watch
over our
hearts.

I

every good worke and holy duty, and that you may keepe in you your spiri uall life, feeling and moving, labour to keep thy heart cleane from sin.

2

The second Motive to move Christians to grow in heavenly mindednes, is, because that by *this*, *God is honoured*; I say it is a glory to God if thou keep thy heart cleane: Now what man is there that would not willingly glorifie God, who sticke not to give Christ for him? It is a glory unto *God* when the Professors of the Word live a holy life; for what is the nature of the Word but to cleanse? now when it worketh not this effect in them, or at least when it appears not in them, it doth detract from the excellency of the Word. The Apostle layes downe the nature of a true Christian, *Iam. 1. 2 1. Pure Religion is this; to keep ones selfe unspotted of the world;* that is, a spotlesse life is that which best be-seemes a Christian man that takes upon him the profession of the Gospel, and that which brings much glory unto God is a blamelesse conversation: and to this end the Apostle exhorts, *Let (saith he) your conversation be without covetousnes, Heb. 13. 5.* as if he should say, an unsatiabie desire doth detract from the glory of God: therefore let this move men to be heavenly minded.

Iam. 1. 2 1.

Heb. 13. 5.

3

The third Motive to move every Christian to grow in heavenly mindednes, is, because *he may prevaile with God in prayer: Iam. 5. 16.* the Apostle saith, that *The prayer of a faithfull man availeth much, if it be fervent:* that is; it hath a great force with God for a blessing: Now this should be a marvellous encouragement to keepe the heart cleane, in regard of the great necessitie that the Church hath of our prayers; and therefore if wee would

Iam. 5. 16.

would

would not for our selves prevaile with God, yet in regard of the great need that the Church stands in at this present we should be moved to doe this dutie.

But you will say, that we are but few, or that I am but one, and how can we be able to prevaile thus with God?

To this I answer, Grant that you be but a few, yet a few may doe much good; *Ezek. 22. 30.* speaking of the destruction of *Ierusalem*, I sought, saith the Lord, for a man to stand in the gap, and there was none: He speaks there in the singular number, if there had bin but *one*; that is, but a few, they might have prevailed much with God: so I say unto you, though we be but a few, yet if wee keepe our hearts pure, we may doe much with God; nay, though thou be but a particular person, thou maist prevaile much with God; as *Moses* did for the Children of *Israel*: when a damme is new broken, the casting in of a little dirt will hinder the course of water, but if it be not holpen in time, it will not easily be stopt; so in time a few may prevent a Judgement; nay, such a Judgement as otherwise may destroy a whole Land; if the heart be truly sanctified, it hath a great force with God: Again, a man that would pray, if he doe not speake, but many times he is forced to send forth sighes and grones unto GOD, this is of great power with God; but if he powre out his heart in voyce, it hath a greater force: and therefore the Wise-man saith, that *the words of the righteous are precious*; that is, of great worth with God: and therefore let this move men to bee heavenly-minded.

Object.

Answ.
Ezek. 23. 30



HOW
TO MORTIFY
FORNICATION.

COLOSSIANS 3. 5.

Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.

HAVING handled in generall the Doctrine of Mortification, according to the Method of the Apostle, I am now come to descend to the considering of particulars, as they are laid downe in my Text; and would speak of them in the order as they are ranked by the holy Spirit, but that the affinity and neerenesse betwixt three of these sins, namely, Fornication, Uncleanness, and evil concupiscence, makes me to confound them, and promiscuously to mingle them together. Let us therefore consider first of the nature of every of these sins particularly

ly by themselves, and after ward make some use and application to our selves of them altogether.

The Doctrine that arises in generall from these words, is, That

Doctr.

All Vncleannesse is a thing God would have mortified and quite destroyed out of the hearts that hee would dwell in.

All filthinesse and uncleannesse is a member of the old man; now in such as Christ dwels in, the old man is crucified, he is dead with Christ; now he that is dead with him; is freed from him: and againe; hee that is in the second *Adam*, hath power to mortifie the members of the old man. All Gods children must be purified and cleansed from all pollution, as the Apostle expressly commands us, *Eph. 5. 1. Be ye followers of God as deare children: that is, be ye like unto God your Father, as children resemble their naturall fathers; now God is pure and holy, therefore must ye be so also: and then it followes, Verse 3. But Fornication, and all Vncleannesse, or Covetousnesse, let it not be once named amongst you, as becommeth Saints: that is, let all such filthinesse bee so farre from you, as never any mention bee made of it amongst you; if it should by chance enter into your thoughts, bee sure to kill it there, let it not come no farther, never to the naming of it: As it becommeth Saints; that is, holy ones, Gods children and peculiar people, it were unbecomming, and a great shame to them to be uncleane, to be unlike God their Father, who is holy. In like manner, he exhorts us to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holines in the feare of God; 2 Cor. 7. 1.*

that

Ephes. 5. 1.

that is, Let us purifie our hearts from the corruption of lust and concupiscence which is therein, striving to make perfect our hol nesse in the feare of the *Lord*: and so more fully also in *1 Thes. 4. 3, 4, 5.* he sets down the particular uncleannesses should be abstained from, and mentions two of the very same spoken of in my Text: namely, Fornication, and lust of concupiscence: the words are (for they are worthy your marking) *This is the will of God, even your sanctification, that you should abstaine from Fornication: that every one of you should know how to possesse his vessell in sanctification and honour, not in the lusts of concupiscence, &c.* and therefore we ought to mortifie and destroy all the filthines that is in our hearts, if we would be accounted Gods children, and have his Spirit to dwell in us.

But that for the generall: we come to Particulars, and will speake of the first sinne that is named in the Text, Fornication: whence the point of Doctrine is this, That

Doct. 2.

Fornication is one of the sinnes that are to bee mortified.

Fornication what a grievous sinne.

Fornication is a sin betweene two single persons, and in that it differs from Adultery: and although it be not altogether so hainous as Adultery, because by it the Covenant of *God* is not violated as by the other spoken of *Prov. 2. 17.* neither finde we the punishment absolutely to bee death, yet it is a grievous sinne, and to bee feared, in that it subjects those men that are guilty of it, to the Curse of God and damnation: for the Apostle saith, *1 Cor. 6. 9. No Fornicator shall enter into the Kingdome of Heaven;* It deprives

Pro. 2. 17.

2 Cor. 6. 9.

prives a man of happinesse, banish's him out of Gods Kingdome into the deminion of the Devill, and territories of hell, never to be exempted from the intolerable torments of Gods eternall vengeance. But to lay open the hainousnesse of this sinne, we will consider these foure Things:

First, the Sinfulnesse

Secondly, the Punishment

Thirdly, the Danger.

Fourthly, the Deceitfulnesse

} of it.

First, the *sinfulnesse* of this sinne of Fornication appears first in great contrariety that it hath with Gods Spirit, more than all other sinnes. Betwixt Gods Spirit and every sinne, there is a certaine contrariety and repugnancy, as in nature we know there is betwixt heate and cold; now in all contraries an intense degree is more repugnant than a remisse, as an intense heat is more contrary than a heat in a lesse degree; so it is with Gods Spirit and this sinne, they are contrary in an intense degree, and therefore most repugnant unto; for the Spirit delights in holinesse, and this sinne in nothing but filthinesse; that is pure and undefiled, but this hath a great deformity in it, and therefore consequently much needs be odious in his eyes. Besides, this is contrary to our calling, as the Apostle saith, *1 Thes. 4. 7. For God hath not called us unto uncleannesse, but unto holinesse.*

Againe, it causes a great elongation from God, it makes a strangenesse betweene God and us; all sinne is an aversion from God, it turnes a man quite away from him, but this sinne more than any other, it is

S

more

I
The sinfulnesse of Fornication.

1 Thes. 4. 7.

2

more delighted in, we have a greater delight in the acting of this sinne than in any other, and therefore it is a most grievous sinne.

Furthermore, the greauesse of this sinne appeares, in that it is commonly a punishment of other sinnes; according to that of the Apostle, *Rom. 1. 21. and 24.* compared together, where he saith, *Because that when they knew God, they glorified him not as God, neither were thankfull, but became, vaine in their imaginations, &c. wherefore God also gave them up to uncleannesse, through the lusts of their own hearts, to dishonour their own bodies betweene themselves.* To the same purpose is that of the Preacher, *Eccles. 7. 26.* where speaking of the enticing Woman, whose heart is snares and nets, &c. he saith, *Who so pleaseth God shall escape from her, but the sinner shall bee taken by her: that is, whosoever committeth sinne shall in this be punished, that he shall be entraped and entrared by the subtile enticements of the dishonest Woman.* So also *Prov. 22. 14.* *The Mouth of strange women is a deepe pit, he that is abhorred of the Lord shall fall therein:* Now all sin of this kind, and consequently sinners; are abhorred of the Lord, and therefore he will punish them in letting them tumble into this deepe pit of strange women here, and hereafter without repentance into the bottomlesse pit of everlasting destruction: As long as the Lord lookes for any fruit of any man, hee keeps him from this pit: but such as notwithstanding all his watering, pruning and dressing, will bring forth no fruit, with those the Lord is angry, they shall fall into it. Now as in a ladder, or any thing that hath steps to ascend and descend by,

by, that stayre unto which another leads, must needs be higher than the rest; so in sin, that sinne unto which other lead, as to a punishment, must needs be greater, and of an higher nature than the other: and therefore this sinne is a most grievous sin.

Besides the hainousnesse of this sinne appeares, because it layes waste the Conscience more than other sinne, it quite breakes the peace thereof; nay, it smothers and quenches Grace. The Schoolmen call other finnes, *hebitudinem sensus*, a dulling of the senses; but this an extinction of Grace: other finnes blunt Grace, and takes off the edge, but this doth as it were quite extinguish it: It makes a gap in the heart, so that good cattell, good thoughts, and the motions of the Spirit may runne out, and evill cattell, noysome lusts, and corrupt cogitations may enter in, to possesse and dwell there, and therefore it is a grievous sinne.

Lastly, the greatnesse of this sinne appeares, because it delights the body more than any other sinne doth; and therefore the Apostle in 1 Cor. 6. draweth most of his arguments, to dissuade the Corinthians from the sinne of Fornication, from the glory and honour of our bodies; as that *the body is not for Fornication, but for the Lord, Ver. 13.* And that *our bodies are members of Christ, Ver. 15. The Temples of the Holy Ghost, Ver. 19. Are bought with a price, Ver. 20.* and then concludes, *Therefore glorifie God in your bodies:* and so in another place it is said, *We ought to possesse our vessels in honour:* Now there can be no greater meanes to dishonour the vessels of our bodies, than to pollute them by this filthy sinne of Fornication.

The punishment
of Fornication.

Secondly, the hainousnesse of this sinne will bee the better scene if wee consider the fearefull punishment of it, which because men are more afraid of the evill of punishment than of the evill of sinne, is therefore set down to be the greater according to the greatness of the sin it selfe: as may appeare by these two Reasons:

Heb. 13 4

First, God Himselfe takes the punishment hereof into his own hand; for so saith the Apostle, *Heb. 13. 4. Whoremongers and Adulterers God will judge: that God Himselfe will be the Iudge of all men, for the godly indeed it shall be best, because he is righteous and will render to them a Crowne; but for the wicked, It is a fearefull thing to fall into the hands of the living God.*

2
2 Pet. 2 9,
10.

Againe, God reserves such filthy persons for an heaveie judgment, according to that of Peter, *2 Pet. 2. 9, 10. The Lord knoweth how to deliver the godly out of Temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walke in the lust of uncleannesse.* And this is manifest in that fearefull and grievous judgment hee brought upon the Children of Israel in the wilderness, when as there fell in one day three and twenty thousand for the committing of this sinne, *1 Cor. 10. 8.* So God punished Ruben for his sinne, in that hereby he lost his Excellency, *Gen 49 4* and by losing this he lost three things which belonged to his birth-right as hee was the eldest: First, the kingdome, which was given to *Judah*: Secondly, the Priest-hood, which *Levi* had. Thirdly, the double portion, which his Father bestowed on *Ioseph*.

Joseph. For her, *Sicbem* and *Ammon* also for their filthinesse in this kinde were taken away suddenly: And how was *David* punished, though the deare Child of God, *the sword shall never depart from thy house, &c.* See also what grievous judgements the Lord threatens to them that shall commit this sinne, *Prov. 5. 8, 9, 10, 11.* Remove thy way farre from her, (meaning the strange woman, or Harlot) and come not nigh the doore of her house; lest thou give thine honour unto others, and thy yeares unto the cruell; Lest strangers be filled with thy wealth, and thy labours bee in the house of a stranger; and thou mourne at the last, when thy flesh and thy body is consumed, &c. So againe, *Pro 6. 33.* Who so committeth adultery destroyeth his owne soule: and *Prov. 5. 5.* Her feet goe down to death, her steps take hold on hell: as who should say, there is no escaping death but by shunning her, if not death temporall, yet surely death eternall: nay, if this will not fright you, there is no escaping betweene hell and her. Besides, as in that which is good, the more a man delights, the more comfort it will bring him; according to that in *Prov. 3. 4.* Let not mercy and truth forsake thee; so shalt thou find favour and good understanding in the sight of God and Man: so on the contrary, those sins wherein a man most delights, bring greatest punishment unto him, as you may see in the punishment of *Babylon*, *Rev. 18. 7.* where it is said, *How much she hath glorified her selfe and lived deliciously, so much torment and sorrow give her.* Thus then yee see the grievousnesse of the punishment proves the sinne it selfe to be more haynous and fearefull.

Pro 5. 8, 9,
10, 11

Prov. 6. 33.
5, 5.

Pro. 3. 4.

Revel 18. 7.

3
The danger of fornication.
Pro. 23. 27.

Prov. 2. 19.

Ecl. 7. 26.

Neh. 13. 26.

Simile.

Thirdly, the hainousnesse of this sinne will appeare, if we consider the danger thereof, and difficultie to get out; when wee are once fallen into it. The Wise-man saith, *Prov. 23. 27. A whore is a deepe ditch, and a strange woman is a narrow pit.* Now as it is almost impossible for a man in a deepe ditch, or a narrow pit to get out without some helpe from another; so is it altogether impossible for one that is fallen into this sinne of Fornication, to free himselfe from it, without the speciall assistance of Gods grace helping him thereto: and therefore it is said, *Prov. 2. 19. None that goe unto her returne againe, neither take they hold of the paths of life:* therefore also is, *Eccles. 7. 26. her heart's said to bee snares and nets,* in respect of the entanglements wherewith shee entrappeth her followers; and her *hands to be as bands,* in respect of the difficultie to get loosed from. This sinne besotted *Salomon,* the wisest amonst men, *Neverthelesse even him did outlandish women cause to sinne,* *Neh. 13. 26.* So also did it bewitch *Sampson,* the strongest amongst men, one that was consecrated and set apart as holy unto God, even he was overcome hereby, as we may reade, *Judg. 16.* We know by experience, as a man that is tumbling from the top of an hill, there is no staying for him till he come unto the bottome; so he that hath once ventured upon this deepe pit, and beginnes to slide into it, there is no staying of him till he bee utterly lost in the bottome thereof: or as a man in a quicksand, the more hee stirres, the faster hee stickes in, and sinkes deeper; so it is with him that is once overtaken with this filthy sinne, the more hee stirres

in it, the faster hee stickes, and harder will it bee for him to get out. Therefore wee conclude this sinne is a most fearefull sinne, and hard to bee overcome, or left off, if once accustomed to the delight thereof.

Fourthly, the hainousnesse of this sinne will bee discovered, if wee consider the deceitfulnesse of it: it will so bewitch us, that wee will hardly bee persuaded that it is a sinne; now if wee will not believe it to be a sinne, much lesse will we bee brought to leave the sweetnesse of it, to forsake the pleasure wee finde in it. Besides, the Devil, that old Serpent, hee comes and tells it is either no sinne at all, or else but a small sinne, and may bee easily left; wee may turne from it when wee please; and so he dandles us till wee grow to such an height, as wee become insensible and hardned in it. Here therefore I will lay downe the deceits that Satan useth to beguile us in this sin, which being detected, we may the easier shunne and avoyd this detestable and bewitching uncleannesse.

The first deceit wherewith Satan useth to beguile us, is, *Hope of Repentance*; wee thinke wee can repent when wee list, that, that is in our owne power, for GOD will upon any of our prayers be heard of us; heaven-gate will be open at first knocke; and therefore I'le commit this sinne to day, and to morrow betake my selfe to my prayers, and all shall be well. But beware of this, lest you be deceived, God will not be mocked; if you will sinne to day, perhaps you shall not live to repent till to morrow; or suppose thou dost

4
The deceitfulnesse of fornication

Deceits of the Devil discovered.

Deceit 1.
Hope of Repentance.

Deu. 29. 19.

doſt live, yet he that is unfit to day, will be more unfit to morrow: God cannot endure a man that will fall into the ſame ſinne againe and againe, for he ſtiles it, *Deut. 29. 19. adding drunkennesſe to thirſt*; that is, never leave drinking till wee be a thirſt againe: that which ſhould extinguiſh and abate our thirſt, is made the meanes to increaſe and enflame it. Now what puniſhment followes ſuch as do ſo, you read in the next verſe, and 'tis a fearefull puniſhment; *The Lord will not ſpare him, and then the anger of the Lord and his jealousie ſhall ſmoke againſt that man, and all the curſes that are written in this booke ſhall lye upon him, and the Lord ſhall blot out his name from under heaven*: who is there among you that would not be terrified at this ſentence? Surely his heart is of Adamant, nothing can pierce it, if this do h not: 'tis a fearefull thing to fall into the hands of the living God: Beware then of doing thus, goe not on in ſinne upon hope to repent at your pleaſure, leſt before you thinke it time for your pleaſure to do it in, the hand of the Lord be ſtretched out upon thee, and his jealousie ſmoke againſt thee, or one of (if not all) his curſes light upon thee. A man would take it ill if his neighbour ſhould wrong him to day, and as ſoone as he had done aſke pardon, and yet wrong him againe the next day in the ſame kinde, and then aſke pardon againe, and ſo the third, and fourth, and forward; even ſo it is with God, wee fall into this ſinne to day, and perhaps at night begge pardon of him, yet to morrow commit the ſame ſinne over againe, as if wee had aſked leave to ſinne the freer; take heed of this, doe not bleſſe thy ſelfe in
thy

thy heart, saying, I shall have peace, or I shall repent when I list, for feare least God presently blot out thy name from under heaven.

Againe, Hope of after-repentance doth lead many men on to the commission of this sinne; they hope they may repent before death, it is a great while till this come, therefore time enough to doe this in. But this God hath threatned, you heard even now in the place above mentioned, I pray consider of it. *Balaam* his desire was but to dye the death of the righteous, therefore hee perished among Gods enemies; he desired it, and whilest he remained onely desiring without any labour to live the life of the righteous, God justly punished him with an utter overthrow: as he did with those, *Esay 28.15.* who said; *Wee have made a covenant with death, and with hell are wee at agreement; when the overflowing scourge shall passe through, it shall not come unto us:* These men thought all sure; nothing could come to hurt them, they are as well as any man; for they had an agreement with hell and death, neither should the scourge meddle with them: but these were but their own thoughts, they reckoned without their host, as we use to say; for see what God saith to them, *verse 18.* *Your Covenant with death shall bee disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall passe through, then yee shall bee trodden downe by it:* They might contrive, but he will dispose: though they did thinke all well, and hope for peace and quietnesse, yet he would disannull their covenant, and break off their agreement, so that the over-flowing scourge, that is, sudden de-

struction should take hold of them, and utterly confound them. *Amnon* going to his brother *Absalom's* feast, little thought to have beene so soone cut off; *Sichem* preparing himselfe for a wife, never thought of a funerall; neither is it likely that *Korah* and his company thought their tent-dores should be their graves; I warrant you they hop'd for repentance, yet this sudden destruction tooke away all possibility of repenting from them. God threatnech such, *Ezek. 24. 13.* *Because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee.* And indeed we cannot repent unlesse God sends his Spirit into our hearts, and he will not send his Spirit into such a heart as hath filthinesse in it: Will any man put liquor into a glasse where Toads and Spiders are? much lesse will Gods Spirit come into a heart that is uncleane.

Ephes. 4. 19.

Besides, such a man as is not purged from his uncleannesse, of himselfe is most indispos'd to repentance; he is without feeling, as it is *Ephes. 4. 19.* *Who being past feeling, have given themselves over unto lasciviousnesse, to worke all uncleannesse with greedinesse:* Now such a man as hath no sense of his misery, that cannot feele his wretched condition, but is insensible of his corruption, he can never repent; for as the Apostle saith, *2 Pet. 2. 14.* *he cannot cease from sinne:* and where there is no leaving off, and forsaking to sinne, there can never be any true repentance.

Lastly, God refuseth such a man, he will not endure to heare him if hee should begge repentance at his hands; and the reason is, because he cannot begge
it

it in sinceritie; for true repentance argues a turning from, and loathing of all sinne: and therefore such a purpose as men use to have in the time of extremitie, while the crosse is on them, that they will forsake sinne, that they will not doe such and such a thing, this I say, will not serve the turne, it is not sufficient; though they should mourne and seeme to repent, yet God will not accept it, for the very beasts may doe as much; as it is said, *Therefore shall the Land mourne, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowles of heaven, &c. Hos. 4 3.*

The second Deceit, wherewithall Satan useth to deceive men, is, *Present impunitie*: he labours to perswade us, because wee are not presently punished, therefore God sees it not, or will not punish it at all, and therefore will goe on in our sinne, and delight to wallow still in our pollutions, according to that of the Preacher, *Eccles. 8. 11. Because sentence against an evill worke is not executed speedily, therefore the hearts of the sonnes of men is fully set in them to doe evill.* Against this deceit of Satan, to prevent it, lest wee should be overtaken thereby, let us remember these following considerations:

Consider first, that though execution be not presently done, yet punishments are every where threatened, and Gods threatening is as good as payment; his Word is sure, and one tittle of it shall not fall to the ground unfulfilled: and when God begins to punish, he will make an end; as it is said, *1 Sam 3. 12. In that day I will performe against Eli, all things which I have spoken concerning his house; when I begin, I will also make*

Deceit 2
Present
impunitie.

Eccle. 8. 11.

I

1 Sam. 3. 12.

an end: If he strike once, he need not to strike any more, his blowes are sure, when he strikes, he never misses, his arrowes kill at first shooting.

2

Consider secondly, that either a sudden judgement shall overtake them, and so confound them in an instant, or if it be delayed, then the feare it should light upon them, quite takes away the sweetnesse of the sin they commit, and so makes the sinne it selfe a vexation and punishment to them; or else lastly, if God suffers them to run on in sin securely, and without all feare or remorse, he beares with them but that he may make his power knowne and eminent by bringing a great judgement on them at the last: as the Apostle saith, *Rom. 9. 22. What if God willing to shew his wrath, and to make his power knowne, indured with much long-suffering, the vessels of wrath fitted for destruction.* There is a time, that the wicked must be fitting, and be a preparing for their destruction; which once come, let them be sure afterwards God will manifest his power, will compensate his much long suffering with the greatnesse of the judgement hee brings on them: Now, it is a fearefull thing, and a cangerous case, when God suffers a man thus to grow and thrive in his sinne, that so his judgement may be the greater.

Rom 9. 22.

3

Consider thirdly, that such go on in their sin which hope to escape; because they are not presently punished, they abuse the patience and long-suffering of God: Now, the manifestation of Gods attributes, is his Name, and who so abuse them, take his Name in vaine; and you know, *God will not hold him guiltlesse that taketh his Name in vaine.* Let such then as thus abuse

buse the patience of God, thinke not that they shall escape the judgement of God, but remember to take into consideration that place of the Apostle, *Rom. 2. 4, 5, 6.* where it is said, *Despisest thou, O man; the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance? But after thy hardnesse and impenitent heart, treasurest up unto thy selfe wrath, against the day of wrath, and revelation of the righteous judgement of God; who will render unto every man according to his deeds. He shall assuredly pay for every day and houre that he shall continue in his sinne; God takes account of every minute, and will when he begins to render vengeance, repay it to the utmost farthing; every moment addes one drop unto the vials of his wrath, and when that is full, it shall be powdered out upon them. See this in the Church of Thyatira: *Rev. 2. 21, 22.* I gave her space to repent of her fornication, and shee repented not; Behold, I will cast her into a bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds: Becauic shee did not repent while shee had time, therefore she shall have great tribulation: Let us consider then the fearfulness of despising Gods patience and long suffering, and not thinke our selves in a good condition, because we goe unpunished, but rather let his long suffering and goodnesse lead us to repentance, while he gives us space to repent in.*

The third Deceit, whereby Satan beguiles men, is, *present sweetnesse in sinne*, the delight we take in the acting of this sin: there is a kinde of bewitching pleasure in it, that steales away our hearts from holinesse

*Rom. 2. 4,
5, 6.*

*Rev. 2. 21,
22.*

*Deceit 3
Present
sweetnesse
in sinne.*

and puritie, to denie them with filthinesse & uncleannesse; for if we give never so little way to the pleasure and sweetnesse thereof, it will bring us presently to the acting of it. But for answer unto this, and to prevent being besotted with this delight and sweetnesse in sinne, take notice of the ensuing considerations.

I First, he that denies himselfe in this sweetnesse and delight, shall not loose thereby, he shall be nothing prejudiced thereby, but shall finde a greater sweetnesse, and a far more excellent kinde, a sweetnesse in the remission of his sinnes, and reconciliation unto Iesus Christ, a sweetnesse in the being freed and eased in the burden of his sinnes and corruptions.

Object. But some man here will be ready to say, It is not so easie a thing to restraine ones lusts; it is a matter of great difficultie and consequence, and of more paines and trouble than you speake of; why then doe you bid us deny our selves in the sweetnesse of sinne.

Answer. To this I answer; Indeed it is true, it is hard at first to be overcome and brought in subjection, yet in an heart that is truly humbled, it may be mortified; and if it once cometo that, then it will be easie to moderate it, and bring it under our command.

2 *Mat. 8. 18.* Secondly, consider what Christ saith, *Mat. 8. 18. It is better for thee to enter into life halt and maimed, rather than having two hands, or two feet, to bee cast into everlasting fire:* And indeed, how much better were it for us, if we would cut off this right hand, or right eye of delight and pleasure in sinne, and cast it from us, that so wee might goe to heaven, than having pleasure here in this life for a season, to be cast into everlasting fire,

to have our part and portion with the Devill and his Angells, which wee shall be sure to have, if we forsake not this filthy sinne of lust and uncleannesse; for the Apostle saith it often, and that peren ptorily without exception, in many of his Epistles, that *No Adulterer, Whoremonger, Fornicator, or uncleane person, &c. shall enter into the Kingdome of God.*

Thirdly, consider the more sweetnesse and delight wee take in this sinne, the greater anguish and torment wee shall finde in the renewing of our hearts, and the more difficult it will be for us to leave it: Besides, it is a dangerous thing to take our sweetnesse fully, for then perhaps wee may be so besotted therewith, as we shall hardly relish anything else, especially the contrary vertue, which will seeme very bitter and distastfull unto us. And therefore let us be perswaded not to adhere too much to the sweetnesse and delight that wee finde present in the acting of this sinne, lest we become so bewitched with it, as we never be able to forsake it.

The fourth Deceit, which Satan useth to beguile man withall, is *the falsenesse of the common opinion of most men, and cunning delusion of our carnall reason*, unto which it seemes either no sin at all, or else so little as it need not any great adoe be made about it: Most men thinke of this sin fornication but a trick of youth, whose blood heated with intemperance, must have something to allay its lust on. Now these two be incompetent Iudges, both common opinion, and carnall reason, and are altogether unfit to judge of the notoriousnesse of this sin, but let us bring it to the ballance of the Sanctuary,

3

Deceit 4
The falsenesse of common opinion and carnall reason.

ctuary, and then wee shall see the Iudge weigh of it, wee shall see it in its proper filthinesse and native uglinesse. No man that is guilty of it can descerne its depravitie for the very conscience is defiled by it: now the Conscience is, as it were, the very glasse of the soule, and if the glasse be defiled, how can we see the spots in the soule? and if these be not to be discovered, then nothing is left whereby to judge aright of it; and therefore we must needs be deceived in the perceiving the filthinesse and hainousnesse thereof. Let us therefore betake our selves to the Scripture, which will shew it truly in its proper colours, and then if we use the meanes, God will assuredly send his Spirit to enlighten us. When *Indas* had but a glimpse of this light opened unto him, how great thinke yee seemed that sinne to him, which before he durst commit boldly for thirty pieces of silver, yet now it drives him to desperation, and present hanging himselfe. We must pray therefore for the Spirit to enlighten us, that so wee may see the filthinesse of this sin, and be no more deceived by it, as if it were either but a small sinne, or hardly any at all, as many men thinke, and our carnall reason would perswade us unto.

Deceit 5
Hope of
secrecie.

The fift and last Deceit, whereby our cunning adversary, the Devill, labours to beguile us withall, is, *Hope of secrecie*: Men commit this in private, no spectators, no secretaries shall be intrusted therewith, the innermost closets, and most retired roomes, are the places destinated for this worke, and the time commonly, is the most obscure and blackest season, the night; and indeed not unfitly, for it is a deed of darknesse.

yet,

yet, let all such as bee guilty hereof, let them lay to heart these following considerations :

Consider first, though they bee never so private and secret in it, yet God sees it ; they cannot shut out his eyes, though they may the light of the Sunne ; hee knowes it, and then it shall bee revealed : that which is said of Almes, *Mat. 6. 4.* may very truly be said of this ; *Thy Father which seeth in secret, himselfe shall reward thee openly* : so, God that seeth thy secret Adultery or Fornication, hee will reward it, hee will punish it openly. See it for example in *Dauids* Adultery with *Bathsheba*, *2 Sam. 11. 10, 11, 12.* there the Lord saith, *Because thou hast despised mee, and hast taken the Wife of Uriah the Hittite, to bee thy Wife ; Behold, I will raise up e-vill against thee out of thine owne house, and I will take thy Wives before thine eyes, and give them unto thy neighbour, and hee shall lye with thy Wives in the sight of the Sunne ; for thou diddest it secretly, but I will doe this thing before all Israel, and before the Sunne.* See the Justice of God in punishing ; because *David* did it secretly, and used all manner of meanes to conceale it, as making *Uriah* drunke, and then sending him to his Wife to lye with her, that so it might bee hidden, yet God withheld him from her, and so brought it about, that *David* had no way to cover his sinne ; therefore also because *David* laboured to keepe it close and secret from all men, hee will make his punishment publike and manifest to all Israel : Again, God saith, *Because thou hast despised mee, &c.* whence observe, in his secret committing of sinne, a man doth despise God in a more speciall manner ; for hee feares more the sight of men, than

I

Mat. 6. 4.

1 Sam. 2.
10, 11, 12.

V

the

1
1 Sam. 2.
30.

the sight of God, in that hee labours to conceale and hide it from the eyes of men, but cares not though God looke on, as if hee either would say nothing, or regarded not at all his sinne: but God hath said, *I them that honour me I will honour; and they that despise me, shall belightly esteemed; that is, they shall be de'p sed.*

2

Consider secondly, the divers and manifold waies God hath to reveale it, though men bee never so close and secret, and use all possible meanes to hide their sinne, as faire outward civility, a seeming to hate such a filthy notorious wickednesse, or any thing else an hypocriticall heart can invent, yet God hath sundry wayes to detect their filthinesse, and lay open their hypocrisie: As first, by sensible things, when there is no person neere to see it, yet the very birds and beasts have revealed it: secondly, hee gives them up to a reprobate sence; and then in the end, though they have long lyen in it unscene and unsuspected, at last they become shamelesse, and so ly open to every mans discovery: thirdly, he can make any man living to reveale his owne sinne; as wee see in *Judas*, though all the time hee was working his wickednesse, he had carried the businesse close enough, yet in the conclusion when hee had brought the businesse to passe, and in all probability it being now finished, should never bee concealed, even then hee must confesse it, hee must tell it every body: in like manner, it will be our case, though wee keepe our filthinesse never so private, yet God can make us in the end, on our death-beds confesse it, though all our life before we have hidden it.

Consider thirdly, whosoever commits this filthy
sinne

sinne of Fornication, makes himselfe a vile, and base person; what ever hee was before, though never so glorious, yet now he is but as a *Starre fallen to the earth*, as it is in the Revelation. If a man bee godly, come what will come, there is nothing can make him base, nothing can obscure him; though hell it selfe should labour to cast a darkenesse about him, yet it shall bee but as a foyle upon a Jewell, or a Cloud about the Sunne, make him shine brighter and brighter: Wee know a Torchlight in a darke night, will shine brighter than if it were at noone day; even so a godly man, what ever happens unto him, what ever night of afflictions, crosses, or other disasters come upon him, yet hee will bee the more illustrious, the more clearer will hee shine in the midst thereof; and the more crosses happen unto him, the more will his glory appeare: but on the other side, let a man be ungodly, what ever outward glory or pompe hee may have, yet he is but a base and vile person, and so hee shall ever be esteemed of, even at the last, doe all the world what they can. See this in *Paul*, who before he was converted, whilest he was a persecutor, was accounted a pestilent fellow; but now after conversion, when hee became godly, hee was highly esteemed as a chosen Vessell of the Lord: So on the contrary, the Scribes and Pharises were the onely men, who but they among the Iewes, yet now how odious is their names? they stinke in all mens nostrils. Therefore let us have a care how wee suffer our selves to lye in sinne, lest wee become in like manner hated of every man; and on the other side, let us get our selves to bee godly, and then our names shall be as

Simile.

precious Ointment, that sends forth a sweet savour into every bodies nostrils. And thus much for the Deceits whereby Satan deceives men; wee will now come to some Vses.

Vse 1.

The first Vse that may bee made hereof, is, to exhort all men to be carefull to cleanse themselves from this filthinesse and uncleannesse: and to this end let them never give God rest, but with incessant prayers still call on him, till they finde that they are cleansed, that they are out of this gall of bitternesse; for as there is nothing that will bee so bitter and distastefull, nay, terrible unto them, as this being lyable to the wrath of God, due to them by reason of thi sinne; so shall they never finde any thing so sweet and pleasant, nay, comfortable unto them, as to bee in the favour of God: for all that the creature can doe, is nothing without God, there is no peace, no comfort, no rest without him; now, if a man have not this favour of God, but bee without it, though hee have never so many other blessings, as wealth, honours and preferments, yet, if any arrow come out of Gods quiver, dipt in the venome of his wrath, bee it never so slight an affliction, it will wound deadly. See this in *Moses*, who, though the meekest man upon earth, and highly in Gods favour, yet hee for his impatiency had his crosse in that which hee most desired, even in that hee should not enter into the Land of Canaan. Sinne conceiving must needs bring forth sorrow, and though it should faile in all other things, yet here it is true, hee that sowes sinne, shall bee sure to reape affliction; that is the daughter, this is the fruit alwayes of such

a mother, beware therefore how you take paines to
 serue sinne, for hee that does so, shall bee sure to have
 for his wages sorrow and afflictions, nay death it selfe,
 as the Apostle saith, *the wages of sinne is death.* A sinfull
 man, one that is guilke of this sinne, or any other, is
 like a malefactor, that hath already suffered the sen-
 tence of condemnation to passe upon him, and there-
 by is liable to punishment when ever it shall please
 the iudge to send a warrant, hee may bee called to exe-
 cution every houre, unlesse in the meane time hee hath
 sued forth his pardon; even so it is with the sinner,
 hee is subject to the wrath of God, when ever God
 shall please to send forth his warrant against him, hee
 must be brought to execution, he hath no assurance,
 no power of resistance, till hee hath got his pardon.
 Therefore let every one of us labour to procure our
 pardons in and by Iesus Christ, that so wee may not
 thus lye open to the wrath of God, which will con-
 sume us when ever hee shall but please to say the word,
 in an instant.

Simile.

But some man will bee ready to say, what needs all
 this? I am strong and well, in good and perfect health,
 is it likely the evill day is neere mee? no surely, I will
 therefore goe on still in my sinne; what need I repen-
 tance, that am so well in all things?

Object.

To this I answer, though thou beest never so well
 in strength and health of body, yet if God hides him-
 selfe, if hee turnes but away his face from thee, thou
 shalt finde the matter changed; where and when he is
 pleased but to turne himselfe, hee turnes with him all
 things upside downe on a sudden. See this in those

Ansiv.

Numb. 16.
16.

two hundred and fifty men of the company of *Korah*, they thought themselves well and safe, else thinke yee they would have tooke censers and offered unto the Lord? but see how in an instant, fire came out from God and consumed them. So also *Nadab* and *Abihu*, no sooner had they taken strange fire to offer unto the Lord, but straight the judgement light upon them; for it is said, *And there went out fire from the Lord and devoured them, and they dyed before the Lord, Levit. 10.2.* they were presently consumed even in the places where they stood: in like manner, it will bee our case if wee commit sine, God may, if hee be so pleased to deale with us, consume us as soone as ever wee have done it, nay, in the very manner, it is his mercy that wee are spared.

Object. But some man will say againe, there have many men escaped unpunished, they have gone free for any thing I could ever see, why may not I escape also as well as they?

Answer. To this I answer, Gods decree concerning salvation and damnation must bee admired at, not pryed into: what though God in his mercy hath saved others, must hee also therefore save thee, that wilt not repent, but presumest on his mercies? hee calls sometimes those which have beene many degrees worse than others, whom hee hath passed by, and that to shew his power of the Potter over the pot-sheerd: but what is this to thee? looke thou to thy selfe, use the meanes, come unto him by true repentance, and cleanse thy selfe from thy filthinesse, and thou shalt be sure to finde mercy.

The

The second Vie to be made hereof, shall bee to persuade every one, not onely to cease from the act of so filthy a sinne, but also to mortifie these corruptions, which are the source and fountaine from whence all these uncleane actions come: There may bee a restraining of our lusts and corruptions, but it is but for a time, it will breake forth againe; or, perhaps, there may bee an abhorrency and contrarietie of one mans nature from this sinne, but this is not out of any hatred to the sinne it selfe, but a forbearance of the act, because his nature cannot abide it, or for some other by-respect, as credit and reputation amongst men; but this is not to mortifie them: for mortification is then true and perfect, when there is a contrary life; that is, when a man that before was unchaste, now if his lusts bee mortified, hee lives quite contrary to that, and is now wholly chaste and undefiled: now, this cannot rightly bee said to bee in a man where there is but onely a restraint of his lust. As in a tree, it is in vaine to cut off the top boughs, so to kill it; unlesse the roots bee plucked up, it will grow againe; therefore men beginne at the root to stub up the tree: so it is with sinne, lost is the labour that strives to keepe it in and restraine it, thinking so to kill it, there is no other way to doe it, but by Mortification, by rooting it up out of the heart, not suffering it there to have the least roome or place; for if it bee but restrained, at one time or other it will grow againe to full strength. And that this may the better be dispatched, let us examine and try our selves by these rules and markes.

Use 2.

Simile.

Trial whether
it be
mortified.

I First, examine your selves, and see whether there be a particular change which doth follow the generall one of the whole frame of the heart ; whether the heart is wholly changed and turned from all sinne, for if it be not, but is changed but by peece-meale, some of it being reserved for the darling sinne, then it is not true Mortification ; which is alwayes a killing, and bringing under subjection, all lust and concupiscence. Therefore see, first, whether thy heart bee thoroughly wounded with sinne, whether thou dost grieve for all sinne as well as for some particular sinne of profit and pleasure. Then secondly, if thou beest thus wounded, see whether thou longest for nothing so much as pardon in Christ: A condemned person desires nothing, delights in nothing but in the newes of a pardon ; as other things are not at all welcome unto him, a pardon is all that can bee comfortable unto him ; so thou, if thou beest truly wounded for thy sinne, wilt desire and wish for nothing but a pardon ; the remission of thy finnes in Iesus Christ will more comfort thee, than all the world beside. And lastly, if a pardon bee granted, see, Is there a love and a delight in Christ ? Is hee the onely joy and comfort of thy soule ? then well is thy case, thou art in a good estate ; thou maiest bee certaine the roots of thy lusts are plucked up, and then the branches must needs die.

Simile.

Secondly, examine your selves, and see whether out of a loathing and hate of this sinne, you bee able to judge aright of it, to perceive it in its filthy colours, and loathsome pollutions: All the time a man lies in a sinne, hee will have such a mist cast before his eyes, that

that he cannot see it perfectly, but dimly, as it were, by a small light, which will not lay open all the spots and blemishes thereof. To explaine this, I will use this similitude: A man that lives continually in an house where a bad smell is, he perceives not the ill favour, it is all one to him, as though it were pure and sweete ayre, but one that comes in out of the fresh ayre, hee smells it presently, to him it is exceeding offensive: Even so it is with sinne, an unregenerate man that is used to it, hath long lived in it, and perhaps never knew any other, to him it is naturall, he perceives not the filthinesse thereof; it is as good to him as the purest action in the world; and why? because he is accustomed unto it: Now, custome, you know, is another nature: but let a regenerate man fall to commit the same sinne, why, he is troubled, hee is perplexed, he cannot be quiet, nor can he finde any rest in it, it is unusuall to him, and therefore hee is disturbed at it. And indeed it is a good signe of a righteous soule to be vexed at sinne; yee may see it in Lot, of whom it is said, *2 Pet. 2. 8. That righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds*: Try your selves therefore by this marke, and see whether you can brooke sinne well enough, or bee vexed and disturbed at the committing of it.

Thirdly, examine your selves, and see whether your abstaining and keeping your selves from the acting of this sinne be generall and constant, or respecting some places and persons, and but for a short space: this is an effect of the former, for hee that hates a thing, hates every

Simile.

2 Pet. 2. 8.

3

Simile.

every thing that belongs un o it, and that continually; this is a sure marke, and never failes. Yee may see it in other things; a Dove is afraid of every feather that hath beene an hawkes, it brings a great deal of terrour unto her, almost as much as if the Hawke her selfe were there; such a native dread is implanted in the poore Doue, as it de cts and abhorres the very sight of a feather; so the godly man that hath once conceived a detestation against his lusts, endures not any thing that belongs to them, that comes from them. Hee that hates a Serpent, cannot abide the skinne, though it bee never so finely speckled; so true hatred unto sinne, cannot indure motion, or inclination unto it, though it bring never so faire pretences and shewes, it suffers not the least sparke to kindle or increase, as wanton speeches, lascivious looks; &c. A sore that is healed at the bottome, is not easily hurt againe, whereas, if it bee but skinned at the top, it is never the better, for in a little time, it will breake forth againe, and be worse than ever: A bone broken, and well set againe, is stronger than it was before: so a man that hath once slipped into this sinne, and is got out of it againe, shall finde his strength to bee increased, and himselfe more enabled to resist that temptation, than ever hee was.

Object.

But some man will say, I read of some of the Saints that have fallen into this sinne, and that grievously, why then may not the deare children of God fall againe into it.

Answe.

To this I answer, Indeed it is possible, for we finde it in the Scripture of *David* and *Salomon*, that they fell;

fell; nay more, it hath many times come to passe, that they have fallen grievously, as in them before mentioned, and many others; yet, as we read of their falls, so we read of their recoverie out of it, they did not continue in it. Here therefore I will set downe the means against it: And they shall be,

First, for such as have long lien in this sin, perhaps twenty, perhaps fortie, or more yeares; let such, I say, observe these rules following:

First, let them labour to get an humble heart in the sight of this grievous sinne; let them be cast downe with griefe and sorrow for so hainous a sinne, that they have offended so good and gracious a God, one that is of so pure eyes, that he can indure no uncleane thing. It was the practice of the holy Apostle Saint *Paul*, he was so farre humbled, that he confessed himselfe to be the chiefe of all sinners, and what could he say more? So also the Prodigall, *Luk. 15.* when he came to see himselfe, and to looke upon his own condition, was so farre from being puffed up, that he was content to stile himselfe no better than his Fathers servant: In like manner, doe thou thinke thy selfe the worst among men, and greatest sinner upon earth, and that God hath been infinitely merciful unto thee, that hath not cut thee off in thy sinne, though thou so long continuedst in it unrepentant.

Secondly, labour to bring thy heart to so good a passe, that thou mayest love God exceedingly, who hath forgiven thee so great a sinner. It is said of the woman in the Gospell, to whom much was forgiven, that *she loved much*: A great deale is forgiven thee, be-

Means a-
gainst for-
nication.

First, for
such as
have beene
given to
this sinne.

Means 1

Means 2

yond what thy deserts are, doe thou therefore so too : Love much, love Christ that hath beene a Mediator to procure this thy sinne to be forgiven ; love God much, who hath beene so mercifull as to grant thee pardon and remission of sinnes for Christ thy Saviours sake.

Meanes.

3
2 Pet. 5. 2.

Thirdly, take heed lest Satan beguile thee, and bring thee into the same sin againe: you know what Saint Peter saith, 2 Pet. 5. 8. where he exhorteth the brethren to be *sober and vigilant*, from no other reason but only this, *Because your adversary the Devill, as a roaring Lion walketh about seeking whom hee may devour*: the same shall be my argument of perswasion unto all of you, to beware of the Devill, to looke to your selves, lest he should deceive you, and entice you into the same sinne againe.

2
For such as
are guilty
of this sin.

Secondly, for those that are guilty of this sin still, but would faine be rid of the sore burthen which lyes heavie upon their Consciences; Let them use these helps:

Helpe 1.

First, labour to get assurance of the pardon and forgiveness of it: No man can be assured of the love of Christ, till he be assured of his love and favour in the free pardoning and remission of his sinnes: for how can a man have peace and quietnesse without this, hee is still in feare of Gods wrath and vengeance to light upon him, and where there is such a feare and dread, it is not likely there should be any love. And therefore in the first place get thy sinnes pardoned.

Helpe 2.

Secondly, labour to have a sense and feeling of thy sinne; this is a chiefe thing to be obtained; for where there

there is no sense, there cannot be any remorse or sorrow for sinne, without which there can be no turning from sinne, much lesse any hatred and detestation of it. Now this sense and feeling is wrought in us by Gods spirit, and therefore thou must goe to God by true and heartie prayer, that he would bee pleased to illuminate thee by his Spirit, that so thou mayest see the miserable and wretched condition thou art in by reason of thy sin.

Thirdly, lay hold on the Promises, and apply them to thy selfe, make them thine owne; for whatsoever a mans sins be, if he can come to thirst after pardon, to desire that before other things in a right way, and to a right end, then hee may bee sure he hath the Promises belonging unto him: If hee will take them, they are his owne; Christ is his, if he will take him, only he must take him aright, as well to be his Lord as his Redeemer: his Lord, to governe and rule him by his Lawes and Commandements, as well as his Redeemer, to save him by the merit of his death and passion. Christ offers himselfe to him, *Revel. 22. 17.* saying, *Let him that is a thirst, come; and whosoever will, let him take the waters of life freely:* and what greater love can Christ shew than to set himselfe out for all to take him, and that freely too? In the dayes of his flesh, who had more good by him than the Publicans and sinners? them he called, them he saved: the poore diseased wretches, how ready was he to heale them? even so hee is still, hee is every whit as ready to save thee, to heale thee, as he was them, if thou wilt come unto him, and endcavour to lay hold on him. To neg-

Helpe 3.

Rev. 22. 17

Heb. 10. 29.

lect Christ thus offered unto thee, is to trample under-foot the Sonne of God, and to count the blood of the Covenant an unholy thing, Heb. 10. 29. Now what think ye shall bee done unto such? Read that place, and you shall finde, that a much sorer punishment than death without mercy they are worthy of, and are likely to undergoe. You read what was done to those that despised the invitation of the King to his Marriage-feast, Mat. 22. 27. *When the King heard thereof hee was wroth, and sent forth his Atties, and destroyed those murderers, and burnt up their Citie:* In like manner will hee deale with thee; if thou despisest the offer of his gracious Promises now made to thee, he will account thee but as a murderer, and will destroy both thee and thy City; that is, all that belongs unto thee. Take heed therefore, that thou now layest hold on his Promises and makest them thine owne.

Mat. 22. 27.

Helpe 4.

Fourthly, Use abstinency and fasting, for thereby thou mayest get the mastery over thy sin; give it altogether peremptory denials, suffer it not to delight thee in the least cogitation and tickling conceit: It will bee easie to abstaine from it, when the deniall is peremptory; if we cannot put out a sparke, how shall we put out a flame? If wee get not the mastery over the first motion to sin, much lesse shall we bee able to overcome it, when it is brought to maturity in action: Sinne is like the water, give it the least way, and wee cannot stay it, run it will in despite of us: and as a streame riseth by little and little, one showre increasing it, and another making it somewhat bigger, so sin riseth by degrees, *Iam. 1. 14, 15.* it is said, *But*

Iam. 1. 14,
15.

every

every man is tempted, when hee is drawne away of his own lust, and inticed. Then when lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death: Where observe three degrees in sinne; first, temptation; secondly, conception; and thirdly, perturbation, or bringing forth: So also *Heb. 3.* It is said of the Israelites, that lust in them brought forth hardnesse of heart. Beware therefore of the beginnings and occasions of sinne, and accustome thy selfe to use abstinence, thereby to master thy lust.

Fifthly, another Helpe may be to resolve against it, to make Vowes and Covenants with our selves not to fall into any occasion that might be an allurement unto it: Let us binde our selves from things indifferent at first, and then forward from the unlawfull temptations. And that we may do it the more easily, let us make our Vowes for a certaine time, at first but for a little while, afterward for a longer season, and then at last, when we have more strength, for ever.

But some men will here be ready to object and say, I finde my selfe exceeding weake and unable to keepe such Vowes and Covenants; What shall I doe then, who shall be in danger every day to breake them, and so be guiltye of a double sin?

To this I answer, If our frailty herein were a sufficient Argument, then would there bee no Vowes at all: What though thou beest weake and fraile, and so subject to breake thy promites in this kinde? yet remember that they are Gods Ordinances, and hee will put to his helping hand to enable thee, hee will blesse and prosper what ever thou dost vow or promise this way,

Helpe 5.

Object.

Answer.

way, as an Ordinance that he hath commanded. A gaine, as thou seest thy selfe more weake, and subiect to infringe those vowes, so be sure to use the greater care and diligence to keepe them, bee so much the more vigilant to avoid all occasions that might tempt thee to breake them.

Helpe 6.

Sixthly, Another helpe may be, to proportion the remedy to the disease; as thy lusts are greater, so use greater abstinence, make stronger vowes against them. As in a place where the tyde beates strongly, there the banke must be stronger; so where the current and tyde of thy lusts runne more forcibly, there resist them with greater strength, keepe the banke good, repaire it by new renewalls of thy graces in thee, make new covenants against it: There is no man with one thousand, would meet his enemy with two thousand; so doe thou, get as much strength to resist, as thy lusts have power to attempt thee.

Helpe 7.

Seventhly, Turne your delights to God and heavenly things; whereas you have long beene given to earthly-mindednesse, now beginne to set your mind on heavenly things: There is no true Mortification that is only privative, it must be also positive; a man cannot leave his earthly-mindednes, but he must presently be heavenly-minded. To make this plaine by a comparison; A man cannot emptie a vessell of water, but aire presently will come in its place; so a man can no sooner be cleansed from corruption, but grace will immediately enter and take possession of his heart; as Salomon saith, *Prov. 2. 10, 11. Wisdome entresh into thine heart, and knowledge is pleasant unto thy soule: Discretion shall*

Simile.

*Prov. 2. 10,
11.*

shall preserve thee, understanding shall keepe thee. &c.

Lastly, the last and greatest helpe will bee, to labour by prayer: God would have thee know that it is his gift: pray therefore, that Christ would baptize thee with the Holy Ghost and with fire: that the Holy Ghost may like fire heat the faculties of the soule, to inflame our love to God: for as our love to God is stronger, so our love to holy things will bee more earnest, and consequently our hate to unholy things more strong and perfect: the heart thus inflamed is turned quite another way; it doth so mollifie the heart more and more, making it capable of a deeper impression from the love of God. Hence it is that the Spirit is compared to Wine, because as Wine heateth us within, and maketh us more vigorous and lively, so doth the Spirit heat us with the love of God, and make us more apt to good workes: Now as when a man comes nigh to any towne, hee goes further from another; so when the Spirit carries us nigh to God, it carries us further from our lusts. Christ by the Prophet is said, *Mal. 3. 2. to be like a Refiners fire, and like Fullers sope*; Now as there is no way to refine silver but by fire, and no way to purge and get out a staine but by sope; so there is no way to cleanse ones selfe from lusts, to mortifie them, but by the Spirit: take yee therefore the Apostles counsell, *Act. 4. 38. Repent, and be baptized every one of you, in the name of Iesus Christ, for the remission of sinnes, and yee shall receive the gift of the Holy Ghost*: let us waite for it, and wee shall bee sure to have it, and when wee once have got it, wee shall finde as evident a change, as the Apostles did

Helpe 8.

Simile.

Mal. 3. 2.

Act. 4. 38.

Y

when

when the Holy Ghost in the forme of cloven tongues came upon them, as yee may read in the same Chapter. And therefore also when wee finde weakenesse in our hearts, let us know that wee have not been so fully baptized with the Holy Ghost, as we may be, according to that of the Apostle, *2 T.m. 1. 7. God hath not given us the Spirit of feare, but of power, &c.* when the Spirit is powerfull in us, it will inflame us with the love of God, it keepses men in sobrietie. Therefore art thou weake? art thou cold in holy performances? labour to be baptized with the Holy Ghost more fully: *Iohn* was compassed about with the Spirit as with a garment, *Rev. 1. 10.* So should we be, for without this we are but naked: God kept *Abimelech* from sinne, so he will keepe us if we have his Spirit: And *DAVID* was bound in the bond of the Spirit, now the Spirit is like a bond for two causes: first, every bond must be without us, and so is Gods Spirit, it is his and not ours within us: secondly, every bond keepses the thing that is bound in; and so doth Gods Spirit, it restraines us, it keepses us in, when as otherwise wee would run into all excesse of riot. And therefore let us pray heartily and labour earnestly to be baptized with the Holy Ghost.

 HOW



Howv to Mortifie Vn- cleannesse.

COLOSSIANS 3.5.

Mortifie therefore your members which are upon the earth, fornication, uncleanesse, inordinate affection, evill concupiscence, and covetousnesse, which is Idolatrie.

HAVING handled the Doctrine of Mortification in generall, as also come to some particulars, namely, that of Fornication ; it now remaineth that in the next place, following the method and order of the Apostle, I come to the next particular sinne named in the Text, *Vncleannesse* : And because these two sinnes doe in many things *coincidere*, and differ not greatly in any thing that I can set downe as meanes to prevent them, for what hath beene said of the one may serve for the other ; therefore I shall bee the briefer in this,

and may perchance make use of some of the things spoken formerly in the discovering of the hainousnesse of Fornication: The Doctrine then wee shall at this time insist on, is, That

Doctr.

Vncleannesse is one of the finnes that are here to bee Mortified.

The hainousnesse of the sin of Vncleannesse.

This sinne of vncleannesse, most Interpreters make to bee the sinne of *Onan*, *Gen. 38. 9.* and the hainousnesse thereof appeares, in that God was so displeas'd with him for it, that He slew him presently. Besides, the grievousnesse thereof is manifest, in that throughout the whole Booke of God, we finde not any name appropriated unto it, as if God could not give name bad enough, or would not vouchsafe it any, because men should not know it at all. But now particularly I will lay open the vilenesse of it, by these foure arguments.

1

Gen. 38. 9.

First, the hainousnesse of it appeares, because that it makes a man that is guilty of it, a man of death; you may see it in the example of *Onan*, *Gen. 38. 9.* before mentioned, God cut him off presently, hardly gave any space for repentance. Where sudden judgement lights upon a man, it is a fearefull thing, and argues the greatnesse of Gods displeasure against that sinne; now, where Gods wrath is so exceedingly inflamed against a sinne, we must needs conclude that sin to be very sinfull, and of an high nature.

2

Secondly, it is an unnaturall sinne: All sinne is so much the more hainous, as it is opposite to the nature of a man. We reade but of three finnes against nature, whereof this is one; namely, bestiality, Sodomy, and

this;

this; and therefore it must needs bee of an high ranke, and consequently, a most notorious vile sinne.

Thirdly, the manner of it aggravates it exceedingly; all things done against ones selfe, are the more hainous; as selfe-murther is of an higher nature than murther of another; and the reason is, because all creatures by nature seeke the preservation of themselves: in like manner, selfe-uncleanness is a great aggravation unto it.

Fourthly, and last'y, that sinne which is made the punishment of another is ever the greater sinne; now, God hath made this sinne to bee the punishment of all other sinnes, for after a man hath long continued in other sinnes, at last God gives him up to this sinne, as to a punishment of the former: and therefore unquestionlesse it is a great and hainous sinne.

Now, since you have seene the hainousnesse of this sinne, in the next place, I will shew you the manifold deceits of Satan, whereby men are provoked to the commission of this filthy sinne.

First, men doe goe on in the committing of this sinne, because they doe hope to repent afterwards.

For answer of this I say, that man who hath a will to sinne, doth harden himselfe more and more by sin; and this sinne of Vncleanness being a great sinne, it doth harden the heart the more, and doth the more indispose a man towards God.

A man by common reason would thinke, that great sinnes doe make the heart to be more sensible; but indeed it doth not so, for it takes away the sense. Great sinnes are a meanes to harden the heart, so that it can-

3

4

The Deceits of Satan to draw men onto the acting of this sinne.

I.

Pro. 2. 19. not repent: *Prov. 2. 19. None that goe unto her returne againe, neither doe they take hold of the pathes of Life; which is meant of Repentance: for God doth not give Repentance to this sinne, because it is a sinne so euident against the light of Nature: as Ezek. 24. 16. Sonne of man, behold, I take from thee the desire of thine eyes with a stroke, yet neither shalt thou mourne nor weepe, neither shall thy teares runne downe: that is, if man will refuse the time of Repentance which God doth offer unto him, when hee doth repent, then God would deny him. It is not in him that willeth, nor in him that runneth, but of God: God will have mercy on whom hee will have mercy, Rom. 9. 16.*

Now, to shew what Repentance is:

What Repentance is.

Repentance is a change of the heart, whereby a man is become a new Creature, having an inward affection to that which is good, and a loathing and detestation of that which is bad. To shew that Repentance is the Change of the heart, see how the Prophet Hosea, Cap. 7. 14. doth reprove the Israelites for their howling on their beds, because their Repentance was not from their hearts; they did howle much, as it were, for their sinnes, but yet their Repentance was not from the heart, and therefore nothing availeable to them. True Repentance doth turne the disposition of the heart of a man another way than it went before.

The second deceit of Satan.

Another Meanes that Satan useth to delude the hearts of men, and cause them to be set upon evill, is, because they doe not see the punishment due for sinne to bee presently executed upon sinners: For answer of this; In that God doth spare to punish sinne, no man

man hath cause to joy in it. God is mercifull, and doth beare many times a long while with men, not to punish them for sinne, to see if they will returne unto him, and repent: But as long as a man doth continue in any sinne without Repentance, so long doth he abuse Gods patience every day and houre, *Rom. 2. 4.* *Thinkest thou this, O man, and despisest thou the riches of his goodnesse, forbearance and long suffering, not knowing that the goodnesse of God leadeth thee to Repentance: Ver. 5.* *But after the hardnesse and impenitency of heart, treasurest up wrath against thy selfe against the day of wrath, and the revelation of the righteous Iudgement of God.*

Rom. 2. 4.

Another Deceit that Satan useth to provoke men unto this sinne, is, to judge uncleannesse by common opinion; that is, to weigh this sinne in a false balance, and to looke upon it in a false glasse, and not to carry it to the balance of the Sanctuary of the Lord, and therefore many times they esteeme great sinnes to bee little ones, and little sinnes to bee none at all; when men doe thus mis-take sinne, they judge of it otherwise than it is: as when bad company are together, they doe all allow and approve of sinne, and so *evill words doe corrupt good manners*; and in their opinions doe make sinne to be no sinne at all; not considering that place, *Tit. 2. 14.* *That Christ gave Himselfe for us, to redceme us from all iniquity, and to purifie unto Himselfe a peculiar People, zealous of good Workes.* When a man hath committed sinne, his Conscience is defiled, and so can no more judge of sinne aright, than one that would discern colours in a foule and soiled glasse; but when the Conscience is cleare, it sees

The third
deceit of
Satan.1 Cor. 15.
33

Titus 2. 14.

sees things as they are, and so is able to judge of sinne by that rule by which our selves shall be judged at the last day. There is a Sanctifying Spirit, which if wee had, wee should judge of sin aright, and the rule where-by we are to try sin, is written in the Word of God.

The fourth
deceit of
Satan.

Fourthly, Satan useth to provoke men to this sinne, when they can commit it in secret, then they will bee bold to doe it: But consider God sees in secret, and he will reward them openly, *Mat. 6. 4. Give thine almes in secret, and thy Father that is in secret will reward thee*

Matth. 6. 4.

openly: Now, wee may judge by the rule of contrarities, that if God doe see Almes that are done in private, and will reward them openly, may we not thinke that hee will doe the like of sinne? For so hee did by *David*, hee spared not him though hee were his owne servant, *2 Sam. 12. Thou didst this thing secretly, but I will doe this thing before all Israel, and before the Sunne.*

2 Sam. 12,
12.

And thus they goe on boldly in this sin, thinking they shall escape well enough if they can doe it secretly, and not bee seene of men; but they in this despising of God, make God to despise them. Consider, O

Eccles. 10.
20.

man, the many wayes God hath to reveale sinne that is committed in secret, *Eccles. 10. 20. Curse not the King, no, not in thy thought; and curse not the rich, no, not in thy bed-chamber; for a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter.* Sinne that

hath beene committed in secret, shall bee discovered by wayes that a man thought impossible: Evill men are as a glasse that is soldered together; as soone as the solder is melted, the glasse falleth in pieces: so they that are companions in evill, may for a time bee true

the

the one to the other, but yet the Lord will one way or other discover their iniquities, so that they shall fall in pieces like a broken potshard; yea, perhaps, the *Sinner* himselfe shall confesse his sinne, as *Judas* did.

The last Deceit which *Satan* doth use to provoke men unto this sinne, is with the present delight which they have unto it: To this I answer, as *Christ* in *Mat. 5. 27.* *Thou shalt not commit adulterie, for whosoever looketh upon a woman to lust after her, hath committed adulterie already with her in his heart. If thy right eye offend thee, plucke it out, and cast it from thee, for it is profitable that one of thy members should perish, and not that thy whole bodie should bee cast into hell fire.* Therefore I say, it were better for thee to leave thy delight, than to have thy soule damned in hell fire for ever: by leaving thy sinne thou dost not leave thy delight, for then thou hast a new heart, new desires and affections to delight in better things; so that the forsaking of sinne is but a change of delight, and those sinnes which have the greater delight in them, shall have the greater torment, as doth appeare out of *Revel. 18. 7.* concerning *Babylon*, *The more pleasure shee had, the more should her torments and sorrowes bee.*

Thus have I dispatched in briefe, this sinne of uncleanesse, insisting and enlarging onely some two or three of the Deceits whereby the devill doth beguile the sonnes of men, and lead them captive to the commission of this slavish and abominable sinne; for motives and helps against it, I referre you to those produced in the handling of Fornication.

Z

HOW

The fifth
deceit of
Satan.



Hovv to Mortifie Evill Concupiscence.

COLOSSIANS 3. 5.

Mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is Idolatrie.



Ow, I should proceed to some application of this point, but because there is a third particular which hath much affinitie with the two former, namely, *Fornication, & Vncleannesse*, I will first speake of that which is here in my Text, *Evill concupiscence*.

By *concupiscence*, men doe understand a degree of this lust of *Vncleannesse*, and it is an evill inclination in the power of the Soule.

Doctr.

The Doctrin is this, *Evill concupiscence* is one of the *sinnes* which are likewise to bee mortified; Wee had neede

neede give a reason for it, because men will hardly bee perswaded to thinke it a *sinne*, thus it was with the Heathen, they thought there was no *sinne* in it.

The first reason is, If *Concupiscence* doe cleave unto a man, that is, evill inclinations which the *Soule* by *sinne* is bent unto, then actuall *sinne* will follow, which is the fruit of this concupiscence: It is as a spirke of fire, which being let alone, will grow greater and greater, and like a leaven, though little at the first, yet doth it leaven the whole lump, so that it doth produce the workes of the flesh, and therefore it is to bee mortified.

Reas. 1.

The second reason is, although a man doe not fall into actuall *sinne* presently after there is *concupiscence* in the heart, yet being mortified, it hideth the *sinne* in a man, and so defiles him, and makes him prone to an evill disposition, and also to bee abominable before God: Therefore mortifie *concupiscence* before it come to have vigor and strength in thee.

Reas. 2.

A man is said to bee an evill man, when hee is distracted from Good to Evill: now, evill *concupiscence* makes a man to be so.

There are evill inclinations in a good man, and yet it is by way of *Antithesis*, it is not his complexion and constitution to have them. Now, an evill man hath concupiscence, and the same is his complexion, and constitution so to bee: Therefore if evill concupiscence bee not mortified, it makes a man to be bad, and in this regard we ought to cleanse our selves from the pollution of this *sinne*.

The third reason is, *Evill concupiscence* being in a man,

Reas. 3.

man, it doth marre all his good actions. To mingle *water with wine*, it makes *the wine the worse*; To mingle drosse with silver, it makes the silver the more impure; So *evill concupiscence* being in the Soule of a man, it doth staine and blemish his good actions; when the string of an Instrument is out of *tune*, then the Musicke doth jarre. A man that hath strong concupiscence in him, he will desire to come to the execution of the workes of them, and so it will have an influence to the effect, and will staine and blemish any good worke he goes about; so that evill concupiscence making a man to bee evil, it doth blemish and staine all the good actions that a man goes about, in that he doth performe them either with vaine glorie or selfe-respect.

The fourth reason why evill concupiscence should be mortified, is, because that otherwise the commandements of God will be grievous unto us, *1 Ioh. 5. 3. For this is the love of God, that we keepe his Commandements, and his Commandements are not grievous.* The Commandements of God are not onely to be kept of us, but so to be kept; that they may be delightfull unto us, *Psal. 103. 1. Blesse the Lord O my soule, and all that is within me blesse his Holy Name:* when *Concupiscence* doth lie in the soule of a man, in its full vigour and strength unmortified, it doth draw in him a reluctance from good duties, as when a man doth will one thing that is good, and an evill inclination doth set upon him, then the Commandements of God will be grievous unto him, even as a man will be unwilling to carrie a burthen long.

Now

Now I proceed to shew you three things observable in this word *concupiscence*.

Three things observe to be in concupiscence.

First, what the nature of it is.

Secondly, the sinfulness of it.

Thirdly, the operation or workes of it.

First, for the better understanding what it is, know that in the soule of man there is a facultie. Secondly, there is an inclination, which doth adhere to the facultie; and thirdly, there are actuall desires which flow from that inclination, by way of *Similitude*, the better to conceive. First, in the mouth there is a palate, secondly, the desired humour, and thirdly, the taste: so in the soule of man, First, there is the naturall affection, secondly, there is an inclination which is the tuneableness, or untuneableness of it, and thirdly, there is the desire, or actuall workes of it.

Simile.

By *concupiscence* is meant, the evill inclination, and the fruits of the evill inclination, and by it the habituall concupiscence, from whence the actuall desires of evill will follow. *Rom. 6. 12. Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts thereof.* First, there is a sinne, secondly, the lust of that sinne, and thirdly, the obedience, that is, consent to the sinne. There is a concupiscence that is naturall, and another that is morall. As there is a *concupiscence* that is bad, so there is another that is good, and a third that is neither good nor evill. There was in Christ a desire to live, though it were Gods will hee should dye, yet obeying, hee did not sinne. On fast dayes wee are commanded so to doe, yet the desire to taste corporall food on such a day, is not sinne.

Whats meant by concupiscence.

Secondly, it doth proceed from sinne, and one sinne doth beget another, *James 1. 15. Concupiscence doth bring forth sinne, Rom. 6. 12. Let not sinne raigne in your mortall bodies,* (that is) Let not concupiscence: but to understand what the sinfulness of it is, know that sinne in speciall, is the transgression of the morall Law, any facultie that is capable of a fault, it is sinne, that is the defect of it; Man should bee subject to reason, and reason should cause him to submit himselfe unto the will of God. The morall Law is a rule of action, not of habit. There is a double Law, a Law of action, and a Law which we call that Law, which God did stampe on the very Creature. Take an Epistle, or a learned Writing that is made by art, there may bee Logicke, Rhetoricke, and Grammar rules brought in to confirme it; So in the Law, there is a stampe and a rule, and every aberration from it, is an error in it. If a man did all that is in him, used his best endeavour to subdue his evill concupiscences, and yet cannot, yet it is not sufficient for him, every man hath, or ought to have strength in him, to rule his affections.

A double
Law.

Simile.

If a Master command his servant to goe and doe such a thing, if the servant goe and make himselfe drunke, and then goe about it, and cannot bring it to passe, although hee doe his good will for to doe it, hee is not to bee excused, because he did loose his abilitye through his owne default: So wee: God at the first did make us able for to subdue our lusts, but wee in *Adam* having lost the abilities of our first estates, and yet may recover strength againe, to subdue our
lusts

lusts in Christ the second *Adam* : if wee doe it not, the fault is in our selves.

Now wee proceed unto the third particular, to shew unto you what is the operation, and working of this evill concupiscence.

It is an inordinate inclination, which doth cleave unto the faculties of the soule, and doth indispose a man to that which is good, and carries him on to that which is evill, and so long as it abides in the soule, it makes him fruitfull to doe evill, and barren to doe good, so that evill actions, the fruits of evill inclinations, doe arise from it, even as water from the fountaine, and sparkes from the fire.

Concupiscence doth conceive and bring forth sinne.

There is a different worke of *Concupiscence* in man that is evill, and a regenerate man ; In an evill man, it hath dominion over him, so that all his actions and desires are sinfull. In a good and holy man, there is concupiscence also, but it doth worke in him by way of rebellion, hee beholds it as a disease, and as an enemy unto him, and doth labour to mortifie it, hee is enlightened by grace, to see it as a disease, and therefore doth labour to cure it more and more. An evill man thinkes it the best way for his happinesse, and that his chiefest good doth consist in giving satisfaction to his concupiscences, and therefore doth labour to satisfie them, and not to cure them.

True it is, Gods children, *David, Peter, Salomon*, and other holy men have had concupiscences in them, but yet were not dominated over by them ; So long as a man doth strive against evill concupiscences, a-
gainst

3
What is
the opera-
tion of e-
vill Con-
cupiscence

Simile.

gainst the motions and stirrings of them, and that his owne conscience can beare him witnesse, hee doth resist them in sinceritie of heart, they shall never beare sway over him: Take the best actions of a wicked man, the utmost end of them are to himselfe, and if the utmost end bee bad, all he doth must needs be bad: as for example; The end that a husband-man doth ayme at in tilling the ground, and sowing of his seed-corne, is to have a good harvest, and if his harvest prove bad, then all his labour is lost: though the beginnings of a thing bee good, yet if the utmost end of that thing bee naught, all is bad. So that the end of all things in morall actions, doth make the thing either good or bad: Every wicked man doth seeke himselfe in all his actions, hee doth worship himselfe in the utmost end of all his thoughts, so that all his actions, lusts and desires, are evill continually.

What is to
be mortifi-
ed.

Now I proceed to shew you, what it is the Apostle *Paul* would have you to mortific: here something is presented, and to shew you plainly what it is, it doth consist in these two particulars.

First, the habituall concupifcence, and secondly, the inordinate lusts and desires that doe arise from it: one wee call habituall, and the other actuall. Now, the Apostle would have the habituall concupifcence in nature weakened, and secondly, hee would have the acts of the lust to bee suppressed. Now, that it is the Apostles meaning, that hee would have them mortified, and that which is to bee mortified is sin, marke that place I did cite before, *Rom. 6. 12. Let not sinne raigne*

in your mortall bodies. In these words are three things observable: First, there is a sinne: Secondly, a lust to sinne: and thirdly, obedience to the sinne, that is, a will to execute the desire of this lust. When the Apostle saith, he would have them mortified, hee would have the heart to be cleansed from the habituall custome of evill Concupiscence, and secondly, he would have them so subdued, as not to obey them. That you may know the Apostles meaning, and not to lay a straighter charge upon you, then the holy Ghost doth aime at, hee would have all these three to be mortified; the lust, the consent to the lust, and the act of ill. Consider the nature of the things that are to be mortified; If you take the evill inclination, and compare it with the strength of the minde, in committing of any sinne, they are all of the same nature, they differ but in degree, a lesser evill in the thought, before consent unto it, is of the same nature as a greater, as it is in murder: *Hee that is angry with his brother* unadvisedly, committeth a degree of murder; So hee that slandereth his brother by taking away his good name; committeth a degree of murder, and is a sinne of the same nature, as if hee tooke away the life of his brother. So as in taking away the comfort of a mans life, it is a degree of murder, in as much as that man would take away the life of his brother if hee might; So in lust; if a man desire to commit Adultery with a Woman, and cannot come to the execution of his will therein, to the committing of the actuall sinne, yet the Adultery of the thoughts and affections, are degrees unto this sinne, and are of the same nature, as

Exod. 22.
17.
Note.

if he had committed the sinne it selfe. The Commandements say; *Thou shalt not covet thy neighbours Wife*, that is, in no degree at all to hurt her, or to wrong her. If all bee of one nature, and differ in degree, then all are to bee mortified. The same nature is in one drop of water that is in a whole Sea, and the same nature in a sparke, as there is in a great fire; If there bee a right enmitie between sinne and us, wee will abstaine from all sinne; a man doth hate the very colours of his enemy, as Toades and creatures that are poysoned: If a man doe abstaine in sincerity from *sinne*, hee will abstaine from all *sinne*. The reason why men abstaine from any *sinne*, is either for love of themselves, or of God; if for love of thy selfe thou dost abstaine from *sinne*, thou wert as good commit all as some; If for love of God, thou wilt abstaine from all *sinnes*, from little *sinnes* as well as great *sinnes*. Here may a question bee asked, why men doe abstaine from Murther and Idolatry? The answer is, because God did forbid it; and did not God forbid also, *Thou shalt not lust*: God that doth forbid the one, doth forbid the other; and for thy further consideration, know, the holy Spirit of God doth hate every *sinne*, it doth abandon and hate that heart where these thoughts of lust are nourished. Now, the heart is the habitation and residence of the holy Ghost, wherefore all *sinnes* are to bee mortified, that the holy Ghost may come and dwell there.

Quest.
Answer.

Acts of
mortification.

The acts of Mortification are chiefly these, the Apostle would have us take paines with our hearts: men might doe much good unto themselves, would they

they but take paines to consider and ponder their wayer, but when men are carried away with the desire of riches, vaine-glory, and other inconsiderations, no marvell if it bee thus with them : If they would but sit alone, meditate, and reflect their mindes upon what they should doe, it would bee a great meanes to make them to alter their courses.

The Apostle when hee would have them mortifie these lusts, hee would have them consider the meanes how to suppress them, there bee strong reasons in the Word of God for them : let them search the grounds they have for the committing of those lusts, and it will bee an effectuall meanes for the mortifying of them : If mens judgements were rectified to see their follies, they would change their courses, and turne the bent of their affections another way; I should deliver many things unto you in this kinde concerning Mortification, to let it bee your care, that it may worke upon your inward affection, that you may make it profitable unto your owne soules, and that you doe not let it passe from you without doing you good.

The Word of God which you heare, is not lost, it shall certainly doe you hurt, if not good, it shall harden if it doe not soften; It is an ill signe if a tree doe not bud in the Spring, but to see it without leaves in the Winter is no wonder at all : So for any to heare the Word of God powerfully preached, and not to have good wrought on them by it; they have great cause to feare their estates. It is this meditating and taking to heart, which is the first meanes I prescribe for Mortification.

Meditatio
and laying
to heart, is
the Means
to mortifi-
cation.

2

Wee are said, secondly, to mortifie, when wee suppress and keepe downe these lusts, if wee keepe them back from their course, that they doe not bring forth the fruit of *sinne*: All actions, when any *sinne* is executed, they tend to evill corruptions; If wee abstaine from the action of *sinne*, when it doth kill the very inclination. Take any *sin* that a man is naturally inclined unto; whether it bee the *sinne* of Uncleanness, the desire of *Riches*, or whatsoever, custome doth make his lusts to bee stronger, and so doth adde to the *sinne*. One light doth shew a thing to bee so; but more lights doe make it appeare more cleare; so there is an addition in *sinne*, as well as in Grace: the more they act in *sinne*, the more they encrease.

Now, when men complaine, they know not what to doe, they cannot bee without their lusts; Let them thanke themselves for it, in suffering themselves by custome to practice them, but by keeping downe the act of *sin*, the lusts will evaporate away in time, though thy lust bee strong and violent at the first; yet if thou wilt let it alone from the execution of it, it will consume and weare away at the last; Therefore keepe downe thy lusts, and suppress them.

3

Thirdly, to weane these lusts, inordinate affections and concupiscences; the rectifying of the judgement, and applying of right meanes, doth mortifie the higher reason; Now, for to mortifie the lower reason, is to turne away the bent of affection on another object: If Grace bee quicke and lively in a man, it turnes away the minde from *sinne*, and the way to weane these lusts, is to keepe the minde fixed and bent

on better things, as temperance, chastitie and sobrietie; for all intemperance doth breed lust, and then the Divell doth take occasion and advantage to worke upon a man, but sobrietie and temperance is a great meanes to keepe backe these evill affections.

Now I proceed to make use of what hath bene formerly delivered concerning these three *Sinnes*, *Fornication*, *Vncleannesse*, and *Evill concupiscence*: You may remember what hath bene said concerning the greatnesse of the *sinne* of *Vncleannesse*; It will follow then, if it be so great a *sinne*, we should use meanes to bee freed from it. Those that are guilty of it, let them give themselves no rest, their eye lids no slumber, nor God no rest, till they bee delivered from the band of this iniquity: *1 Sam. 2. 25.* Remember what *Eli* said to his sonnes, *If one man sinne against another, the Iudge shall judge him; but if a man sinne against the Lord, who shall intreat for him?* When God doth take in hand to afflict the Creature, then it is intolerable, man shall finde it to bee a terrible thing to fall into the hands of the living God. Take an arrow, or a bullet, and let it bee shot into the body of man, it may wound deeply, and yet bee cured againe, but let the head of that arrow bee poysoned, or the bullet envenomed, then the wound proves deadly and incurable: There may bee in the body of man many great gashes, and deepe wounds, and yet bee cured; but if the affliction lies on the Creature from the wrath of God, he is not able to beare it; it doth cause them to tremble, and his conscience to bee terrified within him, as wee see by men that are in despaire.

vse.

Reason.

Now, the reason of it is, God when hee smites the Creature in his wrath, hee doth wound the Spirit, and as it were, doth breake it in sunder, as God doth breake the Spirit, so hee doth susteine the Spirit; but when hee doth withdraw himselfe from the creature, then the strong holds of the Spirit are gone. This is to shew you what a terrible thing it is, to fall into the hands of the living God. This, as it doth belong to all, so especially, to those that have received the Sacrament this day or before, that they make conscience of this *sinne*, if they doe not, they receive it unworthily, and hee that is guiltie of this, is guiltie of the body and blood of *Christ*, he discernes not the Lords body, neither doth hee prize it as hee should, nor esteeme of the *excellency* of it as hee ought: hee discernes not with what reverence hee should come to the Lords Table; therefore saith the Apostle, hee is guiltie of the body and blood of *Christ*, that is, hee is guiltie of the same *sinne* that those were, that did mocke and crucifie *Christ Iesus*. The *Sacrament* of the Lords Supper, is a speciall meanes, and chiefe ordinance of God for the attainment of his blessings, if it bee rightly received; and so it is the greatest judgement that can befall a man, if it bee not rightly received, for *Christ* is chiefly represented therein: The blood of *Christ* is the most precious thing in the world, when men shall account this holy blood of the new Testament, to bee but an unholy thing, and to trample it under foot, God will not beare with this.

Now, when a man doth come to the Sacraments in a negligent manner, in not preparing himselfe unworthily

thily to come, hee is guilty of the bloud of *Christ*; For yee are not onely to bee carefull to prepare your selves before the receiving of the Sacrament, but also of your walking afterwards. Therefore consider, you that have received the Sacrament, or intend to doe it, that you doe cleanse your selves from this pollution of heart and spirit, and that you doe put on the wedding garment, that is required of all worthy receivers; Let your hearts bee changed, and your affections and actions bee free from all kinde of evill, and your hearts bee tuned to God, else you cannot bee worthy receivers, and so much shall suffice for this use, that seeing this sinne is so great, evry man should endeavour to free himselfe from it. Secondly, seeing the Apostle doth not onely exhort us to abstaine from it, but also mortifie, kill, and subdue it; If there were nothing but a meere abstinence from ill, then it is not properly a mortification, for then the impurest adulterer should sometimes bee chaste after his impure manner of committing it; and therefore the cessation of it is no true mortifying of it; and that you may know mortification aright, I will give you three signes.

First, you shall know it by this, if there went a generall reformation both in heart and life before, when the heart is generally set aright, is changed and renewed to good, and from thence doth arise a dying to these lusts, then it is a good signe, but if otherwise there bee no particulars changed in thee, then it is but a cessation, not a mortification, but when the whole frame of the heart is altered, yea, even

3
Signes of
mortifica-
tion.

I
Is a gene-
rall refor-
mation in
heart and
life.

even from the very roote, when the ould man in the body of sinne is wounded even to the heart; that is, when a man hath beene soundly humbled for his sinne, and afterwards hath his heart affected to Christ, and is become to love God, and hath his minde changed, then hee may truely reckon it mortification.

2

Signe of true Mortification, is a right judgement of sinne, and a true loathing it.

Simile.

Secondly, you may know true mortification by this, by having a right judgement of sinne, and a true loathing and detestation of it; It is hard for a man while hee hath any sinne in him, to judge rightly of it, for then a man is given to an injudicious minde, while hee doth continue in it; As when a man is in prison, if hee have continued there long, though the sent bee bad, yet hee cannot discern it; but let this man bee brought to fresh ayre, and be carried to that prison againe, then hee will smell the noysomenesse of it. So, when a man is in sinne, hee cannot truely judge of it, but when hee is escaped from it, then hee can rightly and truely detest, and judge of it: when a mans soule is righteous, there is a contrarieie betweene him and uncleannesse, a righteous soule doth detest sinne, both in himselfe and others; as *Lots* soule was vexed with the abomination of the *Sodomites*. Consider how you are affected with the sinne of others: *Rom. 1. verse 32.* *They were not onely worthy of death, who did commit sinne themselves, but also they that had pleasure in others;* when a man can truely detest sinne in others, as *Lot* did, and doth truely loath it in himselfe, then it is a true signe of true mortification.

The

The last thing to know mortification by, is an actuall abstinence from every sinne: it is one thing to dislike a sinne, and another thing to be weary of it, and to hate the sinfulness of it; If mortification be true, he will hate all kind of uncleanness with an inveterate hatred, bee it of what degree it will: Sheepe doe hate all kinde of Wolves. If a man doe truly mortifie, &c. his hatred to sinne will be general, not onely in abstinence from grosse sinnes, as murder, adultery, and fornication, but also from all other sinnes: For, when a man forsakes sinne out of hatred, his rancor is of judgement more than of passion, and so likewise his hatred will be constant. Men may be angry with their sinnes sometimes, and fall out with them at other times, and yet be friends againe: but if they doe truly hate sinne, their abstinence from sinne will be constant, when a man becomes a new creature, there will arise a contrariety to sinne in his nature, so that if a man doe hate sinne, he is truly said to mortifie.

Here may a question be asked.

Whether after true mortification, a man may fall into the same sinne againe or no?

For answer hereunto, I say, a man may fall againe into the act of sinne and uncleanness after mortification, for the gates of Gods mercy stand open to men after their greatest relapses: but yet he doth never fall into the love of sinne, and of purpose for to sinne. Though he do fall into the act, he doth not returne to allow of it, and to wallow in the mire: for, it is impossible to doe so after grace, yet we cannot

3
And last
signe of
mortifica-
tion is, a-
ctuall ab-
stinence
from sin.

Quest.

Ans.

shut up the gates of Gods mercy to those that have often relapsed, so that a mans conscience is witness unto him, that he is not remisse in the meanes he should use: though he fall into the act of sinne unaware, yet he doth it not with set purpose: Now, you may judge whether you be mortified, yea or no.

I

Meanes to labour for the assurance of pardon for our finnes.

The meanes to mortification are these:

The first meanes to mortifie, is to labour for the assurance of pardon for thy finnes. Sinne is never mortified, but by the sanctifying Spirit; there may bee a restrained spirit in us, to keepe us from the act of sin, but it can never be mortified, but by the sanctifying Spirit of God, pardon for sinne is had by the assurance of faith in *Christ*, and the way to get this forgiveness, is to be truly humbled for our finnes, acknowledging our owne misery, and our owne wants, and to lay hold upon the mercies of Christ Iesus, and to be lifted up by the promises of the Gospell; Consider, whatsoever your finnes be, whether against the light of nature; or against knowledge; Let a mans relapses be never so great, and aggravated with never so many circumstances, neverthelesse, if a man will come in, our commission is to propound unto them without all condition, or exception, that the gates of mercy stand open for them: *Mar. 16. 15.* there is our Commission, *Goe yee into all the world, and preach the Gospell unto every creature.* What this is in the next Verse it is said, *If a man will beleewe, he shall be saved; but he that beleeweth not, shall be damned.* Therefore whatsoever your sinne be, let nothing hinder you to come in, for if you come in, God will receive you to mercy, all

the

the hinderance then is in our selves. Consider these two places of Scripture, *1 Cor. 6. 9.* Paul speaking to the *Corinthians*, of the greatest sinne that ever mans nature was capable of; *Such were yee (saith he) but now yee are washed, and are sanctified, and justified in the name of the Lord Iesus, and the Spirit of our God:* So in the *2 Cor. 12.* and last verse. The Apostle doth make no question, but that they might repent, and have forgiveness, you may know how willing God was to forgive great sinners; all the matter is, if we be willing to apply this pardon to our selves. To leave our sinnes in generall, to take Christ to be a King, as well as our Saviour. To deny our selves, and to take up Christs Crosse: and then there is no question, but wee may have this pardon sealed and assured us.

Certaine it is, men will not doe this, as to deny themselves, and to take up Christs Crosse, till they be duely humbled, and have repented their sinnes; but so it is, that men will not prize Christ, untill that vengeance fall upon them for their sinnes: would they but doe it, they might be sure of this pardon, were their humiliation true and sincere, it is sufficient, the last of the *Revelations, vers. 17.* *And the Spirit, and the Bride, say, come, and let him that heareth, say, come, and let him that is a thirst come, and whosoever will, let him take of the water of life freely.* First, here is, *Let him that heareth, come,* that is, *To all whosoever this Gospell is preached unto,* the promise is generall to all: here is also added, *Let him that is a thirst come:* there is further added, *Let whosoever will, come; come that will come, and take of the water of life freely,* seeking God in sinceritie of heart,

with forsaking of all their sinnes. And so much for this meanes of getting pardon for sinne, and to come to true mortific acion by the sanctifying Spirit.

2
Meanes is
abstinence
from all
occasion
of sinne.

The second meanes to mortification, is to absteine from all beginnings, and occasions of sinne, as precedent actions, and objects of ill; It is to have a peremptory abstinence, and full deniall, not meddling with any thing that hath any affinitie with sinne; If you doe not neglect to resist the beginnings, this is the way to come unto the utmost ends of it, there be chaines to draw to sinne: *James 1.14. Every man is tempted, when he is drawne of his owne lust, and is inticed: then when lust hath conceived, it bringeth forth sinne, and sinne, when it is consummate, it bringeth forth death.* This is to cleare God in the matter of temptation, a man is drawne with his owne lust unto it. First, a man doth gaze on his sinne, and dally with it, then hee comes to be intangled in it, so that he cannot get loose againe, even as a fish that is fast to a hooke.

Thirdly, followes the assent unto it, when hee is taken in the net. And lastly, followes the committing of actuall sinne which doth bring forth Death. So, first, there is the chaine that drawes to sinne, Secondly, the gazing on it; Thus *Euah* did admire and gaze on the fruit, and did thinke that if shee might tast of it, shee should come to know good and euill, but shee was deceived; so we are deluded by sinne. First, by gazing on it, then by being intangled in it, afterwards proceeds a will thereunto, and lastly, the committing of sinne, which doth bring forth death,

so

so that death followes sinne; When a man hath committed the sin, it causeth the hardening of the heart, and so makes him not sensible of the things of the Spirit; The greater sinnes doe cause the greater hardenings, and makes the heart for to become evill, and so a man comes to have an unfaithfull heart; as an *Atheist*, so think the Scriptures are not true; that the promises of God are not true: and lastly, unfaithfulness, it causeth a departure from God: as in *Heb. 3. 13. An unbelieving heart causeth a departure from the living God*, Take heed there bee not an evill and unbelieving heart in you, for if there be, then there will be a departing from God, therefore we should not be led by any thing to gaze upon sinne, that wee may not bee intangled in it. Therefore let us at the first, checke the very beginnings of sinne, and resist all occasions.

A third meanes to overcome this sinne, is to bee exercised with the contrary delights: as with Grace and Holinesse. This is the meanes to mortifie the heart, and to empty it of all kinde of lusts, and they cannot bee empried out of the heart, unlesse better things bee put in stead thereof; you cannot weaken blacknesse, better than by white.

Therefore the way to change the heart after sinfull objects, and the mortifying of these lusts, it is to get delight in better things, and to labour to have nearer communion with God, and to bee zealous of Gods cause, *1 Cor. 10. 6.*

Last of all, to conclude, The meanes for mortifying of this *sinne*, is, you must adde prayer unto all the rest: To pray unto God to baptize you with his ho-

3
Meanes,
Grace, Ho-
linesse.

4
Meanes is
Prayer.

ly Spirit. Let a man be left to himselfe, and it is impossible for him to mortifie, except God will doe it; Therefore, wee are to pray unto God to give us his holy Spirit. When the Spirit of God doth come into the heart, it is as fire, and puts another temper upon him than was before; it turnes the strings of his heart to another tune, and doth make him approve of that which God doth require. This is the way to mortifie lust. The more a man is carryed to the love of one, hee is many times the more removed from another; but the more a man is carryed to God, the more hee is wained from inordinate lusts, and being mortified, he is the more inclined to God, *Mal 3.2.* *Who shall stand when he appeares? for hee is like a Refiners fire, and like to Fullers Sope.* Christ shall doe that when hee comes, that none else is able to doe. As in refining and purifying the heart, use what meanes you will, except you use fire, you cannot refine drosse from Silver: So staines that are in a mans garment, wash them as long as you will with Sope, they will but seeme the worse; but when they are brought to the Fullers hand, they are soone rubbed out: So let a man bee left to his owne spirit, hee will runne into a thousand noysome lusts; but when Gods Spirit is clothed in a mans heart, then it doth keepe him from the wayes of sinne, *Revela. 1. 10.* it is said of *John*, *That he was ravished in the Spirit, as a man locked in armour:* When the Spirit of God doth possesse the Soule, and compasseth it about, it keepe it from the wayes of iniquity, and causeth an aptnesse to good: *1 Tim. 17.* *For God hath not given us the Spirit of feare, but*

of

of power, of love, of a good and sound mind. And the reason why men doe neglect it, is, because they know not the way to get it. They know not the power and efficacy of the Spirit, and that is the reason there is so little effect in this businesse. Let a man bee left his owne spirit, and Gods spirit removed from him, he will lust after all evils: Take example of *Eliab*, and *John Baptist*; It is said of *John*, that he came in the spirit of *Eliab*, which did excell in him. Take *Eliab*, and extract that spirit from him which he had from God, and hee would bee but as other men. Take the deare Saints of God, and take but this Spirit from them, how would it bee with th m? Even as it was with *David*, when God did, but as it were, hide himselfe a little while from him, into what dangerous *Sinnes* did hee fall? Therefore pray to God, that hee would give you his Spirit, and that will be a meanes to mortifie these lusts within you.

It is the Spirit that doth make difference betweene man and man, and for the getting of it, pray to God earnestly, and he cannot deny you. I will name but one place more unto you, *Acts 2. 38, 39. Repent and be baptized every one of you in the name of Iesus Christ, for the remission of sinnes, and you shall receive the gift of the holy Ghost: for the promise is to you and to your children, and unto all that are a farre off, even as many as the Lord our God shall call.* So that the men which are converted at *Peters Sermons*, did aske, *What shall wee doe to be saved?* He said, *Repent and beleve, and you shall receive the holy Ghost;* And further addeth, *The promise is made to you and to your children, and you shall be partakers of it.*

Not,

Not, that the promise of the holy Ghost did belong onely to those that were then present, but to all that have beene borne since, and are to be borne, both of *Iew* and *Gentile*, to as many as shall call upon the name of the Lord. Therefore doe you now, as the *Apostles* did then, when *Christ* told them he would send them the *Comforter*, they spent the time in prayers untill they had it: So doe you pray earnestly, and be instant with God for it, and then certainly God cannot deny it you; and when you have the Spirit, then you will mortifie those lusts, and all other *sinnes* whatsoever; when you have the Spirit of *Sobrietie*, of *Temperance*, of *Love*, of *Meeknesse*, of *Gentlenesse*, of *Long-suffering*. The Lord grant you understanding in what hath beene spoken. And so much for this time.

HOW



Howv to Mortifie Inordi- nate Affection.

COLOSSIANS 3. 5.

Mortifie therefore your members which are upon the earth, fornication, uncleanesse, inordinate affection, &c.



One of those earthly members which the Apostle would have us to mortifie, we have already handled; we are now to come to speake of the inordinate affections. The Greeke word is translated by a double word; sometimes passion, sometimes affection; but it is all one, so as the point is cleare, That:
All inordinate affections must be mortified.

Doctr.

A Doctrine that may well bee handled at large, it being generall and universall, an unlimited word that reacheth unto all particular affections; a Doctrine that concerneth every man: Men for the most part,
C c when

when they come into the open view of the World, have a certaine composed habite, but inwardly, are full of inordinate affections: It is a doctrine therefore that searcheth the inward parts, the minds and hearts of men: a Doctrine of continuall use: for though men presse outward actions, yet affections remaine unrul'd. Besides all this, a Doctrine of no small difficulty; for as there is nothing easier than to wish and desire, so there is nothing harder than to order these desires aright. For the better handling of the point, observe these three things:

First, what *Affections* are.

Secondly, when they are *inordinate*.

Thirdly, why they are to be *mortified*.

In the first place, I must tell you what affections are: by affections, you must understand all affections and passions whatsoever; for the better understanding whereof, you must know, that there are three things in the soule: First, the faculties which are to the soule, as the members to the body. Secondly, the inclinations of those faculties. Thirdly, the habits acquired from those inclinations: For example, the appetite or will is a facultie of the soule, and this taken in it selfe, is neither good nor evill morally. Again, there are the inclinations of that will, and these are good or evill, according as the objects that they apprehend are good or evill; and lastly, the habite is, when the Soule doth accustome it selfe one way or other; the habite is good, when the Soule is accustomed to good objects, in a good manner; and the habite is evill, when the will accustometh it selfe

What affections are.

Three things in the Soule.

to evill objects, or to good objects in an evill manner. It is with the passions as it is with the senses. First, we have the sense of hearing, before we heare, and of seeing before we see; then from often hearing or seeing of the same object, proceeds an inclination more to one object than another. From that inclination, a habite in the sense to turne it selfe with most easinesse and delight upon that object: Thus a corrupt habite is bred with us, when the minde or will turnes it selfe often to this or that evill object; and so gets agility and nimblenesse in doing: as often doing brings dexteritie to the hands; so if the will or appetite have gotten a haunt, either to vertues or vices, it contracts a habite to it selfe. Now to shew you what an affection is, wee define it thus: *An affection is an inclination or motion of the appetite, upon the apprehension of good or evill.* I call it an inclination or motion, for it is the bent of the will to this or that thing: As for example, when we outwardly love, feare, or desire, that is a motion; and for the Inclination, we are to know, that in man, there is a double appetite; the first is *Sensuall*, which apprehends things conveyed to the senses; as to the eye and eare, and so is affected to love, feare, or grieve; this I call the sensuall appetite, because it is of objects apprehended by fantasie. Secondly, there is a *Rationall* appetite; the object of that, is that which the understanding apprehends; and from hence proceed affections to riches, honour, preferment, &c. the will being conversant about it. Remember this distinction, because of the matter that followeth, namely; that the appetite is double, *Sensuall*

What an
affection is

A double
appetite.

A double
appetite.

Suall and *Rationall*, and affections are placed both in the sensuall, as we love, feare, and desire objects exposed to sense; and in the rationall, as we love, feare, or desire the objects which reason apprehendeth.

Now to draw this generall division into two main heads: Nature hath planted an appetite in the creature to draw to it selfe that which is good, and to cast away that which is evill; therefore are these affections such as apprehend either good or evill, to keepe the one, and to expell the other; those that apprehend good, if they see it, and apprehend it, they love and desire it, and love desires to bee united to the thing loved, and a desire is amaking towards the thing absent; when the thing is present wee joy in it, when it is comming towards us, and there be a probabilitie to have it, then comes hope in; if wee be like to misse of it, then comes in feare; if no probability of attaining then comes in despaire; if there be any impediments against reason and right, then wee are angrie at it; and this anger is an earnest desire to remove the impediments, otherwise, if wee see reason and justice to the contrary, then we are not properly angrie. These are the affections that are about good, and these are the first kinde of affections.

The second sort of affections, are those that are about evill; as in the former there is love of *God*, so here, to turne away from evill, is hatred; if evill be comming and wee be not able to resist it, we feare, if we be able to overcome it, then we are bold and confident; if we be not able either to overcome, or resist the evill, we flie from it; if it be unavoydable, presently we grieve

at it. But to handle them more severally, and so to know them as they have reference to good or evil, for except wee know them thus, it is worth nothing to us.

There are therefore three sorts of affections, *Naturall*, *Carnall* and *Spirituall*. First, *Naturall*, these affections arise from Nature, and tend to naturall objects; as for example, to desire meate and drinke is naturall, but to desire it in excess is not naturall; because the objects of naturall affections are limited by nature, namely so much, and no more: Nature hath certaine measures, and extents and limits, and those shee exceeds not: Naturall affections make us but even with beasts. Secondly, there are *Carnall* affections, which are lusts that arise from the corruption of nature, and those tend to evill objects, or good objects in an evill manner: those affections make us worse than the Beasts, like unto the Divell, *Iohn 8. 44. You are of your father the Divell, and his lusts ye will doe*: that is, those that have these lusts are as like the Divell, as the sonne is like the father: those that are bound with these bonds are like him: that is, they come in a degree to the corruption the Divell hath in a greater degree. Thirdly, *Spirituall* affections are such as arise from the Spirit, that is, from the renewing part of a man, and tend to good objects in a holy manner: Naturall make us no better then Beasts, carnall than Divels, Spirituall makes us better than men, like to God, having his Image new stampt on us; they lift us up above men, and make us like to Angels. Thus you see the three kindes of affections in men.

Three
sorts of af-
fections.

We must onely answer one question before we goe any further; the question is this: Whether there be no spirituall affections, except they proceed from a generall disposition, becaule many men seeme to have good flashes now and then, and so seeme to be regenerate?

I answer, no, they are not spirituall, regenerated affections, because these affections in the soule, howsoever, they are good in regard of the Author, the holy Ghost, that puts them in, are not so in regard of the subject, man, who is yet in corruption, and not renewed. If a man have never so much skill in Musicke, if the Instrument be out of tune, the Musicke cannot be good; so the affections, as the spirits suggestions are good, but in a carnall man, they are as an Instrument out of tune: It is true that flashes make way to Conversion, but onely when the heart is in tune, and in a good frame, then are the affections good; that is, then onely effectively good, so as to make the heart good, and then the fruit will be good, such as God will accept. So much to shew what affections are.

2
Affections]
when in-
ordinate.

Now we are to shew when they are inordinate: but first, know, the affections are placed in the soule for the safegard of it, that is, to give the watch-word, that we may repell evill when it is coming; those that are about good to open the doores of the soule to let it in, and to make out for it if it be wanting: as guides that are for the service of the soule, to put us onto worke, & to be more earnest in our actions, they bring aptnesse and diligence in doing; when they
misse

misse these ends, then they hinder us in stead of profiting us, hurt us in stead of helping us, carry us to evil objects in stead of good, then they are inordinate either in the maner, or in the end. This premised now, that we may further know them when they are inordinate, observe these two things.

First, examine them by the rule which is the main way of triall: if they goe besides the rule they are inordinate.

The first rule is, that the objects must be good, else the affection is inordinate, there must be love of God, sorrow for sinne, delight in God, then it is good; but on the contrary, to disgrace holinesse, to condemne excellency in others, to hate that wee should cleave to, abominate the good we should embrace, these affections are naught.

The second rule is the end; examine if they take their rise amisse; though the object be good, yet if the manner be naught, they are inordinate: Now the manner is naught when the end is naught; as for example, many men desire and seek for excellency of parts, but to what end? Why, for vaine glory, not to doe God service: This is for a wrong end: so zeale is an excellent affection, none better, but if the end be naught, the affection cannot be good. *Iehu* was zealous, but he altogether respected himselfe.

The third rule is, though the object be right, and the end right, yet if it exceed the measure, the affection is not good: *Dauids* love to his children was good, and the object good; yet he fayled in the measure. *Moses* anger was good, yet when he cast the Tables

The first
tryall of
inordinate
affections
is, to exam-
ine them
by the
Rule.

Rule 1.

Rule 2.

Rule 3.

out

out of his hand, it was an excessive, and defective because exceeding, though excellent and commendable in another kinde.

Rule 4.

The fourth rule is, though the object be right, the end right, the measure right, yet if the affection be not in order and season, that is, if it take its wrong place, and thrust into the roome of another, it is a cause to make it inordinate: As for example, to desire to doe businesse in a mans calling, is good, but if this desire, prevaile with him at such time as he should bestow in prayer and holy duties, as when he should come to heare the Word, then they are inordinate; for season must be kept too: therefore when an affection comes, if not in season, answer it as Christ did, *The houre is not yet come*: this is the way to judge of them by the rule.

The second triall by the effects.

Effect 1.

The second way of tryall, is to know them by their effects, and they are foure, as the rules are foure.

The first effect is, if any affection hinder reason, so as to trouble the action, then it is inordinate; for affections ought to be servants to reason; if they disturb, then they are not right: As for example, feare is set in the soule to give the watch-word, to prevent evils; if it shall appale a man, so as to let his weapons fall, thus it troubles reason: Ioy was put in the soule to oyle the wheelles, and to quicken it more; If it doe more astonish than quicken; if immoderate joy, cast a man into an extasie when it should put him on action, or if it breake out into immodest revelings, and not into prayes, thy joy is not good: grieffe is stirred up to ease the soule of paine; now, if it hinder a man from
induring

induring that he should indure, it becomes inordinate. The *Israelites* in *Egypt*, could not haiken to *Moses*, because of the anguish of their hearts, and worldly sorrow causeth death, that is, it causeth distempers; and when it thus drieth up the bones, it eatth up the vigour of the soule, and makes a man out of frame, then it is amisse: though *Christ*s griefe exceeded any mans upon the *Crosse*, yet he committed all to *God* without any distempers.

The second effect is, when they indispose us to any holy duty, as wee judge of in distempers of the body, if there be no appetite to meate or drinke; so affections are inordinate, when they indispose us to pray, to doe good, or to speake good, *1 Pet. 3. 7.* the Apostle exhorteth *Husbands* to dwell with their wives as men of knowledge; that is, in such a manner, as you may moderate affections with knowledge; that your prayers (saith the Apostle) be not hindred; that is, if there be any disorder in your affections one towards another, it will hinder your prayers. By your affection you may judge, and as you may judge of your affection by your duties; so of your duties you may judge by this rule, how you are disposed to holy duties; if there be any interruption, or indisposition, it is a signe there is some distemper in the affections; all things are not straight in the inward man.

The third effect to discover the immoderatenesse of affections, is, when they produce evill actions, which ordinarily they doe, when they exceede the measure and the manner: Anger is an affection set in the soule, to stirre up man to remove impediments,

D d

and

Effect 2.

1 Pet. 3. 7.

Effect 3.

and thus you may be angry for sinne, and other things too: now, if it be kept in its owne limits, anger is a desire to remove impediments, and not a desire to revenge, that is the inordinatenesse of it: to be angry for sinne, because it dishonoureth God, is good: To be angry for other things redounding on our selves, is not evill, so our anger extend but so farre, as to remove the impediments, not to revenge them: As for example, if a man takes away ones reputation, and brings disgrace upon him: now, to desire to hurt such a man, the affection is amisse, because the carriage of other men towards us, must not be our rule towards others: but wee are to make this use of it, to be diligent in keeping off the blow off our selves, but not to hurt another man: this is inordinate. *Be angry, but sinne not*, you may be angry, so as it bring forth no evill actions, or evill effects: so a man may be angry with the insensible creature, desiring to remove the impediment, and put out of the way that which hinders the actions.

Eph. 4. 26.

Effect 4.

The last effect, is, when affections draw us from God, then they are inordinate, because they should draw us neere to him. But, when they make us to forget God, there is their inordinatenesse: For example, wee are commanded, *Deut. 12. 18. To rejoyce in the good things of God*: but when wee shall rejoyce in an Epicurean manner, and forget God, it is amisse: for wee should so rejoyce, that wee should raise up our selves to love and prayse, and give thanks to him: so also for feare and griefe, if wee feare any thing more than God, and grieve for any thing more than

than for sinne, for crosses and losses, more than for displeasing God, these make us forget God, and so become inordinate.

Now followes what it is to *mortifie* them, which wee have formerly spoken of at large; in a word, it is nothing else but a turning of carnall affections into spirituall, and naturall affections to a higher and more noble end; that is, to eate, and to drinke, not onely for natures benefit, but for God, to doe him honour, that is the right end; for to mortifie, is to rectifie, and to bring things that are out of compasse to rule, to see where they are inordinate, and so to turne naturall and carnall affections all into spirituall.

In the next place wee will see some reasons why they are to be mortified, for reasons doe wonderfully perswade; and necessitie of mortifying once apprehended, makes men goe about it; Let us but consider of what moment it is to have them mortified, what ill if wee doe not, what good if wee doe.

The first reason is, because affections are actions of the greatest efficacie and command in the soule, they are exceeding powerfull, they are the wheelles or sayles which carry the soule this way or that way; in that regard, because they are so effectuall and prevalent; therefore it concernes us the more to take care that wee rectifie them. Time was, when affections did obey the will, and the will the Spirit of God, (in the time of Innocency) but now, that subordinati-
on is taken away, and that union dissolved, and now the affections move the heart as the wind the Sea,

What it is
to mortifie
affections.

3
Why they
are to be
mortified.

Reas. I.

Simile.

whether it will or no; therefore it stands you upon to keepe them under. A mettled horse is a delight to the rider, if he be kept under the bridle; so the affections, if they be good, the stronger the better; but the Divell hath no better factors than the affections are, if they be ill, they are the best opportunities for him to doe mischief by.

Reas. 2.

The second reason why they are to be mortified, is, because they are those that make us either good or evil men. It is not the understanding of truth, or falsehood that makes us good or evil men, that is but one opinion and judgement; but as the affections are, and as the inclination of the will is, so is a man good or bad. *Iob* was called a *perfect man*, because hee feared God; and *blessed is the man that delights in God*; and *all things worke together for good to them that love God*. It is the common phrase of Scripture, to judge of man by his affections, when his love is right, his feare is right, and his sorrow right; therefore looke to thy affections which are the motions of thy will; so as thy affections are, so is the man, if mens actions are weighed by their affections: In other Arts indeed, the worke commends the Artificer; but here, though the action be good, yet it is not good, except the affections be good, because the will commands the whole man, so the goodnesse or badnesse of a man are seene in the affections.

Reas. 3.

The third reason is, because inordinate affection makes much for Satan to take possession of the soule, therefore it stands you upon to keepe them right and straight, *Ephes. 4. 26. Be angry, but sinne not*, that is, if

Ephes. 4. 26.

anger exceed its measure, it opens a way for Satan to come in, and take place in the soule. The example of *Saul*, 1 *Sam.* 18. 10. will illustrate this, when the women sang, *Sauls* thousand, and *Dauids* ten thousand, the Text saith, *Saul was exceeding wroth, and after that time had an eye upon David*; that made way for Satan, he was exceeding wroth, and the next morning, Satan, the evill Spirit came upon him: so that you see, strong affections open the doore for Satan. *Indas*, when the affections came to the height, the Divell entered into him. Hee was angry at the expence of the oyntment upon Iesus feet, and upon that he harboured the first conceit of betraying him: 14 *Marke* 4 compared with the 10. Witches, you know, exceed in malice, and this makes way for the Devell to possesse them; and so worldly sorrow, if it come to the height, it exposeth the heart to be possessed by Satan: So by strange lusts Satan slides into the hearts of men, and they see it not; and therefore labour to mortifie them, 1 *Pet.* 5. 8. *Be sober and watch, &c.* that is, if there be any excess in any affection, if you keepe them not in, Satan will enter; therefore be sober, and watch; for if you admit any distemper, hee will enter.

The fourth reason is, because affections are the first petitioners of evill: though they do not devise it, yet they set the understanding on worke; Now, he that is onely a worker of ill, hath not his hand so deepe in the act, as hee that is the first mover: If men are exhorted to abstaine from evill actions and evill peeches; men thinke that there is some reason for it,

1 *Sam.* 18.
10.1 *Pet.* 5, 8.*Reas.* 3.*Simile.*

but for evill affections they see no such necessitie: but consider you, evill affections produce evill actions; evill affections communicate evill to man, as fire heats water, and yet hath more heate in it selfe; so affections makes speeches and actions evill: And therefore God judgeth by affections; wee indeed judge affections by actions, wee cannot know them perfectly, yet doe wee judge by the same rule as farre as wee can; let a man have an injury done him, he lookes to the affections, that is, to the man, whether it came out of anger and malice; if a man hath a good turne done him, he lookes to the affections, if he sees greater good in them than in the action; for in a good action, the will is more than the deed, the willingnesse of doing it, is of rarer rancke than the doing the thing it selfe: So an evill affection is more than an evill speech or an evill action. In this regard therefore, labour to mortifie them, for they are instigators of evill.

Use.

If affection be of so great a moment as you have heard, then doe that which is the maine scope of all, take paines with your hearts to mortifie them, when they are unruly, to bring them under; if strong affections sollicit us, give them a peremptory denial; hearken to the Physician rather than to the disease: the disease calls for one thing, the Physician for another: if men yeeld to the disease, they kill themselves. Here is the true triall of grace: to doe something good, when there is no ill to oppose it, that is a small matter: but when strong lusts hale them to the contrary, then to resist them, this

this obedience is better than sacrifice : In the old Law, they sacrificed their sheepe and their oxen, but in this obedience a man slayes himselfe ; this will is the best part and strength of a man, for, when he subdues his lusts, and brings them in obedience to Christ, hee sacrificeth the vigour of the will : Man is as his affections are : affections are to the soule, as members are to the body : crookednesse in the members, hinders a mans going : so crookednesse in the affections hinders the soule : those that keepe Clocks, if they would have them goe true, then every thing must be kept in order : so in affections, keepe them straight, because they have such a hand in the will : one hath an affection to filthinesse, another to covetousnesse, another to good-fellowship ; according to these, so are they carried, and such are their actions : let their affections be straight, and they turne the rudder of the soule another way, they cast us into another mould : therefore labour to subdue them, and so much the rather, because they make a man not onely good, but abundant in good or evill ; good doth prescribe to a man exactly what hee shall doe, but yet leaves some free-will offerings on purpose, to try our love, to try our affections ; the rule of durie is left partly to the rule of affections, that we may abound in good : A man may doe much in resolution, but the affection makes it acceptable. *Paul* might have taken for his labour of the *Corinthians*, but the fulnesse of his love would not suffer him : that is, God and they set him on worke. Thus affections make a man abound in good : it was

Simile.

Dauids

Dauids love to God, that made him build a Temple to God : In short, affections make a man beautifull unto God and man. Now, if affections are so rare, and yet so subject to be inordinate, it is wisdom to know how they may bee helped ; if any thing doth want meanes of helpe, this doth, because it is a hard thing to keepe downe unruly affections ; therefore we will come to lay downe some meanes to helpe you to keepe them downe.

Means to
mortifie
inordinate
affections.

Means I

The first meanes is, that wee labour to see the disease ; for no man will seeke for cure, except hee see the disease, the sight of the disease is halfe the cure of it ; labour to see your inordinate affections, and to bee perswaded and convinced of them. This is a hard thing, a man doth not see his evill inclinations, because those very inclinations blinde his eyes, and darken his understanding, and cast a mist before him ; notwithstanding which, wee must labour to doe that what wee can ; as there are divers sorts of affections, so there are divers sorts of distempers, as the affection of anger hath its distemper, and this is more visible ; when anger is gone, it is daily seene, and therefore it is of no great difficulty to bee discerned : there are other kindes of affections which doe continue in man, when his heart is habitually carried to an inordinate lust ; as to pride, vaine-glory, love of the world : no such affection can bee well discerned, whilest that continues in a man ; take a man that hath a continued affection, it is hard for him to discern it ; because it doth with its continuance habitually corrupt the judgement, and blinde the reason,
and

and yet you are to labour to discerne it : And that you may two wayes.

First, bring your affections to the rule and touchstone : Secondly, that you may better know their aberration from the rule, consider, whether the affection have any stop: an affection is like a River, if you let it runne without any stop or resistance, it runnes quietly, but if you hinder its course, it runnes more violently ; so it is with your affections, if you doe not observe to know the stops and lets of them, you shall not observe the violence of them so well. So then, the first way for a man to come to know his affections is to observe them, in any extraordinary accident, if any losse come to a man in his estate, or if he be crost in his sports, or hindered of his purpose, let him consider how hee doth beare it ; that is, try how you carry your selves towards it ; this will bee a good meanes to discover our affections : when they come to these stops and lets, they are best discerned by us.

Secondly, in this case, it is good we make use of others eyes ; a man sees not that in himselfe which a stander by doth, hee is free from the affection which another is bent unto, and therefore another can better judge of it : as a man that is sicke of a Feaver, he cannot judge aright of tastes, because hee hath lost the sense of tasting, that which is sweet may seeme bitter unto him ; but hee that is in health, can judge of tastes as they are: therefore it is good to make use of friends, and if wee have no friends, it is wisdom in this case to make use of anemie ; that is, to observe what inordinatenesse hath beene in them, and what hath hap-

Two wayes
how to discerne a
continued
inordinate
lust.

1

2

Simile

E e

ned

ned unto them thereby, and so to judge of our owne.

And this is the first thing that I will commend unto you, to labour to see your affections, and to bee convinced of them; when this is done, in the next place wee will come to see the causes of inordinate affections; and seeing we are applying medicines, as wee shall see the causes of inordinate affections, so to each of them we shall adde these remedies.

Causes
and reme-
dies of in-
ordinate
affections.
Cause I.

The first cause of inordinate affection, is *mis-apprehension*, that is, when wee doe not apprehend things aright, our affections follow our apprehensions, as we see in a sensible appetite; if a thing be beautifull, wee are apt to love it, and like of it; but if it be deformed, wee are apt to hate it: for as things doe represent themselves to the will, so wee are ap to conceive of them: the will turnes a mans actions this way or that way: notwithstanding, the understanding is the Pilot that turnes the will: so that our apprehension is the first cause of our inordinate affections; by this wee over-valew things that are evill, and undervalue things that are good. Rectifie therefore the apprehension, and heale the disease; labour to have judgement informed, and you shall see things as they are. Affections, (as I said before) are of two sorts, one *Sensuall*, arising from fancie, the other *Rationall*, arising from judgement: All that wee can say for the former affections, is this, men might doe much to weaken those affections in them (if they would take paines) by removing the objects; that is, by withdrawing the fowell, and turning the attentions another way: if wee cannot subdue any sensuall affections in us, let

us bee subdued unto it, and bee as any dead man : In case that wee are surpris'd by such vanities, yet let us not hasten to action or execution. All that in this case a man can doe, is as a Pilot, whose ship is in great danger to be cast away, by reason of a great tempest, all that hee can doe is to looke to the safety of the ship, that waters come not into it at any place, that it bee not overthrowne : so these evill affections that are in our rationall appetite, are these evill inclinations of the will, that are lent either to riches, pleasure, vain-glory, or the like objects of reason.

Simile

Now, to rectifie your mis-apprehension of them, first get *strong reasons* for to doe it, read the Scriptures, furnish your selfe with Spirituall arguments, bee acquainted with such places as yee may see thereby the sinfulness of such affections : It is a great wisdome in a man, first to finde out the thing hee is inordinately affected to, and never to rest, till hee finde the things that are sinfull in him : therefore, the applying of reason will make us able to doe it, and if we can doe so, wee shall bee able to goe through the things of this world rightly : You are inordinately affected to wealth : Apply reason and Scripture here, as thus : It is a wise mans part to use earthen vessels, as silver ; and silver vessels, as earthen ; the one will serve for use as well as the other : So in the things of the World, hee that is strong in reason, and wise, were they represented to him as they are, hee would use a great estate without setting his heart upon it, more than if it were a meane one : and in the condition of this life hee would so carry himselfe,

Remedy
I.

as if he used them not: this the Apostle would have us to doe, *to use the world, as though we used it not*: and then wee should thinke the best things of the world to be of no moment, and that we have no cause to reioice in them. Wee are to use the world with a weaned affection, not be inordinately carried with love there-upon in worldly things; there is an usefulness to be looked at, but to seeke to finde baites in them, and to set our hearts upon them, that will hurt us exceedingly; if we looke for excellency in worldly things, and touch them too familiarly, they will burne and scorch us; but if we use them for our necessity, and so use them as if we did not, we shall finde great benefit and comfort by them. This is the difference betweene Earthly and Spirituall things, you must have knowledge of these, and this knowledge must be affective: the more love you have, the better it is: but in earthly things, the lesse love we have, the better it is: for in earthly things, if our love exceede our knowledge, they are subject to hurt us. What is the reason a man takes to heart the death of his friend, or the like accident? For a while he grieues exceedingly, but within a moneth, or short time after, his griefe is past: and then hee sees the death of his friend is no such thing as he tooke it for, and thought it to bee: had hee then seene that which now hee doth, hee would not have grieved so much.

Remedy 2.

The second way to rectifie mis-apprehension, is by faith, for by faith wee are to beleve the vanity of these earthly things, and we are to beleve the power of God, who is able to blow upon them, and to cause
them

them to wither ; so that faith is a great cause to rectifie the apprehension, as well as reason : *Paul* counted the best things of the world, but *droesse and dung*, and *Moses* cared not for the pleasures of Egypt, it was their faith that caused them to doe so, they did beleeve the true priviledge they had in Christ : this doth raise up the heart, and cause us more and more to see the things that are earthly, how slippery and flitting they are.

The third way to rectifie mis-apprehension, is experience ; wee are not so much as to touch us of that thing wee have found to bee true by experience ; let a Souldier bee told of dangerous effects in the warre, perswade him what you will, and tell him how terrible it is, hee will not beleeve, till by experience he hath felt the smart of it : So when a man is entered upon the doing of any difficult thing, which hee hath bene accustomed to doe, the experience hee hath of often being in such dangers, and having felt no harme, that doth rectifie his affections. Experience is a speciall meanes to tame them ; let a beast bee brought to a mans hand that is fearefull at first, but by experience and dayly using of it, so you tame the beast : So our affections are unruly things, like untamed beasts, but when experience hath discovered them, it is a good meanes to rectifie them : therefore it is profitable for us, to call to minde things that are past : If wee would but call to minde how such a thing we joyed in, and yet it staid not with us ; our joy would not bee so inordinate in other things : if we would remember how such a crosse wee survived,

Remedy 3.

our griefe would not be so inordinate in future events.

Remedy

4

The fourth way to rectifie mis-apprehension, is by the *example of others*; that is, to see how others have beene affected with the inordinate affections, that wee have beene in our selves; and examples doe runne more into the Senses then Rules doe; therefore thinke of Examples to stirre up Affections, either to crosse them or subdue them. We see by the reading of Histories, as of the valiant Acts of some of the Worthies; as of *Iulius Cesar*, and others, some, by reading of great exploits that they themselves had done, have beene stirred up as much as in them lyed, to doe the like, so that examples of others are very effectuell in this kinde. If a man would consider *Paul*, how hee carried himselfe in the things of this life, and how *David*, *Abraham*, and *Moses* were affected to these outward things, what they had, and what they might have had; their examples, and such as we have heard of; to be holy and righteous men, or such as wee now know to bee such, is a great helpe to rectifie the affections, and to set the Iudgement straight.

Cause 2.

The second cause of inordinate affection, is *weakenesse* and *impotency*, which doth sticke in a man ever since the fall of *Adam*, and makes him subject to passion; and therefore yee see the weaker Sexe, as they are weaker in understanding, so they are stronger in passion; let a man be weake, hee is so much the more strong in passions; and as his strength is more, so hath hee more strength to resist them. The way to remedie this, is, to *gather strength*; the more strength wee have, the more able we are to resist temptations, and

Remedy

as

as a man is weake, so he is the more subject unto them, (as when he is young) but strength overmasters them.

Affections are in a man, as humours are in a body; when the body is in health, it keeps in these humours that it doth not feele them; but when a man is sicke, then these humours stirre up and trouble a man; So when the soule is in health, these ill humours of the soule, inordinate affections are kept in by maine strength: but let the soule grow weake, and the passions get strength. Now, the meanes to get strength against passions, is to get a greater measure of the Spirit, the more Spirit the more strength: *Ephes. 3. 16.*

Simile

Ephes. 3. 16

Pray, that you may bee strengthened by the Spirit of the inward man: the more flesh wee have in us, the more weakenesse we have: the spirit that is in us, doth lust after envie, and pride, and the World. Now, how shall we helpe it, but by the Spirit that is without us; that is, by the Spirit of God: Let a man be in such a temper, that the Spirit of God may rule and possesse his heart; while hee is in this temper, his ordinate affections will not stirre, but when the Spirit is away, then there is a hundred wayes to cause them to be unruly: that which seasons a man is prudence, wisdom, and Grace; the more a man hath of these, the more he is able to subdue them.

The third Cause of inordinate affections, is, the *lightnesse of the minde*, when it hath not a right Object to pitch it selfe upon, which, when that wants, the affections being left to uncertainties, they must needs fall upon wrong Objects: When a man in his course wanteth an Object for his aime, the wayes of his

Cause 3.

Remedy

The right
object of
our affe-
ction,
God.

his error are a thousand; so when a man doth misse the right object in affection, they have a thousand wayes to draw to inordinatenesse: men runne up and downe with their affections upon uncertainty, and they never cast how to shunne them afterward, till the end of their daies be run out. Now, to remedy this, our way is, to finde out the *right Object* whereon the affections should bee pitched, and this Object is God; that is, the affections must all looke towards God, and have them fixt upon him; you are never able to subdue your affections and to keepe them under, till you pitch them upon God: whilest our affections are loose, they are unsteddy and unconstant; every man, till his heart be set upon God, his affections are wandering up and downe; but when a man hath God to set his affections on, and they are once settled on him, then he seekes another kind of excellency, and frames his life after another fashion, he sets his affections upon other excellencies: As when a man hath a place for to build, if his minde be to have it done with excellent worke-manship, then he will take none but principall stones, hewne and squared fit for his purpose to build withall, but if a man be to build a mud-wall, any rubbish and trash will serve the turne to make it up: So, when our affections are on high matters, such as God and Christ, they looke upon things that are noble, and not upon the rubbish and trash of the world, wee will choose the principallest stones for our principall building; but if otherwise, wee strive to finde contentment in the Creatures, wee care not how we come by them; that is, any rubbish will serve the turne to

get

get riches withall, and honour and preferment in the world; but if ever you will set your affections straight, pitch them upon God.

The fourth cause of inordinate affections, is, that *confusion that riseth in the heart at the first rising of them*; and they are the vapours and mists that blinde the reason, and make a man unable to resist them, because the putting out of the eye of reason, must needs trouble a man exceedingly; even as a moate in a mans eye troubles him, that he cannot see as he should doe; And therefore these mists that are cast upon the eye of reason, doe make a man unable to resist them. In such a case, the way to helpe them is this; to make up the bankes when the River is at the lowest ebbe; that is, to make up the bankes of our affections, before the tyde of inordinate affections doe come in; we are not at first able to rule these inordinate affections, but yet if the bankes be made up afore-hand, we may mortifie them. A man is to consider before, how he is able to be affected, and for this, let him looke into the former wayes, and see how he hath beene affected, and how he is apt to be affected againe; and when he is in such circumstances, let him take a good resolution, never to returne to such inordinate affections, as he did before: When a man is sicke of an Ague, to give him physicke when he is in a sore fit, is not the fittest way, it is not then in season; but it were best to be done in his good dayes, before his fit: so we are to make up the banke of our affections, before the tyde of inordinate affections doe come, to have a strong resolution, we will not be led by such an affection as

Cause 4.

Simile.

Remedy.

Simile.

Simile.

before. And if this prevaile not, then we are to suspend the execution of our passions, that is, to doe nothing for a time: If a man finde any passion in himselfe, let him abstaine for that time, (if it be possible) from the doing of that which it moves him unto ; because that he is then most subje&t to doe amisse : You see a barrell of Beere, if it be stirred at the bottom, draw it presently, and it will runne muddy, but if you let it rest a while, and then draw it, it will runne cleare : So a man in his passion, his reason is muddy, and his actions will not come off cleare ; therefore it is good to suspend the execution, howsoever : For the suspending of the action in time of passion, is very profitable, though a man thinke for the present, whilest the passion is upon him, that he doth not erre, yet because then we are most subje&t to erre, suspend for a while.

Simile.

Passion is a hinderance to the facultie, as jogging is to the arme when it is a shooting, or unto the hand when it is a writing ; therefore, if a man doth finde that passion is on him, let him doe nothing : A drunken mans wisest course is to goe home, and doe nothing that night, unlesse the good worke of repentance ; our passion is a kind of drunkenesse : the one is almost as subje&t to mis-take an error as the other.

Cause 5.

The fifth cause of inordinate affections, is the *corruption of Nature*, which is in every man since the fall of *Adam*. Will you know the reason, why Beares, and Wolves, and Lyons, carry themselves so cruelly ? It is, because their nature is to doe so ; Will you know why a sinfull man is subje&t to affect things inordinately ? the reason is, because he hath a bad nature ;

ture; it is naturall to him to doe it, and as readie to him, as sparkes of fire to flie upwards: We see, some men are apt to be taken with such a disease, that is bred and borne with them, they cannot escape it. Now, the remedy to remove the evilnesse of nature, is, to get *new natures*, that is, to get another nature, a holy, regenerate disposition, untill then, men shall never be able to doe it: many labour to mortifie their affections, but yet cannot, because they are busie about the particulars, and never regard the generall: they can never make the branch good, except they make the tree good, therefore the way to mortifie, is to get a new Nature: Consider whether your nature be renewed, whether that be cast into a new mould, if it be, this is the way to mortifie inordinate affection, this is the way for the generall: So also it should be our care for any particular affection, that wee finde our selves most prone to by nature, labour to thwart nature in that particular: Are you given to wrath by nature? endeavour to be humbler and meeker than other men: Is your nature more inclined after gaine? Labour to be established with a more free spirit: and this will be a meanes to mortifie you: otherwise, you shall never waine your hearts from earthly things, till you have a taste of such spirituall things, that is, you shall never wiane your hearts from joyes, except you have joy and delight in Christ: you shall never overcome the griefe of losses and crosses, except you turne your affections to see the loathsomenesse of sinne: Contraries in nature doe expell one another: cold is expelled with heat:

Remedy

darkeness with light; so you must expell carnall affections with spirituall.

Cause 6.

The sixt cause of inordinate affections, is *carelesnesse* and *remisnesse*: that is, want of spirituall watchfullnesse over the heart, when men rather give occasion unto

Remedy.

the affections to be inordinate, than prevent the occasions of it. For the cure of this, *take heed*, not of sinne onely, but of *the occasions of sinne*: for a man to hate sinne, and not to hate the occasions of it, isto

Simile.

deceive himselte, that is all on, as for a man to walke upon Ice, that is afraid of falling: Iron will move, if the load-stone be neere: So the affections will stirre up, if there be any alluring sinfull object.

And therefore, if sinne knocke at the doore of your hearts, you must not let it in presently, but aske his errand, plead the cause with it, and consider the hindrances and inconveniences that come by it.

For a man to say, I will give over my lusts, and yet will keepe such company as he did before, and use his old haunts, hee doth but deceive him'elste:

Prov. 29. 19
& 23. 30.

Proverb. 29. 19. Make no friendship with an angry man, and with a furious man thou shalt not goe: Prov. 23. 30. Be not amongst Wine-bibbers; that is, if thou hast used this company, and usest it still, thou fleest not occasions of sinne: and therefore we must watch over our soules, the heart is deceitfull above all things: take heed to the beginning of your affections, and looke to the beginning of inordinate lusts, when you see it rising, if you perceive but a glimpse of it, quench and resist it, else it will cost you a great deale more paines afterwards: the affections by little

and

and little, giving way to them, will soone get strength, if you let them alone, you set your hearts and mindes on fire: A man that is full of anger, or any passion, knowes not how to helpe himselfe, so dangerous is it to give way to affections, that they carry a man unawares to inordinatenesse; the best way therefore is to quench it at first; if you cannot quench it when it is a sparke, how will you doe when it is a flame? As you are to looke to the beginning, so take heed of making false truces with them; for inordinate affections doe more hurt by ambushes and secret invasions, than by open warre, therefore looke to them on every side, lest they rob you of Grace before you are aware.

The seventh cause of inordinate affects, is, *the root whereon they grow*, labour to see the root, and remove it: If one affection do distemper the minde, it drawes on another distemper, and you cannot lessen that latter inordinatenesse, unlesse you weaken the former, which was the roote of it: As for example, Anger growes upon pride, you shall never lessen or cure that affection of anger, except you weaken pride: Now, pride causeth anger and contention; *Jonah* was angry, whence came it but from his pride? When a man through pride knowes not himselfe, he forgets God; and this man that forgets God, will be violent in his griefe, in his complaints, in his feares, in his desires, and will never be healed, till he be humbled, and brought to a base estimation of himselfe.

Lastly, I wou'd have you to know, that God is the onely Agent in this worke of mortification: and therefore have dependance upon God, for it is Gods

Cause 7.

Pfal. 33.
13. 14.

Spirit that must caule a man to mortifie: man is not able of himselte, except God perswade him, *Pfal.* 33. 13, 14. Except the Lord speake once and twice to us, we will not regard it: *Paul* was troubled with a strong affection, what doth he? He goes to God and prayes to him to take away that strong mist: and so must we doe, pray to God in Faith, doe but beleewe, and we shall have our requests granted: continue in Prayer, and hold out without wearinesse, and be your affections what they will be, yea never so strong: such as you thought would never be mortified: yet you shall overcome them.

Use.

The last use that is drawne from hence, is this: If inordinate affections are to be mortified, then is any excesse in any desire sinfull, and for which we ought sharply to reprove our selves: many grieve for some other temporall things, this is inordinate, when they can yet joy in other things: so we qualifie our griefes with joyes, and our joyes with griefes, we are not inordinate: but we are to take heed of excesse in them, for that makes them sinfull: as our over-grieving at crosses and losses: our over-loving of earthly things: too much delight in sports: These are turned into sin to us, affections are set in the heart for the safeguard of the soule: A foole indeed, for want of skill, may hurt himselte with them, but he that is skilfull, knowes how to use them without prejudice to himselte: and if they be thus well used, they are very serviceable to the soule: but if they be once strong-headed: that is, get the bridle betweene their teeth, so as they will not be ruled, then they prove hurtfull unto us:

Marke

Mark what the wise man saith of the lust of uncleanness: and it is true of all such lusts, *the strong man is slaine by them*: therefore fight against the lusts of uncleane and inordinate affections. And that you may doe it, and be willing to part with them, marke these motives following.

The first motive I take out of 1 *Tim.* 6. 10. The Apostle speaking of covetousnesse, calls it, *the roote of all evill, &c.* and what may be said of this, may be said of any other sinne very truly; this is one motive: Inordinate affections promise profit and contentment, and yet will pierce you thorow with many sorrowes; that is, it taketh away the health and tranquillitie of the soule: even as the worme doth eate the same tree that doth breed it. And looke as the inward heat of an Ague is worse than the outward heate; so these inward Vlcers of the soule and affections doe trouble us, and pierce us more than any outward grievance whatsoever, that can assault the body: Let a man have houses in the Cittie, goodly Gardens, Orchards, Lands, and all contentments on every side; yet his inordinate affections doe not suffer him to injoy any one of these, nay, nor to injoy himselfe; hee cannot converse, talke, or meditate with himselfe; it makes a man to bee wearisome to himselfe; It hinders a man altogether from doing that which is good: One disease of the body is enough to take away all comfort outwardly that a man hath; and one inordinate affection of the soule, takes away all pleasure and contentment within: Let a man bee sicke, neither rich Cloathes, nor a faire

Motives to conquer and master inordinate affections.

Motive 1

Simile.

Simile.

faire chamber, can consort him; so let a man have but one inordinate passion, all other things are nothing to him; he takes no pleasure in them.

Motive.

Prov. 23-24

The second Motive is taken from that of *Salomon*, *A mans spirit will beare his infirmities, but a wounded spirit who can beare?* that is, this doth make a man unable to beare any thing else: For example, A strong love set upon the things of this life, wound is the soul; and so makes it unable to beare the least losse of any of them, it deadns the heart within a man: So immoderate grieffe addes affliction to affliction; Immoderate feares are worse than the thing feared, whereas otherwise, afflictions are nothing grievous, if they be rightly used: *Paul* was in prison, and so were *Joseph's* Brethren, yet you see the difference; the one full of joy, the other full of grieffe and sorrow, because they had sinned; their Consciences were not whole, they could not beare their burthen: therefore, looke to your affections, that you may passe thorow the changes of this life with more comfort, if you cannot bring your minde to the doing of this, then bring those things to your minde, labour to mortifie them, and that is the best way to bring your mindes to the things; my meaning is, if you cannot bring your minde to love worldly pleasure and contentments lesse, mortifie them to your minde; that is, looke not at them as pleasures or contentments; if you must love them, let them seeme lesse lovely to you: die to them in affection, or else, let them die to you in apprehension; True indeed, without Gods over-ruling Power, wee can doe nothing; yet wee must use the means,

meanes, as wee see in the casting of a Die, it is not in us to win as we please, but yet the playing of the cast is requisite; so the mortifying of the affections, it is not in us, yet we must use the meanes for to doe it; let us not give satisfaction to any lust, but hinder it to our powers: It is a shame for us to have our heart satisfied with any sinfull lusts, were we more carefull of our Soules, these inordinate affections would be more broken and kept downe by us. Beleeve it, strong affections breed strong afflictions, and say, thou shouldst have riches and contentment in earthly things, and yet have inordinate affections, this is no helpe for thee, it is but an applying of an outward plaster to an inward sore, that will doe it no good.

Simile.

Simile.

The third Motive is taken from *1 Timothy 6.9.* the Apostle speaketh there of the Desire of Riches, hee saith, that *It breedeth many foolish and hurtfull Lusts,* in that regard we should mortifie them, because they are foolish Lusts, and foolish, because hurtfull, when a man hurts himselfe out of some mistake, or by his owne heedlesseesse, hee is properly said to bee a Foole: It is properly folly, when a man hurts himselfe, whilst he seekes to doe himselfe much good; we seeke to doe our selves good, when we give satisfaction to every Lust, but yet we hurt our selves; strange Affections invite us to sinne, and sinne brings to misery; and thus they are hurtfull. Shun them therefore, seeing God hath appointed them to be mortified, let us mortifie them; whatsoever God hath appointed to be mortified, and we will not doe, it is as hurtfull for us, as *Achans* Wedge was to *Achan*

Motive

3
1 Timothy 6.9

Judg. 6. 14

which is called a *curst thing*: And so every unmortified lust is a *curst thing*. Take we heed of it.

Motive

4

Jam. 1. 20

The fourth motive is this, because inordinatenesse of affections hinders us in the doing of the good actions, wherein our happinesse doth consist, they make the faculties of the soule unfit to doe the things they should doe: as *James 1. 20. the wrath of man worketh not the righteousnesse of God*; that is, it disableth a man to worke that righteousnesse he should doe; and what may be said of wrath, may be said of any other affection; As of malice: *1 Pet. 2. 1. Wherefore laying aside all malice, &c.* that is, while these are in you, you cannot heare the Word as yee ought; So for inordinate desire of gaine: *Ezek. 31.* the reason why the people heard without profit, was, because *their hearts went after their covetousnesse*: Mortifie these lusts, and then you shall goe with ease and safety in the way of godlinesse, yea, we shall be carried to it, as a Boate is with the winde, with all facilitie and expeditenesse.

1 Pet. 2. 1

Ezek. 31

Motive.

5

The fifth motive is, because of the shame and dishonour they doe bring men into; men are afraid of shame in other things; it were to be wished, they were so afraid of shame in this: Every inordinate affection is a short drunkennesse, and it brings the drunkards shame to a man; drunkennesse discloseth all, and so if there be any corruption in the heart, inordinate affection drawes it forth. Every man is ashamed of indiscreetnesse in his carriage; now, what is the cause of indiscreetnesse? it is the defect of wisdom, either the forgetfulnesse, or not heeding of the time, place,

place, or action we are about, and what makes this forgetfulnesse. It is the drunkennesse of passion. When the Apostle *James* would shew who was a wise man, he saith, *he will shew out a good conversation in his workes*; there will be meeknesse and gentlenesse in his carriage and behaviour; but, if there be any envy or strife in the heart, this shews a man to be but a weak creature: whereas on the contrary, it is an honour in a man to passe by an infirmitie; That is a signe of a strong man, that is able to overcome himselfe.

Jam. 3. 13

The sixth motive is, because they blinde the reason and judgement, which should be the guide of all our actions in the course of this life; that which is said of bribery, that it *blindes men*, and that the affection to the bribe makes the sinne a great deale more; the like may be said of other sinnes: As long as passion rageth, thou canst neither judge of thine owne, nor of others faults: If thou wouldest judge of another mans fault, *take away the beame that is in thine owne eye*; And so if thou wouldest judge of thine owne faults, these affections must not blinde the minde and the reason, for so they will hinder us in discerning good, and in doing any thing that is good; for when the minde is corrupted, the will is corrupted; and then in stead of walking in the wayes of God, wee walke in the paths of sinne, therefore, in regard of the safety and securitie of our lives and actions, wee should mortifie these our affections.

Motive
6



HOW
TO MORTIFIE
COVETOUSNESSE.

COLOSSIANS 3.5.

And Covetousnesse, which is Idolatrie.



Covetousnesse, which is Idolatrie, that must be mortified as well as the other earthly members. Now, this *Covetousnesse* is nothing else but an inordinate and sinful desire, either of getting or keeping wealth or money. The inordinate lusting after honours, that is called Ambition, too much affecting of beauty, is called lustfulnesse. And lust is an inordinate affection, which when it propoundeth riches for its object, it is called *Covetousnesse*, which is Idolatry. Now, Idolatry consisteth in one of these three things.

Fi- st,

First, in worshipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him.

Secondly, when as we make the Creature a God, by conceiving it under the Notion of a God, so did they who worshipped *Iove, Mars*, and those Heathens that worshipped the creatures as Gods.

Thirdly, when we attribute that unto it which belongeth unto God: as to trust in it, to delight in it, to put all our trust and confidence in it; when as we thinke it can performe that unto us, which God onely can. Now, that *Covetousnesse* is Idolatry, is meant, when as we thinke that riches can doe that which God onely can doe, as that they can doe us good or evill. *If they are Gods* (saith God) *let them doe good or evill.* God onely doth good and evill, therefore he is distinguished from Idols, because they cannot doe it: affections follow opinions, and practice followes affections, *Heb. 11. 6. He that will come to God, must believe in him.* None will worship God, unlesse they believe that God can comfort and relieve them in all their distresses; So when men have an opinion, that riches and wealth will yeeld them comfort, be a strong tower of defence to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry.

Esay 41.25

Heb. 11. 6.

There are two points of Doctrine which rise from these words.

Doct.

The first is this: That to seeke helpe and comfort from any creature, or from *Riches*, and not from God alone, is vaine and sinfull.

I

2

The second is this: That *Covetousnesse* which is *Idolatry*, is to be mortified.

For the first, for to seeke any helpe or comfort from any creature, and not from God alone, is vaine, and sinfull, and it must needs be so, because it is *Idolatry*. Now, in *Idolatry*, there are three things:

First, vanity and emptinesse, *1 Cor. 8. 4. An Idoll is nothing in the world.* Here is vanity.

Secondly, sinfulness: there is no greater sinne than it is, and it is extreame vaine, because wee attribute that to it, which doth onely belong to God to thinke if that I am well, and strong in friends, have a well bottomed estate, *that my Mountain is strong on every side, I shall not be moved*; This is sinfull and vaine; you shall not live a whit the better, or happier for it; A strange *Paradoxe*, contrary to the opinion and practice of most men. When we consult with our treasures, doe not we thinke, that if we have such wealth, and such friends, that we should live more comfortably and happily? There is no man but will answer, that he thinkes so. But yet my brethren, we are deceived, it is not so; it belongs to God onely to dispense of his *Prerogatives*, good or evill. *A horse is but a vaine thing* (saith the *Psalmist*) *to get a victory*, that is, though it be a thing as fit as can be in it selfe, yet if it be left to it selfe without God, it is but vaine, and can doe nothing. So I may say of riches, and other outward things; Riches are vaine, and honours and friends are vaine to procure happinesse of themselves: So *Physicke* of it selfe is vaine to procure health without God, they are nothing worth, hee that thinkes otherwise, erreth. It

was

was the folly of the *Rich man*, that he thought so, and therefore sung a *Requiem* unto his soule: *Eate and drinke, and be merry, O my soule, thou hast good laid up for thee for many yeares.* Hee did not thinke himselfe happy, because he had any interest in God and his favour, but because he had abundance of outward things, and therefore you see the end of all his happinesse, *Thou soole, this night shall thy soule be taken from thee,* and then what is become of all thy happinesse: Yet such is our folly, that most of us reflect on the meanes, and on the creatures, and expect happinesse from them: but *Christ* tells us, they will not doe the deed; this night shall they take away thy soule, and then all thy happinesse is gone. The rich man thought before, he had beene sure as long as his wealth continued with him, that he needed not to expect any calamity, but now he sees that he built on a sandy foundation. *David*, though a holy man, being established in his Kingdome, having subdued all his enemies, and furnished himselfe with wealth, he thought that *his Mountaine was then made so strong, that it could not be removed,* that to morrow should be as yesterday, and much more abundant. But no sooner did GOD hide his face from him, but hee was troubled. To shew that it was not his riches and outward prosperity that made him happy, but God onely. So *Dan. 5. 28.* *Belshazzar*, when as he thought himselfe happy, being invironed with his wives, Princes and servants, when as he prayed the gods of silver, and the gods of gold, abounded with all outward prosperity, and reposed his happinesse in it,

is

Luk 12. 19

Psal. 30. 7

is accounted but a foole by *Daniel*, because he glorified not God, in whose hands his wealth and all his wayes were, and therefore he was destroyed. These things of themselves will not continue our lives, nor yet make us happy of themselves; we take not one step of prosperity, or adversitie, but Gods hand doth lead us. My brethren that heare me this day, that have heretofore thought, that if you had such an estate, such learning, such ornaments, and such friends, that then you were happy. To perswade you that it is not so, it would change your hopes and feares, your grieffe and joy, and make you labour to be rich in Faith and good workes. It will be very hard to perswade you to this, yet we will doe what we can to perswade you, and adde certaine reasons, which may perswade you to beleve it to be so; if God shall adde a blessing to them that joyne the operation of his Spirit with them to perswade you.

I
Reason.

First, this must needs be so, in regard of Gods all-sufficiency, he alone is able to comfort without the Creatures helpe, else there were an insufficiency, and narrownesse in him, and so then he should not bee God, if he could not fill our desires every way, even as the Sunne should be defective, if it needed the help of Torches to give light. God is blessed not onely in himselfe, but makes us all blessed: It is the ground of all the Commandements. *Thou shalt love and worship the Lord thy God, and him onely shalt thou serve.* Wee must loue him with all our hearts, with all our soules; Let not the Creature have any jot of them, because all comfort is from God, *Gen. 17.1. I am God all sufficient,*

cient, walke before me and be perfect, that is, love me altogether, set your affection on none but me, yee neede not goe unto the Creature, all is in me. If the Creature could doe any thing to make us happy, and not God, then we might step out to it, but the creature can doe nothing to it, God onely is All-sufficient to make you perfect every way, though that the Creatures be used by God, yet it is only *God* that makes you happy, and gives you comfort, and not the Creature.

Secondly, it must needs be so, because of the vanity and emptinesse of the Creature, it can doe nothing but as it is commanded by God, hee is the Lord of Hosts which commandeth all the Creatures, as the Generall doth his Army. A man having the Creature to help him, it is by vertue of Gods Commandement; it is the vanity of the Creature, that it can doe nothing of it selfe, except there bee an influence from God: Looke not then unto the creature it selfe, but to the influence, action, and application which it hath from Gods secret concurrence with it, what it is to have this concurrence and influence from the creature, you may see it expressed in this *similitude*. Take the hand, it mooves, because there is an imperceptible from the will that stirs it to the Creature moving, and giving influence and comfort to us, it is Gods will it should doe so, and so it is applied to this, or that action. The Artificer using a hatchet to make a stoole, or the like, there is an influence from his Art, that guides his hand and it; So the creatures working, is by a secret concurrence from God, doing thus and thus. And to know that it is from God, you find a mutability from the
 H h Creature,

Reas. 2.

Creature it works not alwayes one way : *Physicke* and all other things are inconstant; sometimes it helps, sometimes not, yea, many times when you have all the meanes, then they faile, to shew that there is an influence from God, and that the creatures are vanishing, perishing, and inconstant :

Reas. 3.

Thirdly, it must be so, because it is sinfull to looke for comfort from any thing but from God, because by this we attribute that to the creature, which onely belongs to God, which is Idolatry. The creature steales away the heart in an imperceptible manner. As *Absalom* stole away the peoples heart from *David*, or as the *adulterer* steal's away the love of the wife from her husband : it makes you serve the creature, it makes you settle your affection upon the creatures: if they faile, you sorrow; if they come, ye joy, and ye do this with all joy, all delight, all pleasure and desire, this is a great sin, nay, it is the greatest sin; As adultery is the greatest sin, because it severs and dissolves the marriage: so it is the greatest, because it severs us from God, and makes us cleave to the creature.

The maine confection and use from this, is to keepe you from lusting after worldly things: Men are never weary of seeking them, but spend their whole time in getting of them, and this is the reason why the things that belong to salvation, are so much neglected, men spend so much time in a thousand other things and trifles, and have no time at all to serve God in; they are busie about riches, honour, credit, or the things whereon their fancies doe pitch, but if this be digested, it will teach you to seeke all from God who disposeth

disposeth all things, and to whom the issues of life and death, of good or bad belong.

Consider with your selves, and you shall finde that the reason wherefore you doe seeke for outward content or comfort is, because you doe thinke it will doe you good if you have it, or hurt if you have it not, but herein you are giving that to the creature, which only belongs to God, *Esa. 1. 23.* *If the idols be gods, let them doe good or evill,* saith the Lord. The scope of this place, is to cast off the whorish and adulterish affection of those that have an eager and unwearied desire after earthly things, by shewing that they cannot doe us any good or hurt. Therefore God punished *David* exceedingly for numbering of the people, because that hee thought they could strengthen him against his enemies without Gods helpe, therefore, *Ier. 23. 14.* Thus saith the Lord, *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth, that I am the Lord, that executed loving kindnesse, judgement and righteousnesse in earth.* As if hee should have said, if these things could doe you good or hurt, there were some reason that you might seekethem, but there is nothing in them that you should desirethem, for it is I onely that execute Iudgement and Mercy, all good and evill is from me, therefore *Psalme 62.* wee have this caveat given us: *If riches increase, set not your hearts upon them, magnifie not your selves for them and in them, for all comfort is from God onely, else you might set your hearts on them,*

but now all power and kindnesse is from him, therefore your wealth cannot doe it.

Object.

But it may be objected, that God doth comfort us, and make us happy in this life by meanes, and that riches are the meanes, wherefore then may wee not seeke to them to get this comfort ?

Answer.

To this I answer, that God doth reward every man according to his works, not according to his wealth, yea, hee can comfort us without these, for hee is the God of all consolation, *2 Cor. 1. 3.* and that hath inclusive and exclusively all comfort in him and from him, none without him ; If we thinke to have it from honour, wealth, or friends, we deceive our selves, for they are vaine and profit not, *1 Sam. 12. 25.* *Turne yee not aside, for then should you goe after vaine things, which cannot profit you, nor deliver you, for they are vaine.* All these things without God will profit you nothing.

Object.

But will not wealth and friends profit us ?

Answer.

No, not at all, they are vanity, they are empty in themselves, they cannot doe it, they are in themselves but vanity ; having the Creature you have but the huske without the graine, the shell without the kernell, the creature is but empty of it selfe, except God put into it a fitnessse to comfort you, all is vanity and nothing worth, and this vanity is nothing but emptinesse. And this serves to correct the thoughts of men, who thinke that if they had such an estate, and all their debts paid ; if they had such and such friends, that then all would be well with them, and who is it that thinkes not thus ? But let those that entertaine such thoughts, consider the vanity of the Creature ;

All

All our finnes proceed from the over-valewing of the creature, for sinne is nothing but an aversion of the soule from the immutable God to the Creature. Labour then to conceive of the creature aright, that it is vaine; this will keepe you aright, and hinder you from going from God and cleaving to the Creature.

To presse this further, consider these 4. things:

First, if you goe another way to worke, all you see and seeke comfort in the creature shall be labour lost, for it is not in the power of the Creature to yeelde you any comfort; If you busie your selves with seeking of comfort from it, you will walke in a vaine shadow, *Psal. 39. 6. Surely every man walketh in a vaine shadow, Surely they are disquicted in vaine. He heapeth up riches, and knoweth not who shall gather them.* If we looke for comfort from riches, we looke it but from a shadow, all our labour is in vaine.

There is a shadow of the Almighty wherein some men walke, where they shall bee sure to finde this comfort, others there are that walke in the shadow of the Creatures, in the vanity of their mindes, seeking comfort from it: Those who thus walke, shall be deceived. A shadow though it seeme to be something, yet it is nothing, it may seeme to have the lineaments of a man, or some other creature, yet it is nothing: So these outward things may seeme to have something in them, but yet indeede they have nothing, those that seeke for comfort in them, commit two evils, *Ier. 2. 14. They forsake God the Fountaine of living water, and digge unto themselves pits that will hold no water; God having all comforts in him, comforts never failing,*

because there is a Spring of comfort in him, yet wee forsake him, and digge pits, which if they have any water, it is but borrowed, and not continuing, and that water which they have is none of the best, it is muddy, and will not alwayes continue: Wherefore pitch your affections upon the true substantiall good, not on vanities. If wee see a man come to an Orchard full of goodly fruite, and hee should onely catch at the shadow of them, netling his hands, and spending his labour in vaine, we would account him either a foole, or a mad man; yet we in the cleare Sun-shine of the Gospell (such is our madnesse) catch and seeke after shadowes, with trouble of minde, and sorrow of heart, neglecting the substance.

2

Secondly, consider that you seeke your happinesse the wrong way, that is, you seeke it in worldly things, they are not able to helpe you, because they reach not to the inward man, the body is but the sheath and case, our happinesse lies not in it; So in the creatures, their happinesse consists not in themselves, but in something else, It lies in observing the rule which God hath appointed for them. The fire observing the rule which God hath given it, is sure; so of water, and so of all creatures animate and inanimate, the happinesse consisteth in observing the rules which God hath prescribed unto them. The Law of God is a rule that wee must walke by, following it as a rule wee are happy, that doing well, and observing the Commandements make us happy: *Hee that keepeth the Commandements shall live in them*: He that departeth from them is dead. Every motion of the fish
out

out of the water is towards death, but every motion of it in the water is to life : So let mans motions bee towards God, and then they are motions to life ; but let him move after outward things, and it is a motion towards death and misery, and therefore if you seeke this comfort from outward things, you goe the wrong way to get it.

Thirdly, consider that you make a wrong choice, you seeke not that which will doe it ; if you seeke for this comfort in God, all is in one place ; but if you seeke for it in the creatures, you must have a multitude of them to comfort you ; If that they could comfort you, you must have health, wealth, honor, friends, and many other things, but there is one thing onely will doe it, if you goe the right way to get it, you shall finde it onely in God ; *Martha*, she was troubled about many things, when as one thing onely was necessary. If you looke for comfort in earthly things, you must have a thousand things to help to it, *But godlinesse which hath the promises of this life, and of the life to come, doth yeeld this comfort of it selfe, if you seeke it in it.*

It is a great advantage for us to have all the comforts in one thing : Godlinesse onely hath all these comforts, therefore seeke them in it.

Fourthly, consider, that that comfort and happinesse which you have from the creature, is but a dependant felicity, and it is so much the worse, because it depends on the creature, which is mutable and uncertain ; how much better is it to depēd on God, in whom is no shadow of variety or change. Every creature

is

is weaker, by how much it hath dependance on another, and so are you weaker, by how much the more you depend on outward things; If you depend on friends, they may change their affections, and become your enemies, or death may take them away, and then your happinesse is gone: If you depend on Riches, *Prov. 23. 5. Wilt thou set thy eyes on that which is not? for riches certainly make themselves wings, and flie away as an Eagle towards heaven,* and then your happinesse is gone: but if you seeke for, and place your happinesse in God, in whom is no change or alteration, then it is perpetuall. A dependancy on things that are mutable, will yeeld no comfort, because God will have all to depend on himselfe. Therefore, the *1 Cor. 1. 30. Christ of God is made unto us wisdom and righteousness, and sanctification, and redemption, that no flesh might joyce in it selfe, but that he that glorieth might glory in the Lord:* for this end, God hath conveighed Christ unto us, that he might make us beleeve that we fare not the better for any Creature, and that so we might rejoyce onely in the Lord; Therefore hee that made Christ Redemption from all evill, that he might furnish us with all good, Christ hath redeemed us from hell and misery, and from want of good things, seeke not then a dependance on the Creature, thinke not that it will better you, and this will make you to depend on Christ; Therefore for these regards, correct your opinion of worldly and outward things, and judge of them with righteous judgement, depend onely on God, if you will have him to be your Portion as hee was the Levites, refuse him not as the Israelites did,
depend

depend upon him in good earnest; A little, you say, with Gods blessing will doe much; Labour not therefore, neither toile you to leave great portions to your children, the common pretence that men have for their Covetousnesse, for though you leave them never so much, if Gods blessing be not on it, it is nothing, it can yeeld them no comfort, yea, many times it is an occasion of their hurt. If then Gods blessing be all in all, if that onely can administer comfort, and make us happy, I would aske you this Question: What if you did leave your children onely Gods blessing, would it not bee sufficient though you left them little or nothing else, you thinke not so, and yet whatsoever you can leave them without Gods blessing, is nothing worth; Preachers labour much in this, to draw you from worldly things, and all to little purpose; it must be Gods Teaching, that perswades within which must effect it; you must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured, labour therefore to finde out the deceits which hinder the practice of these things, which are these:

One Deceit that deceives them, is, that they are ready to say, that those things are the blessings of God. Why should we not rejoyce in them: so afflictions, they are crosses, and therefore grieve for them; If these then did not abide to our blessednesse, why count we them blessings, and account poverty as a crosse?

To this I answer, that if you take them as blessings, you may rejoyce in them as the instruments by which God doth you good; blessings are relative words,

Deceit 1

Quest.

Answer.

they have reference unto God, if you consider them without reference unto him, they cease to be blessings; therefore if you consider them meerely as blessings, you may rejoyce in them. Now yee receive them as blessings.

1 First, if you depend upon God for the disposing, continuing, and want of them, if you thinke you shall enjoy them no longer than God will; If you thinke thus with your selves, wee have wives, children, friends, and riches, tis true, we have them, but yet they shall not continue with us an hour or minute longer than God will: If you thinke so in good earnest, then yee rejoyce in them as blessings. A man that is relieved when he is in danger, lookes more to the will, than to the hand of him that helps him: Wee looke more to the good will of our friends, than to their gifts: So wee should looke more unto Gods will and pleasure, than to the benefits he bestowes upon us; The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider, that whatsoever is done on earth, is first acted in Heaven: The Sunne is first eclipsed there, and then here: So that your estates are first eclipsed there, before that they are here; looke therefore on God, and on these, as meerly depending on Gods will, and then you enjoy them onely as blessings.

2 Secondly, you looke on them as blessings, if you looke upon them, so as to know that you may have them in abundance without any comfort; Instruments have nothing of themselves, whatsoever they have is put into them.

A man may have friends, and all other outward things, his mountaine may seeme to be strong, yet without Gods blessing on them, hee may want comfort in them; When as you thinke this, that you may have those things without comfort, it is a signe that your eye is on God, that you looke on them onely as the *Vehiculars*, or conduct-pipes to convey comfort. The aire yeelds light as an Instrument, though it have no light of it's owne, the water may heate, but not of it selfe, but by the heat which is infused into it by the fire; so if a man drinke a potion in Beere, the Beere of it selfe doth not worke, but the potion worketh by the Beere: So it is with all outward blessings, they of themselves can yeeld you no comfort at all, but if they would yeeld you any, it is by reason of that comfort which God puts into them.

Thirdly, you doe then enjoy them as blessings, if you thinke you may have comfort without them; The ebbing and flowing of outward things, doth not augment your comfort, or diminish it. Those that have not any outward blessings, may have more gladnesse and comforts in their hearts, than those whose corne and wine are increased, *Psalms. 4. 7.* Those who have but a small Cottage, and a bed in it, are many times more happy, more healty, and sleepe more quietly then these rich men, whose wealth will not suffer them to sleepe, *Eccles. 5. 12.* Many there are that seeme to want all outward blessings and comforts, yet are full of inward comforts and delights. Many there are, who like *Paul* and the Apostles, seeme to have nothing, and yet possesse all things. As it is

all one with God, to helpe with few or with many, so he can comfort with few friends and externall blessings, as well as with many; yea, hee can make a little which the righteous have, more comfortable than all the renews of the ungodly, be they never so great.

That which hath beene said of blessings, the like also may be said of crosses, you may grieve for them if you take them as crosses, but withall take heed that yee account not those things crosses, which indeede are no crosses: want was no crosse to *Paul*, nor yet imprisonment, for in the one he abounded, in the other he sung; it is advantage unto us sometimes to have outward blessings taken from us. It is advantage for us to have blood taken away in a pleuresie; It is good sometimes to lop trees, that so they may bring forth more fruit; so it is good for us many times to have crosses for to humble us, and to bring us neere unto God, yet we may sorrow for the losse of those things, and take it as a crosse. If you can lay this from your hearts, that yee are not afflicted, because yee are made poore, because your wealth is taken from you, but because it is Gods pleasure to take it away from you, either for the abuse of it, or else to punish you for some other sinne. So that if you be cast into some sicknesse, you may not grieve for it as a crosse meerly, as it is a *sicknesse*, but as you conceive the hand of God in it, laying it on you as a punishment for your *Sinne*.

2
Deceit.

The second Let, and Deceit is, the present sense and feeling which we have of the comfort that comes from abundance of outward things, therefore what-
foever

soever is said to the contrary, is but speculations and phantasies: men are guided by sense which cannot be deceived; wee finde and feele comfort in those things by experience, wee see a reality in these things, and therefore whatsoever you say to the contrary, is but in vaine, and to no purpose.

To this I answer, that you must not judge of things according to *sense*, for *sense* was never made a Judge of God to judge of these things, but judge of them according to faith and rectified reason, which judgeth of all things that are to come, that are past, and present altogether, and so can best judge of these things as they are.

Answer.

Now, for to helpe your judgement in these things.

First, consider what the *Scripture* doth say of them, what it doth say of pleasures, friends, and riches, the *Scripture* presents things as they are, and that tells you that they are but vanity of vanities, all is but vanity.

I

Secondly, consider the judgements of others concerning them who have beene on the stage of afflictions, and have abounded in good workes whilest they lived, but are now gone.

2

Thirdly, consider what you will judge of them at the day of death, then men are awaked, and see these things as they are indeede, and then they bemoane themselves, that they have spent so much time in seeking after those things that will not profit them, and spent so little time in looking after salvation.

3

Judge not of them as you finde them for the present, but likewise as you shall finde them for the time to come, judge of altogether.

4

Now, for *Sense*, you must understand, it is double.

1 First, there is a *sense* and feeling of the comfort of the Creature, as a man that is benumbed with cold, is refreshed with fire, or a man that is faint and feeble in heart, is refreshed with Wine.

2 Secondly, there is a super- eminent comfort, proceeding from an apprehension of Gods favour towards us, in giving these blessings to us.

There may be an inward distemper, which may make our joys to be hollow and counterfeit. There may be sadnesse of heart, where there is outward joy, because there is an inward and *Super- eminent Sense*, which affects the heart another way, and therefore *Eccles. 2. 2.* It is called made *Ioy*, because we minde it not. It is the *Ioy of Ioyes*, and life of comfort, that is from within, that proceeds from the inward man; As the soule is strong in health, so it findes more comfort both in externall and Super- eminent comfort. Graces are to the soule, as health is to the body, the more and the greater they are, the more comfort they minister.

Object. But yee may say, that the Creature can administer its owne comfort, and of it selfe.

Answer. To this I answer, that there is an aptnesse and fitnessse in the Creature to comfort us, but yet it can yeeld no comfort without God; wherefore keepe your affections in square, have so much joy and delight in the Creature, as the Creature requires, and no more; If your affections hold a right proportion with their objects, they are aright, therefore thus farre you may joy in the Creature, and no further.

First,

First, you may joy in it with a remisse joy, yee may also sorrow with a remisse sorrow, yee may joy in it as if yee joyed not, and sorrow in it, as if you sorrowed not.

1

Secondly, you may joy in them with a loose joy, and affection, as they sit loose to you, so you may sit loose to them, *1 Cor. 7. 29, 30, 31. Brethren, the time is short, it remaineth therefore, that those which have wives be as if they had none, that those that weepe, bee as if they wept not, that those that rejoyce, as if they rejoyced not, and those that buy, as though they possessed not, and those that use this world, as not abusing it, that is, Let your affections bee loose to these things. Take any of these outward things, you may cast your affection on them in a loose manner, goe no further than this, the fashion of the world passeth away, yee may be taken away from it, and it from you, therefore affect it no otherwise than a transitory thing, and with a loose and transeunt affection, willing to depart from it, whensoever it shall please God to take it from you.*

2

Thirdly, you may love them with a dependant affection, they are things of a dependant nature, they have no bottome of their own to stand upon, they only depend on God, and so you may love them as depending on him, eying the Fountaine, and not the Cisterne from whence they flow, take not light from the Aire, but looke to the Sunne from whence it comes.

3

The third Deceit is a false reasoning. *Wee finde it otherwise by experience; We see that a diligent hand maketh rich, and bringeth comfort, wee see that labour bringeth learning, and for the labour which wee take to get it,*

3
Deceit.

it, in recompence of it, it makes us happy.

Answ.

To this I answer, that this claime doth not alwayes hold, God breakes it many times: Riches come not alwayes by labour, nor comfort by Riches, the labour profiteth nothing, *Psal. 12. 71. Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the City, the watchman watcheth but in vaine.* It is in vaine to rise up early, to goe to bed late, and to eat the bread of carefulnesse, yee shall not reape the fruit ye expect, unlesse God be with your labour. If Christ be absent, the Disciples may labour all night and catch nothing, but if hee bee present with them, then their labour prospereth, then they inclose a multitude of Fishes: So when we labour and take paines, and thinke to bee strong in our owne strength, without Gods helpe, wee goe to worke with a wrong key, which will not open, but if Gods hand be in the businesse, we doe it with great facility and ease, which God hath appointed wee should doe. You may see this in *Ioseph*, God purposed to make him a great man; see with what facility he was made the Governor of *Egypt*, next to *Pharaoh*, without his owne seeking, and beyond his expectation: So it was with *Mordecai*, so with *David*; God appointed to make them great, and therefore they became great, notwithstanding all oppositions. On the contrary, let man goe on in his owne strength, and he shall labour without any profit at all: hence it is, that many times wee see a concurrency of all causes, so that wee would thinke that the effect must needs follow, and yet it followes not; and if it doe follow, yet we have no comfort in it.

First,

First, because God makes an insutableness and disproportion betwixt the man and the blessing, as betweene *Judas* and his Apostleship: A man may have tables well furnished, riches in abundance, a wife fit for him, and yet have no comfort in them, because God puts a secret disproportion betwixt him and them.

1

Secondly, though there be a concurrence of things, yet God may hinder the effect, sometimes for good, and sometimes for evill, as *Elisha's* servant was ready in the nicke, when the *Shunamite* came to beg her possessions and lands of the King, *2 King. 8. 5, 6.* Hee was then telling the King how *Elisha* had restored her sonne to life: So *Abraham* when he was to offer up his sonne *Isaac*, in the instant God sent the Ramme to be tyed in the bush: So *Saul* when he had purposed to kill *David*, God called him away to fight with the *Philistims*, and as God hinders the effect for good, so he doth for evill:

2

Gen. 22. 13

Thirdly, God doth it sometimes, by denying successe unto the causes. The battle is not alwaies to the strong. When there are causes, and the effect followes not, it is because God doth dispose of things at his pleasure, and can turne them a contrary way; health and comfort, joy and delight follow not outward blessings, except God put it into them.

3

The fourth deceit is this: These things are certaine and present, but other things are doubtfull and uncertaine, wee know not whether wee shall have them or no.

4

Deceit.
Object.

To this I answer, it is not so, future, spirituall and
K k eternall

Answ.

eternall things are not incertaine, but these things which we enjoy here are; those things we here enjoy, and wee also our selves, are subject to changes and alterations. Wee are as men on the Sea, having stormes as well as calmes: Wealth and all outward blessings are but transitory things, but faith and spirituall things are certaine, and endure for ever. Wee have an Almighty and unchangeable God, and immortall, incorruptible inheritance, which fadeth not away, reserved for us in the highest Heavens. In temporall things, who knoweth what shall bee to morrow? In them thou canst not boast of to morrow, but as for spirituall things, they are certaine, they have no ambiguitie in them; But the maine answer that I give, is, that here wee must use our faith. Consider the grounds on which faith relies, and then the conclusion and consequences that arise from them; take heede to them, and be not deceived; If yee beleve God to be the rewarder of all those that trust in him, as you say hee is, why rest you not on him, why are not yee contented with him for your portions, why thinke you not him sufficient? If the Creature be God, then follow it, but if God bee God, then follow him, and be satisfied with him; Labour therefore for faith unfeigned, and walke according to it.

If then it bee vaine and *sinfull* to seeke helpe and comfort from any creature, or from riches, and to thinke that they can make us live more comfortably; Hence then consider the *sinfulness* of it, and put it into the Catalogue of your other *Sinnes*, that formerly

you have had such thoughts. Every one is guiltie of this *sinne*, more or lesse: and this is a *sinne* not small, but of an high nature, it is Idolatrie.

In the time of ignorance, *Satan* drew many men to grosse Idolatrie, to worship stocks and stones, but now he drawes them to another Idolatrie, lesse perceptible, and yet as dangerous in Gods sight as the other, who is a Spirit, and can discern and pry into it; Let us therefore examine our hearts, and consider how much wee have trusted the Creatures; Let us condemne our selves, and rectifie our judgements to judge of things as they are; Let us not thinke our selves happy for them; Let us not thinke our selves blessed in them, but onely in Christ, because it is not in their power to make us happy.

If wee have so joyed in these, or loved them so, as to love God lesse, it is an adulterous love and joy. Wee have no better rule to judge of adulterous love, than this, when as our love to the Creature, doth lessen our love to God.

Now, lest we be deceived in our love to the Creature, I will give you these *Signes*, to know whether your love be right to it or no.

First, if your affection to the Creature cause you to withdraw your hearts from God, *Ier. 17. 5. Cursed be the man which maketh flesh his arme, and whose heart departeth from the Lord.* It is a signe wee make flesh our arme, when wee withdraw our hearts from God, wee make the creatures our ayme, when they withdraw us from God, *1 Tim. 5. 5. Shee that is a widdow indeed, trusteth in God, and continueth in supplications night and*

Signes.

I

day, this is a *Signe* that they trust in God, because they pray unto him. Consider what your conversation is, whether it be in heaven or no, *Phil. 3. 20. Our conversation is in Heaven.* The neglecting and not minding earthly things, in the former Verse, sheweth him not to be of an earthly conversation, the more our hearts are drawne from God, the more are they fet and fixed on earthly things.

2
Signe.

Secondly, consider what earthly choice you make, when as these things come in competition with God, and Spirituall things, what bills of exchange doe you make, doe you make you friends of the unrighteous *Mammon*, not caring for the things of this world, when they come in competition with a good conscience, or doe you forsake God, and sticke to them?

3
Signe.

Thirdly, consider what your obedience is to God, whether his feare be alwaies before your eyes, or whether Riches set you on worke or no: what mans obedience is, such is his trust; if yee obey God, then yee trust in him, and if ye obey Riches, then ye trust in them, and not in God.

4
Signe.

Fourthly, consider what your affections are: nothing troubles a holie man, but *sinne*, the which makes him seeke helpe at Gods hands, and not in these. On the contrarie, nothing troubles a worldlie man, but losses and crosses, *Sinne* troubles him not at all; by this judge of your love to Riches, whether it bee right or no.

Thus much for the first generall Doctrine.

We come now to the second, which is this:

That Covetousnesse is to be mortified, That Covetousnesse is unlawfull, all know it, the things therefore that will bee usefull in the handling of this point, will bee to shew you what Covetousnesse is, and why it is to bee Mortified. Doct. 2.

Now to shew you what it is.

Covetousnesse may bee defined to bee a sinnefull desire of getting, or keeping money, or wealth inordinatelie.

First, it is a sinnefull desire, because it is a lust, as lusting after pleasure, is called Voluptuousnesse: It is also inordinate, the principle being amisse, and likewise the object. The principle is amisse, when wee over-value riches, set a greater beautie on them than they have, and seeing them with a wrong eye, wee lust after them, by reason that wee over-value them, and thus to over-value them, is to lust after them, and to thinke that they can make us happy, is Idolatrie. The object of it is as bad as the principle, when as the end is either to raise us to a higher condition, or to fare deliciousslie every day, or else to spend them in some lust, as well as to keepe them. 1

Secondly, it is of keeping or getting money, getting it inordinatelie, seeking it by wrong meanes, or of keeping it. First, in not bestowing of it on our selves as we ought, there is Tenacitie of this sort amongst men, *Eccles. 5. 15. There is a sore evill under the Sunne, namely, Riches kept by the owners thereof to their hurt, when as it is comely for a man to eate and drinke, and to enjoy the good of all his labours that hee hath taken under the Sunne, all the daies of his life which God giweth him,* for 2

this is his portion, and thus to rejoyce in his labor, is the gift of God, *Eccles. 5. 18, 19.*

Secondly, thou in not giving to others, art too strait handed, having goods, and seeing others to want.

3 The last and chiefe thing in the definition is, inordinatellie, that is, which is besides the rule. A thing is said to bee inordinate, when as it is besides the square that a man doth, and in doing thus, we doe amisse.

Now, this affection is said to be inordinate in these foure respects.

1 First, when wee seeke it by measure more than wee should.

2 Secondly, when wee seeke it by meanes that wee should not.

3 Thirdly, when we seeke it for wrong ends.

4 Fourthly, when we seeke it in a wrong manner.

1 For the first, wee offend in the measure, when as wee seeke for more than God gives us; that which God gives every man, that is his portion here, *Eccles. 5. 18.* and he that desireth, and with-holdeth more than his portion, is he that offends in the measure, *Pro. 11. 14.*

Object. But how shall I know Gods Will, and what my portion is?

Answer. I answer, by the event. See in what estate and condition God hath set you; See what estate hee hath given you, that is your portion, and with it you must bee content, God hath a Sovereignie over us, we are but his subjects, and must be contented with what he gives us, you are contented with that your fathers or your Prince gives you, therefore you must receive that which God bestowes on you with all humilitie, and

and thankfulness; If wee be soundly humbled, wee will confesse our selves worthy to bee destroyed, *Ezek. 36. 32.* wee will confesse with *Iacob, Gen 32. 10.* *That we are unworthy the least of Gods mercies,* that the least portion is more than we deserve. The prodigall being humbled, was content with the least place in his fathers house, to be as one of his household servants, and so wee ought to bee content with that portion which God hath given us, be it never so small, because it is more than we deserve; and if wee desire and seeke for more, this desire is *Sinnefull.*

Secondly, as wee ought not to seeke wealth, more than is our due: So wee ought not to seeke it by unlawfull meanes, not by *Vsury, Gaming, Oppression, Fraud, Deceit,* or any other unlawfull meanes. I adde this of *Gaming,* because it is unlawfull, though it bee little considered, for it is no meanes that God hath appointed, or sanctified to get money by, because it is neither a gift nor a bargaine; I dispute not now whether playing for trifles to put life into the game bee lawfull, but of gaming with an intent to get and gaine money or wealth: This I say is unlawfull means, and such as have gotten money by such meanes, are bound to make restitution.

Thirdly, when the end of our seeking after money is wrong, then our affection is *Sinnefull,* as if wee seeke it onely for it selfe, that we may be rich, or to bestow it on our lusts, and make it our ends, and not for necessities onely, and so much as shall serve our turnes: when we seeke thus, wee seeke it in excessse; Hee that desires money for a journey, desires no more than will

will serve to defraie his costs, and expences in his journey; So if a man desires money for any other end, he desires so much as will serve for that purpose, and no more; So in other things: He that is sicke, desires so much Physicke as will cure him, and no more. So wee ought to desire as much as will serve our necessities and no more. But if wee desire it for our ambition, pleasure, or any other by-respect, this desire is *Sinnefull* and inordinate;

4 Lastly, it is inordinate, when wee seeke in a wrong manner, which consists in these five particulars.

1 First, when wee seeke it out of love unto it, and this manner of seeking is spirituall adultery, *James 4. 4. Yee adulterers and adulteresses, know yee not that the friendship of the world is enmitie with God,* and whosoever is a friend to the world, is an enemy to God; If wee bee in love with it for its owne beautie, it is *Sinnefull*, it is spirituall adulterie.

2 Secondly, when as wee seeke it to trust in it, when as we thinke wee shall bee the safer by it, and make it our strong Tower, *Yet he that trusteth in riches shall fall, Prov. 11. 28. And therefore if wee have foode and rayment, we ought therewith to be content, 1 Tim. 6. 8. and not to trust in uncertaine riches.*

3 Thirdly, when as wee bee high-minded, and thinke our selves to bee the better men for it, when as they make us looke bigger then we did before, as commonlie those that bee rich doe; Therefore *1 Tim. 6. 17. Paul bids Timothie charge those that are rich in this world, that they be not high-minded.*

4 Fourthly, when as we seek it to glory in it, as *David* he

hee would number the people to glory and trust in them; this is sinnefull, *for he that glorieth, must glorie in the Lord, and not in them,* 1 Cor. 1. 31.

When as wee seeke it with too much haste and eagernesse, when all our dayes are sorrowes, travell and griefe, that our hearts take no rest in the night, *Eccl. 2. 23.* When as wee seeke it not staying Gods leisure, such a desire is inordinate, importunate and sinfull, 1 Tim. 6. 9, 10. *Those that will be rich, that is, such as make too much haste to be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts which draw men into perdition and destruction, and pierce them through with many sorrowes.*

But now you will say, that riches are the blessing of God, and will demand of me whether wee may not desire riches as they are blessings.

Object.

I answer, that it is true that they are blessings, and reward of the feare of God, *Prov. 22. 4.* By humility, and the feare of the Lord, are riches and honour. Therefore it is said of *David* that hee died full of riches. *Abrahams* servants reckoned them as blessings, *Gen. 24. 35.* *The Lord hath blessed my Master greatly, and he is become great, and he hath given him flockes and heardes, silver and gold, men-servants and maid servants, Camels and Ases.* *Jacob* counts them as blessings, *Gen. 32. 10.* And *Christ* himselfe saith, that it is more blessed to lend than to borrow; to give than to receive: may wee not then desire them? To answer this, wee must know, that there is a twofold will and desire: First, a remisse will, which is rather an inclination than a will: Secondly, there is a preemproy will,

Answe.

which is mature, ripe and peremptory ; with this latter will we may not desire them, but with the former we may, *1 Tim. 6.8. If wee have food and rayment, let us be therewith content ; If any man hath a desire to be rich, yet having food and rayment, Let him not so desire more riches, but that he may be content with it.*

1 Now, there is a double content ; The first is, as when a man is sicke (to expresse it by a similitude) he must bee content, yet hee may pray for health, and use meanes to get it with a full and perfect will, yet with a depending on Gods Will. So wee being in want, may desire riches and wealth with a full will, sitting in the meane time quietly under Gods hand, and referring and submitting our will to his Will.

2 Secondly, there is a content, wherein having sufficient for food and rayment, wee suffer not our wils to goe actually beyond the limits which God hath set us ; Therefore God hath promised outward blessings as a reward of his *Service*, and propoundeth them as so many arguments and motives to stirre us up to feare him, and wee may desire them as his blessings, with such a desire as this: when as wee set bounds and limits to the Sea of our desires, which are in themselves turbulent, and so submit them wholly to Gods Will. Christ being to die, had a will to live, yet not a full and resolute will, but a will subordinate to Gods Will ; *Father, if thou wilt, let this cup passe from mee, yet not my Will, but thy Will bee done.* This Will was but an inclination, and not a will : So wee may will riches with a remisse will and inclination, but not with a full perfect will, that is, wee may not goe
about

about to get them with a full desire and resolution.

But how farre may a man desire wealth, where must he set limits to his desires, where must they bee restrained?

Object.

I answer, that hee may desire food and rayment, hee may desire that which is necessarie for nature, without which he cannot live and subsist: As a man may desire a ship to passe over the Sea from one Countrie to another, because hee cannot passe over without it; so a man may desire food and rayment in the Sea of his life, because without it we cannot finish that course which God hath prescribed unto us.

Answer.

Now, there is a three-fold necessity:

First, there is a necessitie of expedience, as if a man hath a journey to goe, Tis true, hee may goe on foote, yet hee may desire a horse to ride, because it will bee more expedient for him; so you may desire with a remisse desire, so much as is expedient for your vocation and calling.

1

Secondly, there is a necessitie in respect of your condition and place, as men in higher ranke and calling neede more than men of an inferiour degree, to maintaine their place and dignitie; so they may desire to have more than they, so as they desire no more than will be sufficient to maintaine them in that ranke and degree wherein they are placed.

2

Thirdly, there is a necessitie of refreshment, and you may desire as much as is needfull for your necessarie refreshment, as much as hospitalitie requires, so that you doe not goe beyond it. And in these three respects, you may desire God to give you as much

3

as shall be expedient for you, because it is no more than nature requires.

Now besides this desire of things necessary, there is a desire of superfluity and excessive; this desire proceeds not from nature, but from lust, because that we desire such wealth, and to raise our estates, that we may bestow it on our lusts. The end of this desire, is onely to satisfie our lusts and pleasure, that like the rich Glutton, *Luk. 16. We might be well clad, and fare deliciously every day.* Many mens lives are nothing but playing and eating, and eating and playing, and are led all-ways in this Circle.

To desire Wealth to this or any other superfluous end, is very sinfull, and it must needs bee so for these Reasons;

I
Reason

First, because mans life stands not in abundance of excessive. Therefore in *Luk. 12. 13, 14, 15.* When as a certaine man spake to Christ to speake to his brother to divide the inheritance with him, He said unto him, *Man, who made me a judge or a divider over you?* and then bad the Company beware of Covetousnesse, because that a mans life consisteth not in the abundance of the things that he possesseth: That is, though you have never so much wealth, yet you shall not live the longer for it. Your life consists not in it, no more doth your comfort, for they wil but please the sight of your eies; they will not make you more happy than you are; *Seeke not therefore superfluitie, for your life consists not in abundance.* Hee is but a foole that thinkes that these things will make him happy, that these will make him rich, all that are not rich in God, are poore, and if they thinke

thinke themselves happy and rich in these things they are but Fooles.

Secondly, the desire of *superfluitie* is sinfull, because it proceeds from an evill root, but this desire proceeds from an evill root and a bitter, that is, from lust. It comes not from Gods Spirit, which bids every man to bee content with food and raiment; nor yet from nature, which seekes not superfluities; therefore proceeding from lust, it must needs be sinfull.

Reas. 2.

Thirdly, what you may not pray for, that you may not desire nor seeke after; But wee may not pray for *superfluities*, *Pro. 30.8. Give me neither povertie nor riches: feed me with food convenient for mee, nor with superfluities, &c.* And in the Lords Prayer we are taught not to pray for superfluities, *Give us this day our daily bread*; that is, as much as is necessary for us and no more, therefore we may not desire it. The seeking of more than is necessary, doth hinder us; as a shooe that is too bigge, is as unfit to travaile as well as one that is too little.

3

Fourthly, it is dangerous, for it doth choake the Word, and drowne men in perdition; Therefore it is *Agars* prayer, *Prov. 30.8, 9. Give me neither poverty nor riches, feed me with food convenient for mee, lest I bee full and deny thee, and say, Who is the Lord?* Fulnesse and excesse is alwayes dangerous: Full Tables doe cause surfets, full cuppes make a strong braine giddy. The strongest Saints have beene shaken with prosperity and excesse; as *David, Ezechias, Salomon*, they sinned by reason of excesse in outward things; it is dangerous to be rich. Therefore it is *Davids* counsell, *Psal. 62. 10.*

If riches encrease, set not your hearts upon them: A rich man cannot enter into the Kingdome of Heaven; it is easier for a Cammell to goe through the eye of a needle, then for him to enter into Heaven. For if a man bee rich, it is a thousand to one but that hee trusteth in his riches, and it is impossible that hee who trusteth in his riches, shall enter into Heaven.

- 5 Lastly, to desire superfluitie must needs bee sinfull, because that wee have an expresse command to the contrarie; *1 Tim. 8. If wee have foode and rayment, let us therewith be content;* this is the bounds which God hath set us, we must not goe beyond it.

If that it were lawfull for any man to have and to desire abundance, then it were lawfull for Kings, yet God hath set limits to them: *Deut. 17. 17. Hee shall not multiplie horses, nor wives to himselfe, that his heart turne not away; neither shall he greatly multiply to himselfe silver and gold, that his heart be not lifted up above his breithren.* God hath set us downe limits and bounds, how farre we shall goe, therefore to passe beyond them is sinfull, but we passe beyond them when wee desire superfluities, therefore the desire of superfluitie is sinfull.

Object. But may not a man use his Calling, to encrease his wealth?

Answer. I answer, that the end of mens Callings, are not to gather riches; if men make this their end, it is a wrong end; but the end of our Calling is to serve God and men, the ground hereof is this: Every man is a member of the Common wealth; every man hath some gifts or other, which may not lie idle; every man hath some Talents, and must use them to his Masters advantage,

advantage, and how can that be, except you doe good to men: Every one is a servant to Christ, and must doe Gods worke; no man is free, every one is Christs servant, and must be diligent to serve Christ, and to doe good to men. He that hath an office, must be diligent and attend it; every man must attend his calling, and be diligent in it.

If riches come in by your callings, that is the wages, not the end of our Callings; for that lookes onely to God, we must not make gaine the end of our callings: There are many that make gaine their Godlinesse, and the end of their callings; Some preach onely for gaine, others use other callings onely for gaine; but if any man will make gaine the end of his calling, though hee may conceale and hide his end from men, yet let him bee sure that hee shall answer God the searcher of the heart for it. On the other side, if a man by diligence in his calling have riches following him, hee may take them as a blessing of God bestowed on him, and as a reward for his calling. *The diligent hand maketh rich.* God will so reward it, not that wee must eye riches, and make them our end. God makes a man rich, and man makes himselfe rich. God makes us rich by being diligent in our callings, and using them to his Glory and mans good; he doth cast riches on us: man makes himselfe rich when hee makes riches the end of his calling, and doth not expect them as a reward that comes from God: I expresse it by *Jacob*; *Jacob* hee served *Laban* faithfully, and God blessed him, so that he did grow rich, he went not out of his compass and sphere, he tooke the wages that was given

given, and because that Gods end wasto make him rich, God enriched him by his wages, as a reward of his service. The more diligent a man is in his calling, the more sincere and upright, the more doth God blesse him, and increase his riches: God makes men rich, when he gives them riches without sorrowes and troubles, when as they come in with ease, and without expectation and disquiet. Man makes himselfe rich, when as there is great trouble in getting, keeping, and enjoying them, when as hee useth his calling to get riches, or when as he useth unlawfull meanes. The method God useth to enrich men is this; He first bids them *Secke the kingdome of God, and the righteousnesse thereof, and then all these things shall be administr'd unto them* as wages: Wee must looke to our dutie, and let God alone to provide, and pay us our wages.

He that takes a servant, bids him onely looke to his dutie, and let him alone to provide him meat, drinke, and wages: we are servants, God is our Master, let us looke to our dutie, and leave the wages to him.

Quest.

But whether may not a man take care to get wealth, is not a man to care for his estate, to increase it, and to settle it?

Answe.

I answer, he may lawfully take care of it, observing the right Rules in doing it, which are these:

Rule I

First, he must not goe out of his compasse, but walke within his owne pale, he must not step out of his owne calling into other mens, and in his owne calling he must not trouble himselfe with so much businesse, as that he cannot attend, or that may hinder him in his private service unto God: if he doe fill himselfe with

too much businesse in his owne calling, or step into others callings, this is sinfull and inordinate: If a man in his owne calling fill himselfe with so much businesse, that he cannot attend the things of salvation, that hee is so much tired with them, that hee hath no leisure, or spare time to search his owne heart, and to doe the particular duties necessary to salvation, hee then fayles in this, and sinnes in his Calling.

Secondly, his end must not bee amisse, hee must not ayme at riches; *Abraham* was poore, and so was *Jacob*, yet God made them rich and mightie, they were diligent in their callings, and God brought in wealth; God calls not a man to trust in himselfe, to make riches his ayme and end, to seeke excesse, superfluitie, and abundance, to live deliciously, to satisfie our lusts and pleasures, our ayme must be Gods glory, and the publike good, and then God will cast riches upon us as our wages.

Thirdly, let it be a right care, and not an inordinate care, there is an inordinate care which checks the Word, you may know whether your care be such an immoderate care or no by these three signes:

First, if you be troubled in the busines you go about, consisting either in desire, feare, or griefe, when as we either desire such a blessing exceedingly, or feare that we shall not have it, or grieve much for the losse of it.

Secondly, when we feare we shall not bring our enterprise to passe, or attaine to that which we desire.

Thirdly, when we are troubled at it if it be not accomplished, and grieve when wee foresee any thing that may prevent it; care being aright, sets head and

Rule 2.

Rule 3.

Signe 1.

Signe 2.

Signe 3.

hand on worke; but when the affections are juſt and right, there is no tumult or turbulency in them.

Queſt.

Anſw.

When is a man covetous?

I anſwer, that then a man is a covetous man, when as he hath deſires ariſing in him, which are contrary to the former rules, and he reſiſts them not, or elſe reſiſts them ſo weakely and feeblely, that hee gets no ground of them; he ſees no reaſon why he ſhould reſiſt them, and therefore gives way unto them. A man is not a covetous man, nor an ambitious man, which hath covetous and ambitious thoughts, for theſe the holieſt men have; but he that hath ſuch thoughts, and ſtrives not at all againſt them, or elſe ſtrives but weakely, he is a covetous and ambitious man. A godly man may have theſe thoughts and deſires, but hee ſtrives ſtrongly againſt them, gets ground of them, and gives them a death-wound; but the covetous man he yeelds unto them; the godly man he gets the victory over them.

Now this covetouſneſſe is evill in it ſelfe; for firſt of all, it is Idolatry and ſpirituall Adultery, and then it is an evill and bitter root, having many ſtalkeſ on it; he that doth doe any thing to hold correſpondency with it, he that doth belong unto it, to him it is the roote of all evill, *Luk. 16.* It keeps men from ſalvation, it choaks the good ſeeds ſowne in mens hearts. Secondly, it muſt be mortified, for the vanitie of the object is not worth the ſeeking; therefore in *Luke 16. 9.* it is ſet downe in a compariſon with the true treaſure, and expreſſed in theſe foure circumſtances:

Circum.

First, it is called the *Mammon of unrighteouſneſſe and wicked*

wicked riches; because it makes men wicked, opposed to spirituall blessings which are the best.

Secondly, it is least, because it doth least good, it preserves us not from evill, it doth the Soule no good.

Thirdly, it is but false Treasure, it hath but the shadow of the true; it shines as if it were true, but yet it is but false and counterfeit.

Lastly, it is not our owne, it is another mans; riches are the goods of others, not our owne; Luke 16. 12, and 10. 41, 42.

There are foure attributes given to riches: First, they are many things, and require much labour; *Martha* was troubled about many things.

Secondly, they are unnecessary; *One thing is necessary.* Thirdly, *They will be taken from us.* Fourthly they are not the best, and therefore our desire after them should be mortified.

From hence bee yee exhorted to mortifie this earthly member Covetousnesse, which is Idolatry; a sinne unto which all men are subject: Young men though they want experience of riches, are notwithstanding subject to this vice; but old men are most subject unto it, though they have least cause and reason for it. Professours of Religion are subject to it; many times it growes up with the Corne, and chokes it, therefore use effectuall meanes to root it out of your hearts.

First of all, pray to God not to incline your hearts to Covetousnesse; it is impossible for man, but easie for God to doe it.

Circum.

2

Circum.

3

Circum.

4

1

2

3

4

Vse.

Meanes.

1

Meanes

2

Secondly, be humbled for sinne ; wee are so covetous and desirous for money, because wee were never humbled for sinne so much as we should be, and this is the reason why many would rather let *Christ* goe than their wealth and riches.

Meanes

3

Thirdly, use them to better purpose than heretofore yee have done, make friends with them, and find some better things to set your hearts upon. Except you have a better Treasure, you will not vilifie and depart with these : Labour therefore for true Godlinesse *with content, which is great gaines, 1 Tim. 6. 6.* which heales this malady, and takes away the false pretences of gathering, having, and affecting great riches.

F I N I S.

A LIVELES LIFE.

O R,
Mans Spirituall death in Sinne.

wherein is both learnedly and profitably handled these foure

Doctrines { The Spirituall Death in Sinne.
The Doctrine of Humiliation.
Mercy to be found in Christ.
Continuance in Sinne, dangerous.

Being the substance of severall Sermons upon

EPHES. 2. 1, 2, 3.

And you hath he quickned, who were dead in trespasses and sins, &c.

Whereunto is annexed a profitable Sermon at
LINCOLNES INNE, On
GEN. XXII. XIV.

Delivered by that late faithfull Preacher, and
worthy Instrument of Gods glory,
JOHN PRESTON,

D^r. in Divinity, Chaplaine in Ordinary to his Majesty,
Master of Emanuel Colledge in Cambridge, and sometimes
Preacher of LINCOLNES INNE

The fourth Edition.

LONDON,
Printed by G.M. for Andrew Crooke, 1641.



AN
 EXCELLENT
 TREATISE OF THE
 SPIRITVALL DEATH
 IN SINNE.

EPHES .2.1,2,3.

And you hath he quickned, who were dead in trespasses and finnes.

Wherein in times past ye walked according to the course of this world, according to the prince of the power of the ayre, the spirit that now worketh in the children of disobedience.

Among whom also we all had our conversation in times past, in the lusts of our flesh, fullfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.



The scope of the Apostle in the former part of this Chapter, is, to stirre up the *Ephesians* to an high estimation of their redemption by Christ; and that he might the better do this, he sheweth them their estate without Christ; That they were children of wrath, and dead in finnes and trespasses: and that they were dead in sin, he proveth,

The scope of
 the Chapter.

The Spirituall death in sinne.

Because they walked in sinne: That they walked in sin, he proveth, Because they had amongst them some false guides, which here he reckons up, and declares them to be these three:

Three false guides among the Ephesians.

First, the World; (*They walked according to the course of the world.*)

Secondly, the Divell; (*According to the prince of the power of the ayre.*)

Thirdly, the lusts of the flesh; (*Among whom also we all had our conversation, in times past, in the lusts of our flesh, &c.*)

The first point that we will observe, as naturally arising out of the words, is this,

Doctrine.

That all men by nature are dead in trespasses and sins.

This point is to be considered of all men, both those which are alive, and quickned out of this Lethargy; and those which are yet dead in their trespasses and sins. That we are thus dead in sin, it plainly appears by this reason; All mankind were represented in our first Parent *Adam*, of whose fall this death of sin, and of nature, was made a part of the punishment: now he being the root of us all, and that being dead, all the branches must needs be dead also. It is also plaine by places of Scripture: as, *Ioh. 5. 25. The dead shall heare the voice of the Sonne of God, and they that heare shall live.* So again, *Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.* Also in the Gospell, our Saviour Christ saith, *Let the dead go bury the dead:* that is, let such as are dead in trespasses and sins, goe bury those that are dead through sin. By all which places it plainly appears, that all men by nature are dead in sin. This men consider not: You would thinke it agastly sight to see Churches, streets, and houses for to lye full of dead corpes: but for to see places full of men spirituallly dead, which is farre the worfe, is a more gastly sight; and yet who amongst us is there, almost,

The Doctrine proved first by Reason.

Secondly, by Scriptures.

almost, that doth consider it?

In this death in trespasses and sins, for our fuller understanding of it, I will shew you these five things :

1. *What this death is.*
2. *The kinds of this death.*
3. *The signes of this death.*
4. *The degrees of this death.*
5. *The use to be made of it.*

First, *What this death is.*

To know this, we must understand that as a corporall death, so a spirituall death hath two things in it :

First, as in the naturall death there is a privation of life when the soule is separated from the body ; so in the spirituall death there is a privation of the life of the soule ; namely, the extinction of originall righteoufnesse ; by reason of which, a man can neither set hand nor foot forward in the wayes of goodnesse ; as *Paul* confesseth of himselfe : for as the separation of the soule makes the body to dye ; so the extinction of originall righteoutnesse makes the soule to dye.

Secondly, as in the death of the body there is a stinking carkasse left, when the soule is departed thence ; so in the death of the soule there is a positive corrupted quality left, called the flesh, whereby a man is prone to do all evill : And therefore they are called *dead workes* : Therefore leaving the principles of the *Doctrine of Christ, let us goe on unto perfection ; not laying againe the foundation of repentance from dead workes,* &c. *Heb. 6. 1.* And so again in the 9. Chapter of the same Epistle, and 15. verse ; where it is said, *How much more shall the blood of Christ, who through the eternall Spirit offered himselfe without spot to God, purge your conscience from dead workes, to serve the Living God.* Now it seemes a contradiction that they should be

1. What this death is.
Two things, a naturall and a spirituall death

Dead workes why so called.

works, and yet dead; but yet it is so because besides the privation of good, there is a positive evill, and stirring quality, which is active, and bringeth forth these evill and dead works.

The seat of
this death.

Now for the chiefe seat of this death: It is chiefly seated in the mind and understanding, and not in the will. The understanding is *primum vivens & moriens primum*; the first living, and first dead: for although the will be corrupted, yet whatsoever is in it, is carried through the understanding. And this death of the understanding is such a darknesse of judgement, as therby a man esteems not, but dislikes the wayes of God and goodnesse, and approoves the wayes of sin and wickednesse. And in this faculty of man, the understanding, is this death of sin chiefly seated; therefore it is said, *Iohn 1.4.5. In him was light, and that light was the life of men.* So also, *Ephes. 5.14.* the place before mentioned, *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light:* where he sayes, not life, but light; for if there be light, life will certainly follow: So againe, *Acts 26.18. To open their eyes, that they may turne from darknesse to light.* One would thinke, that in these places it should be life and not light; but it is so put to shew, that the chiefe seat of this death is in the understanding. Therefore also is it said, *Be renewed in the spirit of your mindes, Rom. 12.2.* And to the same purpose also saith *Iames, Jam. 1.18. The Word of Truth begat you:* now Truth hath a reference to the understanding. And thus briefly have I given you a taste what this death is, and the place wherein it is seated.

Ephes 5.14.

2: The kindes
of this death.

2. Now it follows that we speak of the kinds of this death; which for the better handling, and benefit of your memories, I will range into these three sorts:

1. The death of guilt, by which we are bound over to eternall damnation; and so in the same man-
ner

ner usually we say, a man condemned is a dead man.

2. The death which is opposed to the life of grace, which is the separation of grace from our soule.
3. The death which is opposed to the life of joy and comfort, which is a thousand times more terrible then all deaths, if it were truly, and as it is indeed apprehended.

Which latter death, that you may the better conceive of, I will open it a little to you.

God joynes with every mans soule, and gives to the most wicked man some seeming life of grace, and some colourable life of comfort; for els they would indure an hell here upon earth.

For the first; although the wicked have no true grace, yet they have a shadow of it, as is manifest in their morall vertues. So for the second, for comfort, they have some, although no true comfort: for God is the Authour of comfort, as the Sunne is of light; which all both good and bad, doe more or lesse participate of, or els they could not subsist: As may appeare by the contrary; for when he doth but once with-draw his comfort from us, it is the terriblest thing in the world: An example of this we may see in Christ; when this comfort was with-drawne from him but in sense and feeling only, it made him cry out, *My God, my God, why hast thou forsaken me? Matth.*

27.46. Where Gods presence is taken away, there is nothing but horror and trembling; and I have known such, that in his absence, when his presence hath bin taken away, have had their soules so pressed with horreur, that they have said, That if at a thousand yeares end they might enjoy the comfortable presence of God, they would thinke themselves the happiest men in the world. The absence of this, made *Luther* to say, That if all the creatures in Heaven and Hell should set to torment him, they could not do it

so

How terrible the taking away of Gods presence is.

so much as the with-drawing of Gods comfort did.

Alas poore creatures, now in this world God is not separated from you, you feele not the torment of this death, but now you enjoy the *crepusculum*, and day-light of this comfort; and therefore although it be now slightly esteemed, and little regarded, yet when that day shall come that the Lord shall totally separate them from his presence, they shall by lamentable experience learne how terrible a thing it is. Thus much for the second point, the kinds of this death.

3. For the signes of this death.

The signes of it may be taken from them of the bodily death; the signes of that are these foure :

1. The understanding faileth.
2. There is want of sense.
3. Want of motion.
4. There is a deadnesse in the face.

These foure things you shall find in a spirituall death: First, As those that are corporally dead, want reason and understanding, so do those that are spirituallly dead; they cannot understand the things of God, no more then men can judge of colours in the dark.

I but some man will object and say, the carnall man knows many things, he hath a generall notion of the God-head, and can talke of the creation of man, and his redemption by Christ, he can discourse of Faith, Repentance, &c.

There is a great difference betweene knowing spirituall things, and knowing them after a right manner; a carnall man knoweth them, but not in a right manner. And hence is that of the Apostle, *Tit. i. 16.* *They professe that they know God, but in workes they deny him, being abominable, and disobedient, and unto every good worke reprobate:* The word which there is translated *reprobate*, is *ἀδόκιμοι*; signifying *unable to judge*, Indeed in the generall they may understand and like
the

3. The signes
of this death.

Foure signes of
bodily death.

1. Privation of
reason.

Object.

Answer.

A difference
betweene
knowing spi-
rituall things,
and knowing
them in a right
manner.

the things that are of God, but come to particular circumstances, that crosse them; they, as a Divine sayes of them, love *veritatem lucentem, non redarguentem*; they wholly dislike particulars, because they bring them to *hic & nunc*, to particulars. In the abstract they love holinesse, but not as it is applyed to particulars, as it convinces them of their particular sinnes. Hence it is that godly men are most hated of them that come nearest to them in shew, because they bring light home to them, and discover their *accrissima proximorum odia*, their inward and bosome hatred of their neighbours: It is as much as if one should bring a Torch to one that is doing some unlawfull thing, some deed of darknesse, he would wish him further off: their lives shine as lights, and therefore giving good examples by a shining and godly conversation, which is contrary to the life of the ungodly and hypocriticall ones, they cannot chuse but hate them: and as all wicked men hate them, so especially those that are nighest unto them in shew; because that their life doth not only shine unto them, and lay open their vilenesse, but scorch them also; and therefore they being occupied about the works of darknes, wish them as far off as they can: So that hence we see, with an approving judgement, not any, save those which are quickned, can understand spirituall things.

2. The second thing wherin a naturall death consisteth, was in a privation of sense; so also is it in the Spirituall death; for their hearts are strong and cannot be moved: although I deny not but sometime they may have a little griping of conscience, and sense of Gods judgement, which naturally ariseth from conscience; but they never have any reall and true feeling of it.

3. In a naturall death they are without motion; so likewise it is in a Spirituall death; for the wicked can no more move themselves unto any good work, than a dead man can move himself out of his grave.

2. Privation of sense.

3. Want of motion.

4 Want of beauty and vigour.

Object.

Answer.

How wicked men may have morall vertues.

4 The degrees of this death. The death of guilt:

The death opposite to the life of grace.

4. In a naturall death there is a want of vigoroufnes and beauty, as well in the face as in all other parts of the body; so also there is in the Spirituall death the losse of that vigorous beauty which follows the life of grace; they may be seen to have death in the face; if a living man beholds them, he knows how to discern it; although I deny not but that they may have hypocriticall painted vertues, which may to weak eyes for a great while seem true ones; as men may have painted faces that have bin taken for living ones, but they are not true graces, such as proceed from the life of grace indeed.

I but some may here object and say, have not some men many excellent morall vertues, such as even the godly themselves have not?

Indeed it's true that they have, and these are Gods gifts also, but yet they are but as chains of gold about a dead mans neck, or as Pearls in a Swines snout: There may be many good things in them, but they make them not good men; for as the evill actions of good men redound not to their persons to make them evill, so these good actions in evill men, redound not to their persons to make them good; they may have good in them, but are not good. And thus much for this third point, the signes of this death.

4. To come to the degrees of this death:

First, for the death of guilt, that hath degrees; some men are more bound over than others, as the Heathen men that were guided only by the light of nature, they indeed were guilty; but the Jews which had a more perfect knowledge, they were more guilty then they; and now we that live under the Tropick of the Gospel, and have Sermon upon Sermon, line upon line, and every day are instructed, are more guilty then the Jews: and amongst us, they that have most means, and profit least, are most guilty of all; and therefore are most bound over unto this death.

Secondly, for the death that is opposite to the life of grace

grace and sanctification, that also admits degrees :

1. For the first part, the privation of life, indeed there is no degree; but all that are dead, in regard of the privation and absence of originall righteousness, are all dead alike.

2. But for the second, to wit, the positive corrupt quality, which is called *the flesh*, that admits degrees; for one may be mad and drunke both alike, but the one may have some sparks of reason more then the other. The degrees therefore of this death, are these three that follow:

Three degrees
of this death.
The first.

1. When men do oppose and set themselves against a holy life, although it be closely and covertly under other names, for against them directly the Divell will not speak, because he knoweth it will not be regarded; but he speaks against them under names of reproach, which he himself hath invented. These men are one of the bottome stairs of the chamber of death; and therefore it is almost impossible they should ever rise, but must needs remain in a pittifull case, although it may be they think far other wise.

The second.

2. When men are given up to voluptuousnesse and sensuality; as *Paul* speaketh of the wanton Widdow, *1 Tim. 5. 6.* that because she lived in voluptuousnes, she was *dead while she lived*: Even so, the more a man is sunke into voluptuous courses, the more he is dead, and as it were buried in his corruptions, so that he is altogether unable to stir out of them; it is a very difficult thing to leave them; as in the sins of uncleannesse.

The third.

3. When we are indifferent, and care not how things go; and this is when a man is addicted unto the death of civill men, which is a degree nearer to life, yet is truly and indeed no better than a death: such as have much restraining grace, these are nearer the Gate of Heaven then others, yet they are as truly shut out as they that are furthest off; it is no matter how neare they are to Heaven, since they are all

out of Heaven alike ; they shall be sure, if never any more quickned, to go to Hell as well as others.

The death opposite to the life of ioy.

Thirdly, the death that is opposed to the life of joy and comfort, that hath also degrees : God sometimes with-draws his comfort from some more than others, and so suffers some to have lesse horroure than others : Thus I have briefly explained this death, in which all men naturally are. I will now answer an objection of *Bellarmino* against that which hath bin said, and so come to the fifth thing.

Object.

Some there be that say, If all men are dead in sin, as you say they are, then to what end is all our preaching, and your hearing? for the dead are without life, and cannot be moved with any of these things, and therefore they are all in vain.

Answer. 1.

To this I answer ; first, that although every man by nature be dead unto grace, yet he hath the life of reason in sin, wherby he is able to perceive two things :

1. To see that they are dead, and without this life of grace, their conscience telling them so.

2. By the sight and feeling of their death, they are able to bring themselves to the meanes of life, as to the Word and Sacraments.

Answer. 2.

Secondly, I answer; that though all men be dead, yet there is an end and effect of our speaking, and their hearing : for the Word that we speake may put life into them, as the word that Christ spake unto *Lazarus*, was able to raise him *from the dead*.

Answer. 3.

A difference betweene the spirituall and corporal death.

Thirdly, we must know that there is a great difference betweene this spirituall death, and the corporall death; for this death consisteth in the understanding and will, and is a free willing death ; in it they freely fly good and embrace evill ; they freely choose the wayes of death, and therefore are said to be *already dead*: as, suppose a man is resolved to commit murder or treason, and a friend come to him, and perswade him from it, and cannot prevaile, that man may be said to be dead,

because

because he will do that that will cost him his life: Even so we may affirm that that man is dead already, because he wil do that that wil bring death after the doing of it.

5. Now for the fift thing, the uses of this point, That *All men by nature are dead in sinnes.*

The first Use then that we may make of this point, is, If all men are dead in sin, then let us be exhorted not to deferre our repentance, saying we will repent afterward. This is a fault usuall amongst young men, and such as presume of their strength and ability of nature to live a great while, they find nature strong in them, and therefore put off repentance till they be sicke, and age bring them to thinke of death: but let such consider that they are dead already, and repentance is a putting of a new life into them: Dost thou thinke it is in thy power to create a new life in thee when thou art dead? Surely, no more is it in thy power to repent when thou wouldest. Hereby the Divell entrappeth many, in putting this conceit into them, that they may repent when they will; and this he bringeth them unto, by making them to mistake repentance, in conceiving of it to be nothing els but a sorrow for sin past, and a purpose to live well afterward, and leave all sin: he never tels them, nor they never thinke that it is the creation of a new life in them; for then they would say more: but they are deceived: this is not to repent, for thou mayest do all this, and yet when thou hast done, be damned. But such repentance as will save thy soule, is a sorrow for thy sin that is past, and a purpose for the time to come to endeavour to leave all sin, arising out of a love to God: for all repentance ariseth either out of a love of God, or els from selfe-love: if it be out of a love of God, thou wilt presently give thy selfe unto his service, and forsake thy sinne: if it be not out of love to God, but out of selfe-love, that thou purposest to forsake thy sinne, then it is not true repentance, but false, and riseth from by-respects. Repentance is

5. The Vses of this point.
Use I.

Not to deferre repentance.

How the divel deceives men, in perswading them to put off their repentance.

Saving repentance what it is.

Simile.

hard to be had, it is not in thine owne power; except God breath a new life into thee, thou canst not repent; thou art as the red clod of earth before God, of which he made *Adam*; it had no life, untill he *breathed into it*: so while the spirit breatheth in us, we are dead. A Beast may desire his owne life, so may a man his owne salvation, but he can doe nothing without the spirit blowes. Why wilt thou be so foolish as to deferre thy repentance unto another time? If a man upon paine of death were within twenty dayes to be beyond the Seas, if the wind should blow well for his purpose the first, second or third day, would he be so foolish as to neglect it, and deferre his journey, and say, it may be it will blow again ten dayes hence, and then I will go? No, he will not be so foolish, for he knowes, *the wind bloweth where and when it listeth*; and therefore he will take it when it blowes, lest it blow there no more. In these earthly things men are not so foolish, why therefore are they so ignorant in this point of spirituall wisdome? Let every one of us then hereby be perswaded to learne wisdome; when the Spirit bloweth, neglect it not: certain it is, that except it doth blow in thy heart, thou art damned; therefore when it doth blow, suppose it be at 17. or 18. yeares of age, neglect it not, omit it not, neither deferre it, it may be it will never blow again, and thou canst not make it blow when thou wouldest, for it is free.

There are none which live under the Gospell, but at some time or other have had some blasts of the Spirit, but in some it vanisheth as bubbles in the water: but let us take heed of that, and unlesse we could have them again when we would, let us not let them passe: when thou hast but the least sparke, let it not go out, leave it not till it is become a flame to purifie thy heart.

An example of
Spira.

Francis Spira neglecting these comfortable blasts, at the last wished that he might have had but one drop of that comfort which once he despised; and so till
his

his last breath, cryed out, I am damned. Go not therefore still on in thy sins, falsely perswading thy selfe, saying, Thou shalt be saved: Remember what God threatneth unto such men, *Dent. 29. 19.* 'He that hearing the words of this curse, shall blesse himselfe, saying, I shall have peace though I follow my sins; the Lord will not be mercifull to that man. Sit down therefore but one halfe houre, and consider with thy self, that thou art but a dead man, and that thou canst not quicken thy selfe, but it is God only that is able to quicken thee; and he quickneth whom he will, and those whom he quickneth are but very few, as the gleaning after the Harvest, or the Grapes after the Vintage, and thou knowest not whether thou art in that small number: consider, I say, but this with thy self, and surely this will make thee never to give thy selfe rest, untill thou findest life in thee, and never be quiet untill thou art sure thou art quickned.

Another Use which we will make of this point, is, If naturally all men are dead in trespasses and sins, this should teach us how to esteeme of civill men, and such like; we should esteem of such men as of dead men: and therefore,

1. We should not over-value them.

2. Wee should not make them our companions.

First, we should not over-value them.

For their beauty, they have none that is true beauty: what beauty have dead men in them? they are dead, let us not regard their seeming beauty. Esteeme the poore Saints; for they, though never so meane, are better then those, though never so brave. Grant your civill men be as Lions, (then which no irrati-
onall creature is better) and that your Saints are but as Dogs (then which no creature is worser) yet a living Dog is better than a dead Lion. It's a signe of a new life to esteeme no carnall excellency: so saith *Paul*, *2 Cor. 5. 16, 17.* *Wherefore henceforth know we no man after*

Use 2.
How to esteem
civill men.

after the flesh; yea, though we have knowne Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are past away; behold all things are become new: he, that is a new creature, will not regard these things, but they will be dead in his account. They account us but dead men, therefore let us account them so also.

Secondly, Make them not your companions.

We may, and ought to love them with the love of pity, but not with the love of delight and complacency: if thou love them and delight in them, it is a signe thou art dead also; yet in this we are too blame, that we do not more pity them, and seeke their salvation, but we must not delight in them, and make them our familiar acquaintance, for we can never thrive in grace till we leave them: for although they be dead, yet they have a leaven which will infect thee, although thou perceivest it not. We use to say, we wil make use to our selves of the good in them, but let the hurt go: but we cannot do so; for we are insensibly hurt, when we thinke we are furthest from it: Even as a man is tanned when he is working in the Sun, and he never perceives it; so doth their company infect us insensibly, when we think least of it: It's therefore but a folly to purpose to serve God, and not to break off their company; yea it is a plain contradiction. Every man is compared to a coale, he is either living or dead; if he be a living coale, he will kindle him that is next him; but if he be a dead coale, he then will black and sully thee: Even so it is with company, if it be good and zealous, it will kindle our affections; but if bad, it will be sure to infect us: therefore from such company thou must either gaine good or harme: but for good, certain it is that thou canst receive none, and therefore thou must receive harme: *If thou walke with the wise, thou shalt be more wise; if with the foole, thou shalt learne folly Pro. 13. 20.*

Simile.

Simile.

The third Use we will make of this point, is this, Seeing

Seeing that by nature all of us are children of wrath, and dead in trespasses and sins, This should stirre up those that are quickned to be thankfull to God therfore. Above all, we ever labour to be most thankfull to him that hath saved our lives; and this God hath done for us, let us therfore stirre up our selves to thankfullnesse. *Paul*, as we may read, *Rom. 7. 24, 25.* joyns these two together, his deliverance and his thankfullnesse; *O wretched man that I am! Who shall deliver me from this body of death? I thanke God, through Iesus Christ our Lord.* I confesse the world esteems not this, but if they have riches, therein they rejoyce; and so like the Dunghill-Cock, or unskillfull Lapidaries, preferre vain things before this precious Jewell; but they that have once found the sweetnesse of it, will not loose it for a world: for if we have but this, what though we loose Wife, Children, goods, credit and good name? they are all too light being layd in the Ballance with this. Doyee every one therfore consider who it was that gave thee this, and to him yeeld all thankfulnessse. Let us love much, because as much is forgiven, so much is given us: *Paul* was much stirred up with this consideration, thinking that he could never do enough for *Christ*, who had done so much for him; as appears in many places of his Epistles.

The fourth Use we will make of this point, is, If we are all dead in trespasses and sins, than this teacheth us how we should esteem of the means of grace: if we are dead, than it must be an Omnipotent power which must quicken us. All the means, as the Word preached, the receiving the Sacraments, &c. are but dead letters, they are but as Pens without Inke, God must put Inke into them if ever they be effectuell: and therefore as we must not give too little to the means, so we must not give too much, nor rest in them. When we come to heare the Word preached, it is not the hearing the Minister, but *Christ* in the

Use 3.
To stirre up
to thankfull-
nesse for being
quickned.

Use 4.
How to esteem
of the meanes
of grace.

Word preached, which makes us live. It is good to heare the Minister, but except we heare another voyce speaking to the heart, as his doth to the eare, we shall never be the better: it is Christs voyce in the Word which doth quicken and put life in our soules. But here let me warne you to take heed of breaking the Conduit pipe from the Fountaine; if thou hearest and profiest not, kuow that it is because Christ speaketh not to the eares of the heart, as well as the Minister to our outward eares.

Use 5.

To examine our selves whether wee have life in us or no.

Simile.

How the Di-
vell deceives
civill men.

The fifth and last Use we will make of this point shall be, If that naturally all men are dead in sin, this should teach us to try our selves, and see whether we are dead or alive. Consider the shortnesse and uncertainty of thy life here: Mans life is like an Houre-glasse; if it runnes his course it is but an houre, and it may be broken before it is run out; yee have but a short while to live here, according to the course of Nature, and yet perhaps that course may not run out too, it may be broken off before we are aware; and then for ever, either in Heaven or Hell, we must abide hereafter: O then never be quiet untill you see whether you shall go, to eternall blisse, or everlasting woe. Here the Divels trick is to put it into mens heads, that a civill life will serve the turne: but he dealeth with them as those that take Gold from Infants, and give them Counters and Rattles: and thus he would keep them from this consideration, perswading them of the latitude of religion; and telling them that they are well enough, seeing they are troubled for some sins, and do some duties, perhaps, in private; but this you may do, and yet be dead still. If he cannot prevaile this way, than he will labour to hinder them by drawing them on in a voluptuous course of life, or with worldly cares, and so draweth them from themselves, and so makes them never to consider what they are doing, nor whether they are going: and therefore

is it that in the Gospell of S. Luke, Chap. 16. the Prodigall Son is said, *to come home to himselfe*, when he once began to consider his estate: Although their conscience tell them all is wrong, yet the Tabrets of lusts and pleasures make such a deane where they are, that they heare it not, and so never consider: nay, if that Christ himselfe again, or the Sons of Thunder should speak, yet except Gods Spirit shou'd inwardly work, it would not make men seriously to consider their estates: It is the hardest thing in the world to make men sensible of life and death. Let us therefore be moved in particular to consider whither we are dead or alive.

If thou art quickned, thou shalt find, one time or other, these two things in thee:

Two signes of our quickning.

I.

First, Thou once hadst a deep and sensible consideration of thine estate by nature, thou wert deeply affected with it, so that thou sawest what need thou hadst of Christ: till thou hast had this consideration, thou art a dead man. I know God can save thee without this, he could come without the terrible voyce, as Christ could have come without *John Baptist* before him, but he will not, neither ever doth, because it is impossible for a man highly to esteem of Christ till he is thus humbled; for he never will preferre him in particular actions, and take him with all crosses and losses, till he fully see what need he hath of him, which he cannot untill he is thus humbled.

Secondly, consider if thou wert ever changed from what thou formerly wert; neither is it a sleight change that will serve, but it must be both constant and generall; it must not be for a moneth, or a yeare, but dailly and continually. It must be such a change that all where thou livest may see it; thou must become a new soule in another body: Thy change must be so great that thou mayst say, *Ego non sum ego*, I am not my selfe, I am quite another man: There must be as great a change in thee, as there is in a white cloth

2.

An applicati-
on to examine
our selves be-
fore we receive
the Sacrament.

when it is dyed black. Such a change was in *Paul*, he was converted from a Persecutor to a Preacher: So thou must of a Lion be made a Lambe: there must as much difference be in us, as is between Winter and Summer.

And now seeing the time of the Sacrament is at hand, let us all examine our selves: we must not make excuses to keepe from the Sacrament, but as all, *Nehem. 9.* were to come to the Pascheover, els they were to be cut off from their people, except they could shew some good cause; so I know no reason why it should not be so still for the Sacrament. But again, on the other side, if we do come, and are dead men, *we come unworthily, and eat and drinke our owne damnation in not discerning the body of Christ, 1 Cor. 11. 29* which we do when we do not sufficiently esteeme it, and conceive not what right we have to it, which was the *Corinthians* sin; for they knew well enough that that did represent his body. Let us therefore take heed we come preparedly; for as God strooke *Uzzah* for touching the Arke with polluted hands, and *Nadab* and *Abihu* for offering of strange fire, so if thou come unpreparedly to the Sacrament, he will strike thee.

But to return to the point which was even now handled, *That all men are dead in trespasses and sins*, because it is a point which concerns all sorts of men, we will a little further consider it, and in the next place speak of the nature of dead men.

Dead men are either,

1. Such as are starke dead in sin, and do make no shew at all of life; as are all open prophane, and notoriously wicked men.
2. Such as are dead indeed and in truth, but yet make a shew of life, outwardly seeme to have it; like the Angels, that have appeared many times in assumed bodies, but yet have none of their own that is true and substantiall; and these are chiefly dissembling hypocrites, or men meerly civill.

First,

The nature of
dead men.
Two kinds of
spiritually dead
men.

First, this starke deadnesse, without any shew at all of life, of which sort we have every where too too many; consists chiefly,

1. In the privation of life.
2. In an active positive principle.

Now there are certaine signes arising from both these and they are

1. Positive.
2. Privative.

1. The Positive signes of a dead man, are these three :

First, all those which live any life, whatsoever it be, seek such things as are agreeable to preserve that life, and hate the contrary: as a man that liveth a naturall life, looketh for food, rayment, &c. so in the life of grace, there is an aptnesse to cleave to goodnesse, and unto Christ, as Iron doth to the Loadstone: So a man that lives the life of grace, his delight is in praying, hearing, reading, &c. but his lusts, they are *agritudines anima*, the soules sicknesses; they are as thornes to his sides, and smoke to his eyes, and he is never well or at quiet, untill they are removed and gone: but a wicked man, one that is dead in sin, he is sick of goodnesse (as the other is of wickednesse) and weary of it; he is too strait-laced in it, and therefore cannot brooke it. A godly man hath an inward aptnesse and inclination to serve God, as fire naturally inclines to go upward: indeed he may sometimes contract impurity, and have some corruptions, yet they are but as mud in a cleare and living Fountain, they are soon washed away; but wicked men are like ditches which are full of mud at their best, and there it lyes and continues.

Secondly, another positive signe of this deadnesse, is, When a man lies in any living lust, or knowne sin: for as a mortall disease and life cannot stand together, no more can a living lust and the life of grace. That is a living lust, when although sometimes he may have fits of resisting, yet he alwayes gives over, and still

First, starke deadnesse.

Three positive signes of dead men.

1. A carelesse neglect of goodnesse.

2. A lying still in any lust.
A living lust, what it is.

yields to that lust, saying, It is their nature, and they cannot choose but commit it, they know not how to resist it; where as if there was some present Judgment threatned thee, upon the commission of it, then thou couldest forbear: This I call a living lust, and although it be but one, yet if other lusts tempted thee as much as that, thou wouldest commit them also: if thou forsakest other sins, because they are sins, why forsakest thou not this also? *Gal. 5. 24. They that are Christs, have crucified the flesh, with the affections and lusts.* There is in every man a body of lust; if any member of that body be unmortified, he is yet a dead man, *1 Tim. 5. 6. She which liveth in pleasure, is dead while she is alive.* some may keep themselves clean from some sins, but that will not serve; for if they lye in any known sin, they are dead.

3.
An antipathy
to God and
godlinesse.

Thirdly, a third positive signe is, When a man hath a secret Antipathy against God and godlinesse. Some beasts naturally hate some colours; so some men, out of a naturall inclination, cannot endure goodnesse it selfe, though they pretend some cause. I call it an Antipathy when a mans stomach riseth against a thing, and he knoweth not wherfore: so they hate goodnesse, meerly out of a naturall abhorring of the thing it selfe, although they pretend some cause for which they hate it, They distaste holinesse of life, and for no just cause: if it be you distaste such men as profess an holy and pure conversation, only because they do not conforme (as some pretend) why do you distaste those also that do conforme? If you dislike the Professours of an holy life, because of the hypocrisie they have found in them, as some have not stood to say, why do you also dislike those that you are sure are no hypocrites? They cannot define the holy man they hate, but have a secret naturall hatred to them they cannot tell why: but we know the reason well enough; it is because they live a contrary life to them,

them, and therefore cannot agree no more than fire and water: indeed fire and water may agree in remisse degrees, but not in intense; so these men can suffer those which are indifferently holy, but if they come to any perfection and height of holiness, then they cannot endure them. Now the Apostle saies expressly, *1 Ioh. 3. 14. By this we know we are translated from death to life, because we love the Brethren: he that loveth not his Brother, abideth in death.* So that it is an infallible signe of deadnesse not to love the Brethren: if thou hatest the Saints; nay, if thou lovest them not according to the measure of grace that is in them, and if thou art not grieved for any of their sins, by which they may cause scandall, or be disgraced, thou art yet a dead man. And so much for the positive signes.

2. The Privative signes of deadnesse follow, which are these five:

The first privative signe of deadnesse, is want of speech: He that is dead, is speechlesse, and breathlesse; so he that is dead in sin, in all holy things is speechlesse; *Out of the abundance of the heart the mouth speaketh,* saith Christ in the Gospell, *Matth. 12. 14.* When the mouth is speechlesse, the heart is empty. Some that are dead in trespasses and sins may speake well sometimes; but there is no living man but doth speake well sometimes; *Isa. 19. 18. Those that belong to Canaan, will speake in the language of Canaan:* Their language will shew whither they are *Galileans*, or not: every man delights in operations agreeable to their habits. Here y^e u may learne to judge of your selves, by your words; not by some words that are spoken by fits, but by thy usuall and customary speech, that is a signe of that that is in you. The godly sometimes cannot speake godlily and holily: as a Fountaine sometimes is stopped up, so that it cannot send forth pure streame, yet take away the rubbish that stopped it, and then it will run cleare again; even

Five Privative
signes of dead
men.

I.
Privation of
speech.

so it is with the godly; and therefore consider your ordinary speeches, if they be not holy and good, it is a signe that you are a dead man.

2. of
Privation hear. is dead in sin; they may pray, but it is coldly; and so in all other holy duties they are very cold.

Object. But some man will be ready to object and say, You tell us of coldnesse, but for any thing I can see, there is as much coldnesse in the best men; for your godliest men are sometimes cold in their prayers.

Answer. It is true; but there is this difference betweene the coldnes of a godly man, and a dead man; If the means be used to a godly man, it doth bring life to him again; if he be rubbed and chafed with admonitions, or hath the *aqua viva* of the Word, he will recover his heat, because the inward principle of heat still remains within him. But to a wicked man use never so many reproofes, or admonitions, he will still remain cold: Let this therefore be a certain tryall, if after all admonitions you still remain cold, you are dead.

3. of
Stiffenesse. The third privative signe is Stiffenesse; a dead man grows stiff, and in what position his body is in when it is dead, in the same it will remain, you cannot bend it; so is it with men spiritually dead, what course they take, what opinions they hold, what company they keep, they will not be changed from them, *Rev. 22. 11. He that is filthy, let him be filthy still*: that is, he will be filthy still, they will not be changed; If that they hold to be Gods will, be Gods will, so it is, then they are right; but it is not because it is Gods will, but because his pleasure fell on what they held. As a rusty hand of a clock, it turns not with the day, but stands still; but if the time of the day chance to be such as it stands at, it is true; not because it moveth with the day (as it should) but because the day hath fell jumpe with it: so these men, if Gods will hit with theirs, they will do it; if not they will crosse it: This is a signe of a dead man.

Simile.

The fourth privative signe is senselesnes; he that is dead is senselesse: so it is with the spirituall death, there is no sense in it; they can neither see, heare, nor taste.

I, but some man will object and say, that it is not true alwaies; for even the wicked sometimes know matters of faith; nay, and sometimes they relish them too.

To this I answer, As it is said of the dead Idoll, so may it be said of them : *Mat. 13. 13. Eyes they have and see not, eares, and heare not.*

First, for seeing, they see not aright : Gods children see experimentally, the wicked only by contemplation; and there is a great difference between them; for as we see there is a great difference betwixt knowing fire to be hot, and the feeling of it ; so betweene notionall knowledge of Gods will, and a knowledge that doth like and approve it.

Secondly, for tast, they find no tast in Gods Word; or if they find any, like a vitiated pallat, they account that which is most sweet to be very bitter.

Thirdly, for smelling, they smell no sweetnesse in Christs name, whereas to his Saints it is a sweet oynment poured out, that perfumeth all the roome.

Fourthly, for feeling, they feele not whither the Law or Gospell be applied to them, rub over their skars, and make them run down with bloud, they are, notwithstanding all that senselesse still: they may have a counterfeit feeling from a naturall conscience, but to have such a feeling as may drive them to Christ, they cannot ; and therefore still they are but dead men.

The fifth signe is this, A living member, if the body be in danger, will have a sympathizing and feeling of the danger ; as the hand will lift it selfe up to save the head, so now if we hearing the case of Gods Church in what danger it is, if we take it not to heart, or be not affected with it (especially now we are put in mind therof) it is a certaine signe we are dead men : We should have the spirits that *Moses* and *Paul*

I.
Privation of
sense.

Object.

Ans.
Mat. 13. 13.
opened.

5
No sympathizing in the miseries of others.

had, who even wished to be stroyed, so they might save the Church. *Moses*, rather than that should perish, would have his *name raced out of the booke of life*: *Paul*, for the Churches sake would be *anathema*. It is a true signe of a living member to be touched with others miseries; this was an extasie of love, in which out of love to the Church, they forgate themselves. This here we must know, that if the creature could destroy it selfe for God, it could not but be well, because the good of the creature is more contained in God, than in it selfe; as the beame of the Sunne is more contained in the Sunne than in it selfe. Now is the time of considering this, now is the time of more than extraordinary fasting; now if you have any feeling you will shew it; if you are living men, now you will shew your selves; now the Church lies in tents, and wallows in blood, now the foundations therof are shaken; never was the face of Christendome in such danger as now it is. Do we think to stand, now others fall? If the fire be at one end of the building, shall we be safe which are at the other end? (for all Gods house is but one building.) Are they not our brethren, and sons of the same father? have they not the same spirit? are they not of the same profession? shall we not then be ready to helpe them? we cannot send armes over to them, but we may send up prayers unto God for them: Christians are stronger than Politicians, and their prayers are Armies. Let us therefore do what we can, the storme is not yet quite over.

Now there are two things that may moove us to this:

1. The greatnesse of the Judgement.
2. Our ability to helpe them.

First, the greatnesse of the Judgement.

It will prove the extinguishing of Gods Church, and the Gospell, and when that is once gone, what are all other things? It was a good saying of that Saint, That

browne

Two things to
moove us to
consider the
Churches mi-
sery.

I.

browne bread and the Gospell was good cheare; what are all our houses, lands, &c. if this Spirituall food be wanting ?

Secondly, Consider our ability to help them.

We may do much by our prayers; he that knoweth not his strength, useth it not : Did not one *Moses*, one *Eliab*, stand in the gappe? They did not these things as they were extraordinary men, but as they were Gods children : We may by our prayers doe as much; though one child may have better gifts than another, yet commonly the father loves all alike; so God (although they had better gifts than we) will grant our prayers as soon as he did theirs.

But some man will here be ready to make a question, and aske me, what I would have him doe for the Church now? he is but a single man, and therefore is unable to do much himself alone.

I answer, Though thou canst not do much, yet these things thou mayest do ; and therefore,

1. Pray for it: God delights to be called upon, for els his hand is not taken notice of; but then we see his hand and acknowledge it, when we see him granting our desires. So that the strength of a Land lyes in Christians, and their strength lyes in their prayers, as *Sampson's* strength did in his haire. Oftentimes prayer is more available than fighting; *Moses* prayer in the mountaine, did more than *Ioshuabs* fight in the vallies. If *Noah*, *Daniel* and *Iob*, stood before me (saith God, *Ezek. 14 20.*) they should not prevaile: which sheweth that if any thing could have prevailed, their prayer would; So also *Luther* attributes all to prayer, as may be scene in divers of his Treatises. Now this prayer which I urge unto you, must

1. Not only by small expressions of the mind, but now God looks for strong cries, and long continuance in prayer. *Moses* praied all day : *Christ* which had lesse need than we have, praied al night; *Daniel* threeweeks: therefore we that have more wants and needs, ought to be more fervent.

2.

Quest.

Ans.

What we must doe for the Church.

1.

Pray for it.

Our prayers must be fervent.

- Spirituall. 2. Our prayers must be Spirituall, not out of self-love; as to desire the safety of the Church, that so under it we may lead a safe and quiet life; but out of meere respect to God, and love to his Church.
- Of Faith. 3. It must be a prayer of faith; so the Apostle saith, *Iam. 5. 15, 16. The prayer of faith shall save the sicke, &c.* And a little after, *The effectuall fervent prayer of a righteous man availeth much*: Now there is no man righteous without faith: so according to their faith Christ still yielded to them.
- With constancy. 4. Pray with constancy and fervency: it is not for a snatch and away, that is pleasing to God; but a constant performance of duty which he accepteth.
- Of righteousness. 5. It must be the prayer of a righteous man: Therefore *Micha. 2. the Prophets sought unto God in the time of trouble, but prevailed not, because they were not righteous; for it is said there, ver. 7. Do not my words do good to him that walketh uprightly?*
- With humility 6. It must be with humility; and that consists, First, in confessing how unworthily we are to obtaine any thing at the hands of God.
2. Secondly, how unable to helpe our selves, and therefore to have our eyes only towards God.
- Be more zealous. Another way to do good to Gods Church, is, to be more zealous: seek unto God extraordinarily: The cause of the destruction of a Land, is chiefly the sins of the godly. When they grow cold and dead, and loose their love, then God, as *Revel. 2. will remove the Candlestick from amongst them*, and take away his Gospell. Indeed the carnalnesse of dead men, their prophanenesse in contemning of Gods Saints and his Gospell, &c. hasten Gods Judgements on a Land, but chiefly the luke-warmnesse of Professors do it: when *Israel, as Hosea saith, is as a Cake halfe baked*. Let us therefore rectifie our lives, renew our repentance, quicken our zeale, els shall we be guilty of the destruction of Gods Church by our sins.
3. Stir up others. 3. A third meanes to do good to Gods Church, is

is to stir up others to take to heart the miseries of the Church, to pray to renew their repentance. It would be good, if Ministers would be as beacons to give warning to others, and to set them on fire. Thus the old Christians did, as it were, make an army (*manu facta*) against God, by joyning together in prayer. This is a blessed action to stir up others: thus they did in the Prophet *Malachies time*, *Mal. 3. 16.* *Then they that feared the Lord, spake often one unto another, (see the issue of all) and the Lord hearkned and heard it, and a booke of remembrance was written before him for them that feared the Lord, and thought upon his Name. So Zach. 8. 21.* there they did so; *And the Inhabitants of the City shall go one to another, saying, Let us goe speedily to pray before the Lord, and to seeke the Lord of hoasts, I will go also. Let us therefore, as the Apostle exhorts, Heb. 10. 24. consider one another to provoke our selves to this good worke of fasting and prayer for the Church; let us marke who is a likely man to joyne with us, and not let him passe.*

4. A fourth meanes to do good to the Church, is to do it in due time: Jerusalem had a time to seeke God; if then she would have fought, she might have beene saved: And Christ complaines, *Luk. 19. 41, 42.* saying, *If thou hadst knowne, even thou in this thy day, things which belong unto thy peace! but now they are hid from thine eyes.* And so before Christ, the Prophets of old complained of the people; as *Ier. 8. 7.* *Yea, the Storke in the hea-ven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their comming, but my people know not the judgement of the Lord.* The time to seeke unto the Lord is now: Some Judgements are sudden, and have no fore-runners, as the Gunpowder-treason, in such God looks not that we should meet him by repentance, because we know them not: Others are lingring, such as send feare and rumours before them, as are those mentioned by the Prophet, *Ezek. 22. 30, 31.* there God expects wee should

4.
Performe duties in due time.

With Conti-
nuance.

make up the hedge, and stand in the gap before him, and so meet him with repentance to stop the judgement.

5. The fifth means to do good to the Church is this, Let us do it with continuance: It maybe while the news is fresh, we will be fervent in prayer; but often the news altereth, and sometimes it happens to be good, and then we leave off: But this must not be; we must be constant in this duty, to the very uttermost end of all; there may be ebbs and flowings, but it is the last issue which brings all: therefore let us continue in this duty of fasting and praying, that we may try that last issue of all. It is the common fashion to make the afflictions of the Church only a wonder of nine daies. This was the Jews fault *Jer.* 34. 10, 11. When they heard of their enemies, for a while they would pray. But although the news be good, yet still continue as the importunate widdow did to the Judge, and your importunity will moove God. Set therefore to it, and continue in it; *Pray for Ierusalem, let those prosper that love her peace, Psal.* 122. 6. Mourne apart, every family apart: It is not enough to heare this, and to let the Ministers voyce be to you as *one that singeth with a pleasant voyce*: Thus were the Iews, *Ezek.* 33. 32. *Who heard his words, but did not doe them*: and therefore God tels them that they shall be destroyed in the judgement. The Divell will suffer you to purpose, and purpose to doe this duty, but keeps you from the execution of it, and present practice which is that only which may do the deed. Consider it therefore, and deferre not the present doing of this duty: what can you do better than to deliver Gods Church, and you may do it, although you be poore and despised, yet being Gods Saints, your prayers are in force before God; as in *Eccles.* 9. 14, 15. the poore man delivered the City by his wisdom; he was poore and despised, yet it was he that delivered it. Others may seeme to do much, and stand, vaunting on the hatches, but it is the Saints that do it. If there

The Divels
cunning to de-
fer men from
doing good
Duties.

there be any consideration of Christ in you, if any love, any grace, any well-wishing to the Church, pray for it: this is that I feare, you will purpose to do it, but will deferre it; but, Beloved, the doing only God regards. We, when we read how much *Alexander, Caesar,* and the like did, we admire them; why we may do more by our prayers, performed in a right manner: if you do it, either the Church shall have comfort; or els you shall save your owne soules. Without you thus pray, you are guilty of the Churches destruction: The horsemen, if they stand still, although they fight not against their own Army, yet are guilty of their destruction, because they should have fought for them. The Prator, if he let the enemies in at the gate, he is the destroyer of the City, because he should have kept them out: so the Saints, which should stand in the breach, if they pray not, they destroy the Land: So God sayes, *Ezek. 22. 30, 31. And I sought for a man among them, that should make up the hedge, and stand in the gappe before me for the Land, that I should not destroy it: but I found none: therefore have I powred out again indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompenced upon their heads, saith the Lord God.* Because he could not find a man to stand in the gap, therefore he powred forth his indignation on the Land. Their not praying destroys the Land: The Saints and holy Prophets, are the Chariots and horse-men of *Israel*; if then they stand still, they do what in them lyes to destroy the whole Nation: they are not only the Chariots, but the horse-men also; they are the whole defence of *Israel*; and therefore if at these times they be idle, they are guilty of the destruction of the whole Church. Hence *Salomon* said, *An idle man is brother to him that is a great waster.* As a Pilot, who for want of attention suffers a Ship to be overthrown or split against the rocks, is guilty of the losse thereof. So the Prophet *Samuel*, notwithstanding the people

They had sinned a great sin in forsaking God to be their King, saith, 1 *Sam.* 12, 23. *God forbid that I should sin against the Lord, in ceasing to pray for you:* and therefore it is a great sin not to pray for Gods Church. The Jews in the captivity were commanded to pray for the peace of *Nabuchadnezzar*, who was a Heathen Prince; how much more then ought we to pray for Christian Princes? And surely, if God should take away from you this Prince, and give you such an one as *Queene Mary*, you would then know what it is to enjoy such a Prince, as now by Gods mercy we do. Therefore stir up your selves to the duty by fasting and praying, much may you do this way. *Esther* delivered all the Jews by this means: it was not *Esthers* words that did it; for what made the King not to sleepe that night? how came he to call for the booke of the *Chronicle*? how light he on that place of *Mordecai*? They had first turned God by fasting and prayer, and then he thus prepared the King for *Esther* to speak. Thus then, and by these means we may relieve the Church in distresse: And therefore if we be true living members, let us manifest our endeavour to relieve them by these means. And thus much for the signes of men which are starke dead.

Now follow signes of distinction betweene such as seeme to live, and such as live indeed: and these may be resembled to such spirits as assume bodies to themselves, and seeme to informe them; and they are chiefly all Civill men. Now they are discerned by these and the like signes:

The first signe is this; As the Angels in their assumed bodies seemed to eat and drinke, but manifested not any effect of it, for they did not grow by it: so these men, they seeme to heare the Word, but they make no progresse in it: they may seeme to feed on the Sacraments, but they grow by none of these meanes, they still go on in their old tract. They are not unlike some men which eat as much, or more than

Signes of civill men that seem to have life, but have none indeed.

I.

They do not grow.

than others, but are never the fatter, but as leane as ever they were : even so the Ministers of the Gospell now deliver the Spirituall food of the Word, in as great abundance as ever, yet where is the fruit ? who growes any fatter, any better liking than before ? We (Beloved) desire not to have againe the fruit of our teaching in your understanding only (although that be good) but in your practice : Like shepherds which would not have their hay again of their sheepe in hay, but in the milke and wooll. And hence it is that the Apostle *Peter* exhorts them, *1 Pet. 2. 2. As new borne babes to desire the sincere milke of the Word :* and why ? *that they may grow thereby.* Though thou beest never so weake at the first, yet if thou growest stronger, it is a signe of life ; but if thou hast gotten no strength in grace, nor no victory over your lusts, notwithstanding all the meanes of grace you have had, yet whatsoever you seem, you are still but dead men.

The second signe is ; As the Angels, though they were mooved, yet it was from no inward, but from an outward principle ; so these Civill men, and all hypocrites may be mooved, and do all that good men can doe, but it is not from an inward principle, but from some outward and by-respect. They are like Clockes and Watches, which are mooved by some spring, and therefore when the weights or spring is downe, they move no longer : when that false end which made them take in hand the shew of Religion is gone, then they will be no more Religious. Thus *Ioash* was Religious but for some by-end ; viz. while *Iehoiada* lived ; and therefore after his death, *Ioash* forsooke God. Thus many will be good whilest they are in good families, under good governours ; but being remooved from them they turne with the Swine to the tumbling in the mire. Some again, good exhortations and counsell will make them live well, and they will continue so, while they are in

E

that

2.

They are mooved by an outward principle

that good mood : Others will be good, while a storme of sicknesse indures, but when the Sun-shine of prosperity shall begin to appeare, they return to their old courses : they are like a Bull-rush, which hangs downe his head, till the storme is over it, but as soone as the Sun shines it lifts it up again. Some may hold out longer than others, yet at the last all will give over, because they are not mooved from some inward principle.

3.
They doe it
but in some
places and
company.

The third is this ; As the Angels assumed those bodies but for certain times and places, and occasions, and after wards laid them aside again; so will your Hypocrits do in some places and companies at some times; they will take on them the bodies of living men, and so have a name to live, but indeed are dead: But come they in other places or companies they will lay aside their bodies, and then will be as prophane as any. I confesse, a godly man may be myrie and dirty, but yet they still remain sheepe: as a pibble & a pearle soyled with the same mire can scarce be distinguished till they be washed; so the godly, do but wash them, and then you shall discern them to be pearles : but these Wolves, the wicked, which onely take sheepes cloathing on them, coming amongst Wolves, cast off that cloathing, and become as much Wolves as any.

4
They speake
from the teeth,
not from the
heart.

The fourth signe is this : As Angels or Divels which assume bodies, cannot speake heartily as living men, but have an artificiall framed voyce, which is from the teeth outward, not heart; so where there is no true grace but seeming, it may be discerned from the speeches, not in the matter, but in the manner: an hypocrite may often babble more than the true Christian, as a blazing Starre shines as bright, if not brighter then the true Starre; but there is a broad difference betwixt them; the one speakes but from the head, and the other from the heart : for a true living man doth speake heartily and feelingly. That the manner of speaking doth much affect others, it is plain:

plain. Hence is that that *Iunius* reports of himself, that he lighting into a Country mans house, which was wholly illiterate and unlearned, he confesseth that his hearty speaking of faith and repentance, &c. did so move him, that he thought that there was something more in it than meere know ledge, and so wrought on him, that by Gods grace it converted him; so that the manner of speaking doth often affect where the matter doth not; which an hypocrite cannot have. And thus much for the signes of seeming living, but indeed dead men.

Now having shewed that all are dead, it follows that we should shew the meanes of getting life, which are also comprehended in my text, and they are these two:

1. To labour to see that ye are dead, (*You that were dead in trespasses and sins, &c.*) as all men are by nature.

2. To go to Christ for life, he it is only that can give it; so saith my Text (*He hath quickned you*) It is the property of God alone to give life. Now we cannot goe to him but by Christ, and we must go to Christ by faith, therefore is faith called a living faith, because it unites Christ and the soule together. Now the difficulty is in this, that men will not come to Christ and take him: some come not to him at all, others take him, but not in good earnest; as grafts put into a stocke, but not so ingrafted as to grow therby: but when a man is once soundly humbled, then will he come to Christ, and not before; for till then he doth not hunger and thirst after him: but the extreame hungry will be satisfied with nought but meat: as *Samson* said, Give me drinke or else I die. Now life consists in the union betwixt Christ and thy soule: This Union is by *Luther* compared to fire and iron united, which causes the iron to have all the properties of fire, as burn, scorch, &c. so an humble Saint, united to Christ, hath all his properties, though not in the same measure and degree.

Iunius converted by a Country mans hearty speaking.

Two meanes to get life.

Doctrine.

No translation to life, without apprehension of Gods wrath due to sin.

Now these must be handled distinctly : and therefore the first means of life, is to see our selves children of wrath, and that we are dead in trespasses and sins : The point that hence ariseth, is,

That whosoever would be translated from death to life, must first apprehend himselfe to be a child of wrath : that is, he must see the face of God, as of an angry Judge, so farre forth as it may drive him to Christ. So that a man cannot be saved untill he hath not only a touch or two, but a true sense of sin, a deep apprehension of his sins, of death, and of damnation ; for only to such are all the promises made, Christ is only sent to bind up the broken hearted : Christ came to call all that were heavy laden, and those only, those he will ease : Peace must be preached to none but those that mourne in Sion. Therefore the Apostle saith, Gal. 4. 21. Tell me, ye that are under the Law, do ye not desire to heare the Law ? Yea, the Law is said to be a Schoolemaster to drive men to Christ : that is, first, there must be the Law before Christ can be had ; for els, although we should preach the Gospell, it would be contemned : therefore Christ in his time gained only the poore ; The poore receive the Gospell : that is, the poore in spirit. God will have his Jewels of life and salvation to be esteemed, which we will never do untill we see our misery, how that we are in the estate of death. As the deliverance out of Ægypt would never have bin so sweet, had they not bin in extreame slavery and bondage first. God deales with us as Princes doe with their Malefactors ; first, they bring their necks to the block, and then give them a pardon, for then they apprehending death, the pardon is the sweeter, and more welcome and acceptable to them. Indeed if the question were made, what God could do in his absolute power ; I know that God might convert us and not humble us, if he would ; he might say as he did in the Creation, Let it be, and it must be : he might come in a still voyce only,

ly, without sending before a voyce rending the rocks : he might use lightning and no thunder, but we speak of his ordinary course, wherein he will not; for none are saved but such as have not only a sight, but also a deepe apprehension of their sins.

For the better understanding of this point, we must consider these things :

1. That there are three things which keepe a man from Christ.

First, Unbelieve: when men will not believe that he which was borne of the Virgin *Mary* was Christ and God; therefore about the proving of this, the *Apostles* did spend most time, because then it was hard to believe.

Secondly, not caring for Christ: as those that came not to the Kings feast, they believed that there was a feast, but cared not for it, they regarded more their Oxen. &c.

Thirdly, not willingnesse to part with all for Christ; they will not take him upon all conditions: they see some need they have of Christ, but not much; and so they will forsake some things for him, but not all: they are loth to part with their master-sin; like the young man in the Gospell, he had done a great deale, yet he would not part with his possessions. But to these three things must be opposed three other things to bring us to Christ :

1. Faith to beleive he is God.
2. A sleight humiliation to bring us in love with Christ.
3. Sound humiliation, to be willing to part with all for his sake.

The first is received amongst all Christians, although it is to be feared that many doe believe it but confusedly. The second is a sleighter manner of apprehending of Christ, and that a little sorrow will do, a little humiliation. But the third (which we must have before we can be saved) to be willing to forsake all, to

Things considerable.

I.

Three things keepe a man from Christ:

1. Unbelieve.

2. Neglect of him.

3. Unwillingnesse to part with other things for him.

Three things to bee set against these, to bring us to Christ,

The necessity
of a deepe hu-
miliation.

1.
Without
found humili-
ation wee will
not come to
Christ.

2.
Wee will not
stay with him.

Humiliation
compared to
the foure sorts
of ground,
Matth. 13.

leave every sin for Christ his sake: and that we will not do untill we be thorowly humbled, and are fully broken hearted: therefore first a deepe humiliation is necessary for salvation.

Secondly, if we have not such an humiliation, then either :

1. We will not come to Christ.
2. Or we will not stay with him.
3. Or els we will not do or suffer any thing for him.

And if we want any of these we cannot be saved.

First, if we be not truly humbled, we can never come to Christ, nor regard him : we may preach Christ long enough, and no body will regard him, except they be soundly humbled for their sins: as in the Law no body did care for the City of refuge, but he that had slaine a man ; to him only whom the revenger of blood pursueth, is the City of refuge sweet: when the fiery Serpent had stung a man, than he looked to the Brazen-serpent and never till then: so when we see our sins and misery thereby, then, I say, and never till then is Christ well-come. The Prodigall Son never thought of returning home to his Father untill he saw that he must els starve; when he saw he could no longer subsist, then he returned. So, when we are so humbled for our sins that we see we shall indeed be damned without Christ, than, and never untill then we care for him.

Secondly, although we doe come to Christ, yet without we be truly humbled, we will never stay with him, although we may rejoyce in his light for a season. And for the better understanding of this, consider the foure sorts of grounds which represented foure sorts of hearers, *Matth. 13.* The first were not humbled at all, (*It fell by the wayes side, and presently the Fowles of the aire devoured it, vers 4.*) The second was humbled a little, but not so much as to suffer for him, (*The Sun parched them for lacke of rooting, vers 6.*)

The

The third sort were so farre humbled for sinne, that they suffered some persecutions, but would not part with all for Christ, the world they esteemed more (*The thornes choaked them, ver. 7.*) But the fourth ground was fully humbled; that is, they were so humbled in a sight of their sin, that they saw that they had more need of Christ, than of any thing in the world, and so would part with all for him, and suffer any thing; and therefore they are said to *bring forth fruit with patience.* Others may stay a while with Christ, but when that comes that they preferre before Christ, then they leave Christ; for untill a man can bring his heart to that passe, that he can prize Christ above all things, undergoe all persecutions for his sake, he is not soundly humbled, but is like the second and third ground.

3. If we stay thus with Christ, yet except we be thus humbled, we shall neither suffer nor do any thing for Christ. If Christ had bidden *Paul* (before he was humbled) to have done so much for him as he did, he would never have done it; but when he was humbled, then, *Lord, what wouldest thou have me do?*

And the reason of this is apparent, if we consider these things:

First, There are many lusts that do encumber us whilest our hearts are unbroken; so that there is such a baseness on the outside of Religion, that except we be humbled we will never like it, but shall be offended at it; and like proud servants, say our wages are too little, our fellow-servants too base; but on the contrary, he that hath once bin soundly humbled, thinks all too good for him.

Secondly, There be such strong lusts to be mortified, which cannot be done without humiliation, that we care not for Christ: our lusts indeed may for a while sleep, but when once they are awaked, like *Samson*, they crack a-two all the bonds of good purposes and vows; they are never slain untill we be soundly humbled.

Thirdly,

3.
We will not suffer or doe any thing for him.

Reason 1.

Reason 2.

Reason 3.

Thirdly, there are such contrary laws to be delighted in, that we can never frame our nature unto, untill we hunger and thirst after Christ, and then his Laws will be meat and drinke unto us: for before we delighted in the Law of the flesh, but now if we be truly humbled, we must delight in the Law of the Spirit.

Reason 4.

Fourthly, there are so many strong lusts to be parted from, so many *Isaacks*, which every man at some time or other will be called upon to offer up the which if he doth not do, he will damne his own soul; yet untill he is humbled, and shewne what damnation is, he will not buy salvation so deare.

The Doctrine
of humiliation
must go before
Sanctification.

For these causes is Humiliation necessary in the first place: Therefore in the Scripture this method is alwayes used, by the Prophets, Apostles, and Christ himselfe, they preached ever Repentance and Humiliation before Sanctification and Justification: This was Christs order, as you may see, *Luk 4.* Thus did *Nathan* with *David*, he laboured to humble him, before he told him God had forgiven him. Thus did *Ianas*; *Yet forty dayes, and Nineveh shall be destroyed, Ion. 3.* Thus also God dealt with *Adam* in Paradise, he intended to reveale unto him the promises of the Gospell, and yet at the first he strikes him downe with terror that made him hide himself, then he told him of his sins, and after all reveales the Gospell unto him, *The Seed of the woman shall breake the Serpents head, Gen. 3.* Thus dealt *Peter* with his Auditors, *Act. 2. 38, 39. Repent and be baptized every of you, &c.*

Thus you see that Humiliation is so necessary, that without it there is no salvation: Let us come in the next place to make some Use of it.

Use.

Therefore (my brethren) seeing this is so, content not your selves with morality and civility, except you have more in you than nature can give you; nay, except you be all new, not patched up; as *2 Cor. 5.* Except you be wholly changed and cast into a new mould

mould, being first broken by humiliation, you cannot be saved. Try therefore whether now you doe that that others will not do; wherein els doth the power of Religion consist? Try whether you have denied your selves, and throughly mortified your dearest lust, and whatsoever the flesh desireth? and whether you be sicke of sin? regard not what the world prizeth, labour you to have your hearts broken, els you may pray, be charitable and loving to others, and with *Herod*, make a conscience of many things, yet all will stand you in no stead, because it commeth not from an humble heart: for be it never so holy a duty, never so constantly performed, except it comes from a broken heart, God accepts it not: So the Prophet *David* saith, *Psal.* 51. 16. 17. God careth not for Sacrifices, (and yet they were his Ordinances, as well as our prayers) only a broken heart was pleasing unto him; and therefore whatsoever you have done from a broken heart, is accepted of God. But here Satan deceives men with gilded things; namely, formall performance of holy duties, which when they need them (as in the day of death or trouble) stand them in no stead. As often he couzeneth Witches, in giving them mony to do some murders, they laying up the mony, and when they have need of it, going to fetch it, have found nothing but dry leaves; Even thus will all the holy duties we have performed from an unbroken heart faile us. They are like

Simile.

Gloe-wormes, they glister greatly in the darke, but when once the Sunne comes, their light is nothing. So *Paul*, before he was humbled, he accounted himselfe a godly man, and none better than he; but afterwards, *he was not worthy* (as he said) *to be counted an Apostle*. Therefore deceive not your selves any longer, for nothing is more dangerous than an unsound heart, therefore take heed it deceive you not: if you never have beene humbled, now labour to be humbled; for it was that that made the Publican. to be justified rather

ther than the Pharisee, because he was humbled, and the Pharisee was not: and indeed none are further from salvation then those that content themselves with outward formalities.

Three questions.

Now in Humiliation, for our fuller understanding of it, I will explain these three questions.

1. Wherin Humiliation doth consist.
2. What kind of sorrow is required in this Humiliation.
3. How we shall know whither our sorrowes are true or not.

Question 1.

The first question is, Wherin consists this true Humiliation?

Answer.

True humiliation consists.

1.

In seeing our lives abound in sin.

Answer, In three things :

1. In seeing your life to abound with actual sins, than in looking into your heart and nature, which is wholly corrupted, and the root of all evill, and where your corruption is strongest, as fire in the root. Many labour to excuse their sins from their nature, because that that is prone unto it; but that makes their cause the worse, it increaseth their vilenesse; for why hast thou such a nature, and dost not curb it? Besides, their natures are odious to God, though they never should breake out; as a Serpent is odious unto us, though he never hurt us. Further, consider, hast thou not made thy nature worse? Every sin thou hast committed makes it worse; for actual sin doth more increase the custome and habit of sin; so that besides *Adams* sin, thou thy selfe art guilty of corrupting thine owne nature.

2.

In considering that there is nothing good in thee.

2. In considering that there is nothing in thee that is good at all; so the Apostle saith, *Rom. 7. 18. For I know that in me dwelleth no good thing:* and *Gal. 3. 22. The Scripture hath concluded all* (not only men, but things) *under sinne.* Men thinke well of themselves, because they have much good in them; but consider with thy selfe, thou hast nothing good in thee at all: Can good fruit proceed from an ill tree?

3. In

3. In smiting thy heart with an apprehension of death, hell, and misery, due to thy sinne; then wilt thou find thy selfe in a miserable estate, and canst not chuse but be humbled, when in consideration of these things, thy heart smites thee, as *Belshazzars* did him. And so much for the first question.

3.
In smiting the heart with an apprehension of Gods curse.

The second question is, What kind of sorrow is required in this Humiliation?

Quest. 2.

I answer; Not those violent flashings of sorrow, which for a while amaze like a land-flood, but it must be this:

Ans.
What sorrow is required to true humiliation.

When thy judgement is enlightned to see thy estate, and the judgements of God hanging over thee; and after this convincing, then thy affections are stirred to mourn for thy sin. If the judgement be fully convinced, the affections will follow: therefore in Scripture, when any is said to be humbled, in those places is shewed that their affections were stirred; as we may see, *Act. 16.* in the *Jaylor*: and of *Peter*, it is said of his conversion, *He went out and wept bitterly*: So also of those, *Act. 2.* it is said, *They were pricked in their hearts*: for the ground of their sorrow is the convincing of the judgement, which works upon the affections; therefore *Christ* saith, *The Spirit shall come to convince the world of sinne, &c. Ioh. 16. 8.* The other sorrow not arising from this convincing of the judgement, is but a passion, and so is streight gone; this is an affection, and so is more permanent although it is stiller, as the deepest waters are ever stillest. And so much for the second question.

The third question is, How shall we know whither these sorrows of his be true or no?

Quest. 3.

To this I answer, There is an Humiliation not deepe enough, 'a sleight Humiliation; and there is another too deepe, which so drownes us in sorrow that it takes away all hope of salvation, and brings despaire, such was the sorrow of *Indas* and *Achitophel*: but the third and true, is an indifferent betweene both: sometimes there may be an humiliation and no grace, as

Ans.
How to know true sorrow.

How true Humiliation differs from other sorrow.

I.

In the rise.

2.

In the continuance.

Bouston Conf.

299.

Simile.

3.

By the signes and effects.

Contrition of heart.

1 Heales our sins.

there may be a plowing and no sowing. But true Humiliation differs from other sorrows thus :

First, in the rise of it : both a godly man and an hypocrite may ; first, be wounded with Gods wrath ; secondly, desire freedome from hell ; but into the godly, God doth instill gracious seeds, wherby he is humbled for sin as well as hell, and desires grace as well as mercy: But the hypocrite onely desires mercy and freedome from these torments, and therefore when the terrour ceaseth his holinesse and desire of goodnesse ceaseth, and so being eased from the torments, he cares for no more; but the godly, he desires to be joyned to Christ, and to have his lusts mortified.

Secondly, in the continuance of it: hypocriticall humiliation may be longer or shorter, but it is never constant, it doth vanish ; but the true humiliation doth last all the life long. The humiliation of hypocrites is like iron, which while it is hot in the fire, you may fashion it which way you will, but when it is once out, it is presently stiffe again: so *Pharaoh* as long as Gods hand was on him, he would let the people go, but as soon as the fire of affliction was removed, his heart was hardened; so was *Ahab* and *Saul*. But in the true humiliation, God takes away the iron heart, and gives an heart of flesh, so that although it may be brawny a litle, yet stil it is flesh: hypocrites so long onely as they are under the judgement are soft, but the heart of the godly is alwaies soft.

Thirdly, by the signes of brokennesse of heart: Now brokennesse of heart,

1. Heales our sins. First, the beloved, the master sin, and then all the rest : other humiliation skins over, but cures not; it stops the streame for a while, but it breaks out again ; it may cause you to make many purposes to leave the sin; yea, and to leave it a while, but you will returne to it againe ; wheras if one be truly humbled he is stronger against that beloved sin than against any other ; not but that he hath strong inclinations

to that sin, but he is more shy of it, and shuns the occasions of that sinne, because he hath fully felt the smart of it, and hath by his humiliation seene that sin more than any other. Now after the beloved sin is once healed, then the other sins will soone be healed; as in a cloth, by washing out a deeper staine, the same labour doth wash out lesser stains.

2. It causeth love of Christ: So *Mary Magdalen*, because she was humbled much, and saw that Christ had forgiven her much, therefore she loved much. So *Paul*, who was much humbled, ever expressed a fervent love to Christ, as we may see, *Act. 21. 13.* where he saith, having bin perswaded by his friends not to go to Jerusalem, *I am ready not to be bound, but also to dye for the name of the Lord Iesus:* as who should say, I feare nothing, because I care for nothing but Christ. So also, *2 Cor. 5. 14.* he saith, *The love of Christ constrained me:* and therefore when by humiliation we see what Christ hath done for us, we thinke we can never do enough for him.

Now you may know if you love Christ or not, by these signes:

The first signe to know the love of Christ, is obedience; He that loveth Christ, keepeth his Commandements, and they are not grievous unto him.

The second signe is this; If you love him you shall find in your heart that you love him, your heart will be carried towards him; as I can tell if I love a man, for then my heart is carried towards him.

The third signe to know the love of Christ, is this; It causeth me to esteeme of spirituall things, to prize them at an high rate, and other things little worth: for when a man is soundly humbled, aske him then what he desires most, he will answer Christ and Grace, and that his corruptions may cease in him; as for outward things, he passeth not for them: as a man that sees he must die, he cares for no outward wealth, take you that, give him only the pardon of his sins.

Simile.

2 It causeth love to Christ.

Signs to know whether wee love Christ or no,

1 Obedience.

2 Affection towards him.

3 The high prizing of spirituall things.

4 Contented-
nesse with the
meanest con-
dition.

The fourth signe of the love of Christ, is this; It maketh him content with the meanest condition. The Prodigall Sonne, when he was humbled, so he might be in his Fathers house he was content; he liked the meanest condition, even to be a Servant; *I am unworthy to be thy Sonne, make me as one of thy hired Servants, Luk. 15. 21.* So Paul, after he was humbled, thought himselfe unworthy for the Saints company, and that not for a fit only, but even ever after he still cries out, *I am unworthy to be an Apostle.* Thus Naomi, returning home to her Country, said, *she went out full,* and yet had nothing but her selfe, Sons and Husband; she accounted any thing too much for her. If a man once come to be verily perswaded that he is worthy to be destroyed, he can with patience beare any losses and crosses; for these are nothing to death, which he knows he hath deserved; therefore what impatience soever thou hast, so much art thou short of true humiliation.

5 Feare of of-
fending God.

The fifth signe to know we love Christ, is this; it makes us fearfull of offending God: tenderesse of conscience is ever according to the measure of true humiliation; for by how much the more we are humbled, by so much do we feare to offend God, and labour to walke obediently unto him, *Isa 66. 2.* the Lord saith, *To him will I looke that is poore and of a contrite spirit, and trembleth at my Word.* If thou art of a contrite heart, thou wilt tremble at his words; that is, at his Commandements; such an one feares to breake any Commandement, he is sensible of the least sin: Hence it is, that *Prov. 28. 14.* feare is opposed to hardnesse of heart, *Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischiefe:* Now the opposite to hardnesse, is brokennesse of heart, but feare is opposed to it, because it is a signe of brokennesse of heart. Now this fearfullnesse stands in two things:

1. In a facility to be convicted of any sin; for he that is not thus broken in heart, stands out with God, and will not yeeld unto him.

2. In a feare to offend God; for when he is once convinced, he labours to do according to his knowledge; and then is afraid to displease God, either:

1. In committing the least sin; as *Moses* would not leave the least hoofe behind him; and as *Iob* feared lest his *Sonnes should have sinned in heart*, *Iob* 1. 4. He was so truly humbled, that he would not sacrifice for his owne sins only, but even for his *Sonnes* also, and that the least, the thoughts of their hearts.

2. In omitting the least good duty, or doing it formally; which thing the hypocrite cannot doe, because he hath not this tendernesse of conscience.

The sixth signe of the love of Christ, is this; It makes Gods Word sweet unto us; as it was to *David*, *Sweeter then the hony or the hony combe*: Crummes are sweet to an hungry man; so if a man hunger after the Gospell it will be *sweet unto him*. Indeed, if the Word be sweetned with humane Eloquence, it may be sweet to one that is carnall (for so it is pleasing to nature) but if the purer it is, and the more it is separated from those gawdy flowers; if the more piercing it is, the sweeter it is to us, then it is a signe of a broken heart; for it is a reproach to those that have not a broken heart, and so it cannot be sweet: as we may see, *Ier. 6. 10.* where the Lord saith, *Behold, their eare is uncircumcised, and they cannot hearken: behold, the Word of the Lord is unto them a reproach, they have no delight in it.* And again, the Prophet saith, *Ier. 15. 16. Thy Words were found, and I did eat them, and thy Word was unto me the joy and rejoycing of mine heart:* It is joy and rejoycing to those that have a broken heart, as the Prophet had: nay, the sharper it is, the more they delight in it.

The seventh signe of our love to Christ, is this; It causeth meeknesse of spirit, *The Spirit that dwelleth in us* (before we are humbled) *lusteth after envy*, *Iam.* 4 5. now every naturall man is so; but he that is of a broken

6 The finding of sweetnesse in the Word of God.

7 Meeknesse of spirit.

broken heart envieth not, he spends his anger on himself, and looks to his own offences so much, that he regards not others.

Object.

Answ. 3.

Humiliation
changeth our
nature.

But some man will here be ready to object and say, My nature is hasty, and I cannot suppress it.

To this I answer, It is true, every one by nature is a Lion; but grace when that comes, it turns us into lambs and meek sheep, *Luk. 3. 4.* John cries in the Wilderness, *Prepare the way of the Lord, &c.* but how? by humility: *Every high Mountaine and Hill shall be digged downe, and the crooked shall be made straight, and the rough waies shall be made smooth:* Humility, which prepareth for Christ, diggeth downe those high Mountaines, and maketh plain those rough waies. I deny not but that sometimes Gods Child may have a passion of anger; yet the peace of God rules in his heart, although that sometimes breaks out as a rebell, but it dwels not in him: Christ is meeke and so are all his. And so much for the third question.

Now to proceed further in the explication of humiliation,, and come to the fourth question, which is this.

Question 4.

Whether this humiliation must be in all men, as well in those which are well educated, and have fallen into no grosse sins, as in others?

Answ.

I answer, yes; it must be in all, even this great Humiliation here spoken of, els let them go never so farre, they will in the end fall away: and that is the very reason why so many Professors, that have given up their name to follow Christ, fall away, because they were never humbled soundly for sin.

The difference
of humiliation
in one well e-
ducated and a
grosse sinner.

Yet there is this difference betwixt the humiliation of one brought up well, and a grosse sinner.

I.

1. The filth of sin is not so suddenly revealed to those that have bin well brought up, and have some knowledge, and therefore they are not so suddenly smitten, as to those that lived in ignorance all their life long: those

those that have a light on the sudden, it presently amazeth them; even so God strikes down suddenly the grosse sinner and amazes him with a more violent sorrow and humiliation, than he doth the other.

2. The joy is not so sudden, nor flashing, nor sensible in him that hath more knowledge; the medicine is known to him as soon as the wound: he knows Christ a Saviour offered up for all that are wounded for sin, and so as soon as he feels the wound, he applies the medicine; so is not his trouble so irksome, neither being delivered hath he such sensible joy: For instance, Suppose a man be in the way wounded among thieves, and almost killed, so that he saw no means of life; if one, a friend of his, on the sudden should step forth and help him, he would be more sensible of it, than such an one as knowing before he shall be robbed, getteth company to go with him, and so escapeth the danger. And so much for the fourth question.

The fifth question is this; What is the least degree of Humiliation that must be in one that will be saved?

I answer, it is so much as will bring us home to Christ; that is, so much as will make us apprehend sin to be the greatest evill in the world, and Christ to be the greatest good: so much as will enable us to make sin our chiefest sorrow, and Christ our chiefest joy; when we do so, then whatsoever is offered we neglect for Christ, and preferre him. Thence is it that the Churches are said to *rejoyce in Christ with joy unspeakable and glorious*, 1 Pet. 1. 8. For when we apprehend sin to be the greatest evill, and by Christ to be freed from it, we must needs rejoyce unspeakably. For we are to know that our conversation consists in three things:

1. In being soundly humbled, so that we see sin to be the greatest evill in the world.

2. In stedfastly laying hold of Christ and beleiving in him, so that we will not part with him for any thing in the world.

2.

Question 5.

Answer.

The least degree of humiliation will make us count sin the greatest evill, Christ the greatest good.

A mans conversation consists in three things.

3. In a newnesse of life, walking in obedience to all his Commandements: and therefore Christ saith, *Iob. 16. He will send the Comforter to convince the world of sinne and righteousnesse*: first, to humble for sin: and in this also there are degrees; for here one may be humbled more then another, and so thirst after Christ more; but the more we are humbled, the better we are humbled; it is a signe God hath a greater worke to do by us, when we are thus humbled: It is a great fault in us that we are prone to thinke that we are humbled enough, and that our humiliation at our first conversion was enough; No (beloved) our humiliation must not be like a Land-flood that runs but for a little time, but like a spring running continually; for all degrees in grace, depending on God, mortification of our lusts, &c. depends on the degrees of our humiliation; and he that is the most humbled, would be much more if he saw himself to be the better. And so much for the fifth question.

Quest. 6.

The sixth question is this, How shall we come to be thus humbled?

Answ.

The Law the onely meanes of humiliation

J answer, by the Law; for though the whole act of our humiliation is wrought by the Law and the Gospell, *Rom. 6.* yet that humiliation which I now urge, is that legall humiliation which is wrought by the Law: by the Law, I meane not only the ten Commandements, but the rectitude of our persons to the whole Scripture, which is the exposition of them: First, consider therefore how much perfection Gods Word requireth, then how short you come of that perfection; this is one meane.

Object.

I, but some man will be ready to say, I have done what I could, and yet I am not humbled.

Answ.

To this I answer, it is not the Law alone that must humble us, but it must be joynd with the spirit of bondage; for as to make the Gospell effectual, there is required the spirit of consolation, and a faith to be-

lieve

lieve it; so to make the Law effectually, there is required the spirit of bondage, and faith proportionable. The spirit of bondage is that which enlighteneth us to see the bondage wherein we are by reason of our sins; and then is required a faith to believe the threats against those sins; for Faith is required to believe Gods threats as well as his promises; faith in the generall being nothing but a lifting us up to see what nature cannot: for when the unclean person is threatened, he is not moved, because he believes not.

But here some man will be ready to object and say, Afflictions often humble us, therefore it is not the Law that doth it.

To this I answer, Afflictions, as the Plow, make way, but it is the seed of the Law sown in our hearts that must humble us: indeed those notions which they had before are in afflictions made to seem otherwise than before; but we must take heed that afflictions cause not worldly sorrow, for that is the applying of the corrosive to a whole place.

Now you must know that there is an extraordinary humiliation which God at some times works in some men; we urge not to that, (God works that in whom he pleaseth, and intendeth to make extraordinary) we urge to the ordinary humiliation. Now the means to attain that, are these five:

The first means to attain humiliation, is, To enter into a serious consideration of our estate, as the Prodigall Son did; he is said, *Lu. 15. to come to himselfe*, and consider that his father had enough and he starved, So every one of us should do; consider,

First, the greatnes of thy sins in particular, and make Catalogues of them.

And than secondly, let our actuall sins lead us to our corrupt heart, which is the root of all. So God dealt with the children of *Israel, Deut. 8. 2.* where it is said, *God led them forty years in the wildernesse, to hum-*

The spirit of bondage what, and why required to humiliation.

Object.

Answer.

How afflictions and the Law concur to humiliation

Five means to humiliation.

1 Meanes, to consider our estates.

1.

2.

ble them, and to prove them, and to know what was in their hearts, &c. He himself knew it well enough, but by their sins he would make it known to themselves and others. So also God dealt with *Hezekias*, *2 Chro. 32. 31.* where it is said, *God left him, to try him, and to know all that was in his heart.* *Hezekiah* had a proud heart, and God left him to himself, not that God might know what was in his heart, but that he himself might know. So God tels the Israelites, *Ezek. 36. 31. Ye shall remember your owne evill waies, and your doings that were not good, and shall loath your selves in your owne sight for your iniquity, &c.*

3.

Thirdly, Having thus considered your sins, consider Gods wrath, and the certainty of it; the wrath of a King is the messenger of death, what then is the wrath of Almighty God? Even as the power of God is more than the power of man, so is his wrath also: as long as he lives, so long will he punish thee in hell. The consideration of this made *Moses* break out, *Psal. 90.* and say, *Who knows the power of his wrath? Paul* is in great heaviness for the Jews, *Rom 9.* And as God shewed his almighty power in making of man, so will he in destroying and punishing. And this wrath of his shall fall upon the most sensible part of man, viz. the soul, which as it is capable of the greatest measure of joy, so is it capable of the greatest measure of grief. What is God but infinite? what is his wrath but infinite? under it thou shalt most wish for death, which now thou most fearest.

2 Means, to
suffer sorrow
to abide on us.

The second means to obtaine Humiliation, is to stay a great while on this consideration, to suffer sorrow to abide on our hearts; for it is the oft and serious consideration that effects this: and therefore we may learne some thing from Satan, when he would drive a man to despaire, he oft puts thoughts of Gods wrath due unto our sinnes into our minds, he holds the object close unto our minds, and so letteth us think of nothing els. It is the frequent and serious consideration

of these things that humbleth us: This was that that humbled *David*, *Psal. 51*, *My sin was alwayes before me*: So *Iam. 4. 8*, *Cleanse your hands ye sinners, and purifie your hearts yee double-minded*: How is that done? *ver. 9*. *Be afflicted and mourne*: all waveringnesse and instability comes from the corruption of the heart, and therefore cleanse that; and the way to cleanse that is to be humbled; and the way to be humbled, is to sequester your self from all carnall mirth (though els lawfull) and stay on these considerations.

The third means is this; If you cannot see sin in it self, labour to see it in his effects. All miseries which you feel in your self, or know in others, are the fruits of it; and this will make you say, it is a bitter thing to sin; so *Peter* in his 2. Epistle and 2. Chapter, by this effect aggravates sin, where he shews it was for sin that the Angels were thrown down into hell, that the old world was drowned, that *Sodome* and *Gomorrab* were destroyed.

The fourth meanes to attaine humiliation, is to make these evils present before you by faith: as in an opticke glasse, those things which are a farre off will seeme neare to those that look in it; so these by faith should seem at the very doore: it may be the not considering them as present, makes them not affect you; for what is a farre off, although it be in it self fearefull, yet is not feared, as death, &c. therefore set hell before your eyes, and see it as present before you.

Make present unto you these two things:

1. All sins past: a thing that is past us will seem small unto us, though it be as great as ever it was before, and so do our sins to us: we usually do as men that leave something behind them, when they are farre gone, they think it is but a litle, and therefore they will not return for it; so we being farre off from our sins, they seeme litle unto us, but we must remember the day of our iniquity. Let us therefore make our sinnes present, God he esteemes them as great as ever they

3 Means, to see sin in its effects

4 Meanes, to make these evils present by faith.

Two things ought to be present before us.

were, let us do so therefore, let them seem abominable unto us; thus did *Iob* possess the sins of his youth.

2 Things future, as Gods Judgements, which are neare at hand, and lye at the doore, as God saies to *Cain*, although they seeme to us a farre off: But this is Satans cunning to deceive us; he is as a Painter, who by the collusion of colours, makes things seem far off which are nigh; so he makes Gods wrath which lyes at our doore, seem a farre off, when as it may be it will light on us the next day.

The fifth meanes to attaine humiliation, is, To take heed of all such false shifts, wherby you may seem to keep off the blow of Gods Law from lighting on you: we are never moved with these consideratious untill all shifts are removed; so that we see nothing but death, and then we tremble.

The shifts by which men think to keep off the blow of Gods judgements, and so with-hold themselves from being humbled, are these eight:

1 Civility; this Glo-worm of civility so glittereth in the dark, that we think it to be a true spark of grace, but where the spirit shines we shall find it false: and as the Divell deludeth Witches, in giving them leaves in stead of silver and gold; so doth he deale with thee here, for except there be a supernaturall frame of thy heart, there is not cause of comfort notwithstanding all thy civility: and therefore thou must be sure to have something in thee more than nature, for civility will not bring to Heaven.

2 Formall performance of holy duties; as praying, reading, &c. that puff men up and keeps them from humiliation. If you either omitted them altogether, than your conscience would check you; or performed them well, then your heart would be bettered, and you would be humble: but this formall doing of them, keeps the heart dead and senseles. Remember therefore that no Sacrifice is acceptable to God, but that that comes from a *Broken heart*, *Pf. 51.*

3. The

5 Meanes.
To take heed
of shifts.

Eight shifts
wherby men
think to keepe
off judgements
1. Civility.

2 Formall
performance
of holy duties.

3. The badnesse of your nature; you would do better, but your nature is so bad, that you cannot. But remember, first, That that aggravates your sin, and God likes you the worse for that, and will the harder pardon you; even as we our selves, are readiest to pardon an offence in a good nature. Secondly, your self is the cause of the badnes of your nature: God gave you in *Adam* a good nature, but you have lost it, and since by many sins have made it worse by far.

3. Badnesse of nature.
Two cautions

1.

2.

4 Gods mercy: he is mercifull therefore you will not feare: but what if he be mercifull, he calls not thee thou art not burdened with thy sins, he calls only such, *Come unto me all ye that are heavy laden, and I will ease you.* What hast thou to do with mercy, which seest not thy misery? thou hast no part in it, as *Iehu* said to *Jezebel*.

4. Gods mercy

5 The making conscience of many things, so *Herod* did many things after *Iohns* preaching; so the *Gentiles* did by nature the things contained in the Law, yet were without God, *Rom. 2.* but there is no Example like unto that of *Amazias*, *2 Chro. 25. 2.* he did that which was right in the sight of the Lord for a long time, but not with a perfect heart. One may make conscience of praying in private, and of doing many good duties, and yet have no true grace, but do all out of a naturall conscience for feare of punishment.

5. The making conscience of many things

6 Because Judgements come not swiftly, and are not speedily executed, Ministers threaten but they feele nothing: But we must know, that the lesse afflictions we have had, the more are behind; and I know not a more miserable condition than this is; it is a most dangerous signe thou art ordained to death, when thou art thus let alone unpunisht: As we use to say, when men are frequently sick there is no danger of death, but when they never have bin sick, and at length fall into it, it is very dangerous; so it is to be feared, that when once God begins with thee, he will make an end,

6. The delay of executing of judgement.

Simile.

as he threatned to *Hophny* and *Phineas*; he will so strike, that he will not strike twice: so that nothing can be worse, than for a sinner to go on without trouble.

7. A false opinion of their estates.
Three cautions

7. Men judge their estates and sins in a false ballance of opinion: none (say they) think ill of them, but a few that are more precise than wise. But consider:

1.

1. That Ministers are only the men by whom yee beleeve, not whom ye should beleeve: take our words but so far forth as they are proved unto you by Scripture; and if they be true, then (although few be of that mind, yet) you ought to believe them.

2.

2. Consider whether the latitude of religion wich thou stickest unto, and hopest to be saved by will serve thee on thy death-bed, and at the day of judgement.

3.

3. Consider that it is the part of holy men, and of none else, to discern which are the wayes of God: every one is to be believed in his owne art, therefore believe them.

8 An opinion that some should be holy and not all.

Men thinke that it concernes only some to be holy, as Ministers, &c. and not all. I will answer such with the saying of *Wisdome*, *The way of godlinesse is too high for a foole*: If thou wert wise, thou wouldest thinke it concerned thee also.

Use

Now I beseech you (Brethren) humble your selves, and so much the rather, because now the time and necessity of the Church requires it, now while she is thus in her Mourning-gown seek not after your profits and pleasures, drink not Wine in Bowles, use not now the liberties that otherwise lawfully you might; Remember that saying of *Uriah*, *2 Sam. II. II. The Arke and Israel and Judah abide in Tents, and my Lord loab, and the Servants of my Lord are encamped in the open fields, shall I then goe into my house to eat and drinke, and to lye with my wife, &c.* And do as *Daniel* did, *Chap. 9.* Now practise all the parts of Humiliation, now Gods Church needeth it; although you your selves were free, yet humble your selves for the sins of others;

con-

continually pray to God for them. Remember what God threatneth to those *Isa. 22. 12.* that when he called to mourning, they followed their pleasure; he saith, He will not forget it to the death: so *Isa. 66. 4.* God is angry with all that neglect this duty, and will not be stirred up to performe it; but those that do call on him he will heare. The *unrighteous Judge, Luk. 18.* was overcome by importunity, and then much more will God: if we humble our selves as *Mordocay, Ester 4. 14.* concluded excellently, *Their deliverance shall arise from another place*; so may we; then certainly the Church shall stand, and Antichrist shall fall, as a Mill-stone into the Sea, never to rise up again. I grant he may rage very farre, he hath raged farre already, and how farre more he shall rage, God only knows; yet in the end, certain it is he shall fall, and the Church shall stand. Let us all therefore be humbled, you which have not yet begun this humiliation, now begin; and ye which have begun, be stedfast therein, knowing that your labour shall not be in vain in the Lord.

The next thing to be shewed after this doctrine, that *we are dead in sinne*, is the means of recovering our life, and that is by Christ, as it is in the Text (*you hath he quickned that were dead, &c.*) He, that is, Christ hath done it. Hence learn this doctrine of comfort, as a refreshing cordiall next after the bitter potion of humiliation. That:

Whosoever will come to Christ, may come and find mercy, Rev. 22. 17 *Whosoever will, let him taste of the waters of life freely.* Here I will shew:

1. What is meant by *will* (*whosoever will*) that is, he that will receive Christ with all his conditions, to be his Lord, and his Ruler, &c. Whosoever will thus take Christ he may: if we would take Christ before we were humbled we might, but till we be humbled we will not take him. It is Christ that gives life, but till we be hungry we will not take him and eat him: The Sunne enlightneth,

Doctrine 3.

3 Things in the doctrine.

1 Taking of Christ.

Simile.

enlightneth, but the window lets it in; Christ gives life, but our hungering after him makes us eat him, which we will not do untill we be humbled.

2 Laying hold of him.

Simile.

2. *May come to Christ*] that is, receive him, and believe in him; it is but laying hold of him when he sees he must perish, as a man that is falling into the Sea, casts himself on a Rock, and there will lye and rest; so we seeing we must perish without him; we clap hold on him, and will not leave him for any persecution or pleasure.

3 All may come and take him.

3. *Whosoever will*] It is generally propounded; for Christ is a common Fountaine, he that will may come; As *Ioh. 7. 37. If any man thirst, let him come unto me and drinke: he that beleeveth in me, as saith the Scripture, out of his belly shall flow Living Waters:* and again, *Ioh. 3. 16. God gave his only begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life.* As the old Adam was a common root of sin and damnation; so is Christ the second Adam, of grace and salvation: as at the year of *Inbilee*, when the trumpet sounded, whosoever would might go free, but if any would be so slavish as to serve, they might; so now to Christ, now he calleth, whosoever will, may go free and be delivered; but if there be any so slavish minded as to stay, they may.

The grounds of the Doctrine generally.

1 Otherwise no ground of our Faith.

The grounds of this Doctrine why I thus generally deliver it, are these.

1. Because els there were no ground of our faith; Faith must have a ground of Scripture, and the Scripture makes no particular promise to any man; it saith not, thou *Thomas*, or thou *John* shalt be saved, but it saith, *Whosoever will, let him come, and drinke freely of the water of life:* Then we say, but I will; therefore on this ground is the strength of faith, that whosoever will may come.

2 Faith is about things that are.

2. Because faith is about things that are; faith presupposeth his object: God gives the generall promise,

mise, *whosoever will believe shall be saved.* This is the object of faith, this premised the faith followeth; and is the cause of all the consequences, as that Christ is mine, I am sanctified, justified, &c. these follow faith, but the object is before, *viz.* that whosoever will come to Christ, may: as, if I believe the world is created, then it must first be created; so if I believe, I shall be saved, if I go to Christ, then I must first have this, for to believe, that *whosoever will come to Christ may come.*

To exhort so many as are humbled for sin, and see what need they have of Christ, to come to him to be quickned; the Fountaine is opened, so that, be thy sins never so many, or great, however committed, of knowledge, after many vowes or covenants, yet if thou art so touched and humbled for thy sins, that thou truly thirstest after Christ, if thou wilt take him, thou maist. To these only that are humbled is this wide Doore of comfort opened; art thou but humbled, let thy sin be never so great, suppose it be of murder, uncleannesse, &c. let them be aggravated with all the circumstances, yet if thou canst be but humbled, and then lay hold on Christ, thou mayest. Reade, *1 Cor. 6. 9.* See what great sins those were, how can you name greater? *Neither Fornicator, nor Idolater, nor adulterer, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God. And such were some of you: but yee are washed, but ye are sanctified, but ye are justified, &c.* Nay, suppose you have not one jot of holinesse, nor of godly sorrow, yet do but take Christ, and he is thine. To looke for sorrow and holinesse before thou takest Christ, is to looke for life before the soul. Therefore do but take him and he is thine: for,

1 The promise is free without any condition; If godly sorrow and grace were required, it were not free; godly sorrow and grace follows faith, but are not required before it.

Use

2. The promise is general, *Matth. 16. 16. Goe ye unto all the world, and preach the Gospell to every creature:* If therefore there be any poore soul touched with his sins, so as he will do or suffer any thing for Christ, to him I speak comfort, to him Christ doth belong, thou maiest have Christ if thou wilt.

Object.

But some man will here be ready to object and say, Then every one will take him.

Ans^w.

Every one would take Christ as a Saviour, but not as a Lord.

To this J answer, Every one would take him for a Saviour, but there be conditions following after, though not going before faith: if you beleeve he is your Saviour, you must beleeve he is your Lord, you must serve him in all his commands, and leave all your sinnes, which none will do, untill they see that without him they cannot but perish: and none but they will take him, whom, when they have taken him, he descendeth into them and quickneth them, and animates them, and makes them like himselfe. As fire doth iron, to have the same qualities which fire hath, although not the same degrees. Thus when a man, humbled for sin, longeth after Christ, and receives him, Christ enters into him, and gives him a threefold life:

Simile.

Christ gives whom hee quickneth a three-fold life.

1. The life of guiltlesse, by which we are free from the guilt of sin. 2. The life of grace. 3. The life of joy. Thus he quickneth those which are dead in trespasses and sins. Hitherto of the first verse, we come now to the second.

C O N-

CONTINUANCE
IN SINNE DAN-
GEROVS,

EPHES. 2. VERS. 2.

Wherein in times past yee walked according to the course of this world, according to the prince of the power of the aire, the spirit that now ruleth in the children of disobedience, &c.



After the Apostle had proved these Ephesians, to whom he writes, to be dead in trespasses and sinnes; here in the next verse, he proceeds to confirme his Doctrine, by proving them to be dead men from the signes of death, which are three: That they walked:

1. *According to the course of the world:*
2. *According to the prince of the aire:*
3. *In the lusts of the flesh.*

These are the guides, by whom they were led, the world, the flesh and the Divell: where such guides lead a man, he is like to run a good course.

Now the point of Doctrine that ariseth from the first of these, is:

That whosoever walketh in any course of sinne, is a dead man, and the childe of wrath: that is, if there be any ruling lust in a man, so that he followes it, and it commandeth him, that man is in the estate of condemnation.

Doctrine I.

The Doctrine
proved by
Scripture.

This is plain, *Rom 8.1.* *There is no condemnation to those that are in Christ Iesus, who walke not after the flesh but after the spirit.* If there be no condemnation to those which walke after the Spirit; then certainly there is condemnation to those which walk after the flesh: So likewise, *Rom. 6. 14.* *Sinne hath no dominion over you, for you are not under the Law, but under grace;* that is, if sin hath but dominion over you, then were you in the estate of death: if but any lust hath dominion over you, so that you must yeeld obedience to it, you are not in the estate of grace, but of damnation: and the reason hereof is, *verse 18.* *because you are the servants of sinne, (for his servants you are whom you obey)* Suppose you have but any one predominant sin, it is enough to damne thee. There are some that can deny the sin of lust, but for to leave their company, that they cannot do: Again, some can leave their company, but by no meanes will part with the sin of lust; some can part with both; but for their riches, they will not part with a penny; and so for other particulars, many will be content to part with some of their sins, but one is so sweet, that they will not part with it. But let all such know, that if they have but any one sin to rule and reigne so in them, that they must needs obey it; if it be so sweet unto them, that they cannot leave it, they are in the estate of condemnation; yea, if they continue but in any one knowne sin, for there is but one way to Heaven, but by-ways a thousand: now if thou takest but one by-way, it will lead thee from Heaven as well as if twenty; for the right way to hit the mark, is but one, but there are many by-ways where we may misse.

I added, *whosoever walketh in any knowne sin.* Indeed; a man may sometimes by chance slip out of the way into some sin; but I mean not such a man, but him that maketh some sin his continuall walk.

But

By reason.

Reason 1.
He that wal-
keth in sin is
overcome of
sin.

Reason 2.
In him sinne
hath the chief-
est command,
and God no
place.

Object.

But every one will be ready to say; This is a hard saying, and who can indure it? I will therefore shew you some reasons for it.

The first reason is, because, that whosoever walketh in any known sin, is overcome of sin, and whosoever is overcome of sin cannot be saved. Indeed a godly man may oftentimes be foyled, but never is overcome and at the last getteth the victory: But when a man assimulates himself to sin, and without any reluctance is overcome of it, striving no more against it, as fire when it is overcome by water, that man is certainly in the estate of condemnation. This is the meaning of the Apostle *Peter*, *2 Pet. 2. 9.* *While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same he is brought in bondage:* If any sin overcome thee, thou art in the estate of damnation. It will not serve our turn, to use those weak excuses, which commonly is our plea; to say, we cannot leave them, because we are flesh and blood, and they are naturally in us.

The second reason is, because, whosoever walketh in any known sin, in him sin is predominant, and hath the chiefe command, and where that hath the chiefe command and rules, God hath no place; for the motion follows the predominant element; if godlinesse be predominant, that moves us, and rules us; if sin be predominant in us, that rules us. As a man speaketh out of the abundance that is in his heart, so also he worketh out of the abundance that is in heart. This is plain, for when Christ would shew their hearts to be bad, he biddeth them consider their speech; and if he could gather the naughtinesse of their hearts by their speech, then certainly much more by their actions and works.

I, but some may say, I have a secret sin in my heart, yet it breaketh not forth; J keep it in, and will not suffer it to come out, and so long it is not predominant, neither doth it beare rule, neither doth he walk after it, but covers it.

Answer.

I answer, they have so, and though they do not walke after them, yet they are not the better for that; for God judgeth according to the inward heart, he judgeth according to the heaven we aime at in our own hearts, he seeth the secret bent of the heart, which way it is; it may seem contrary to the eyes of men, but he judgeth not according to the outward appearance, but he judgeth with righteous judgement.

Reason 3.
He is an hypocrite.

The third reason is, because that whosoever lyeth in any knowne sinne, is an hypocrite, and no hypocrite can be saved, though he doth other things never so well; for such an one hangeih not like the sprig, but like a bough that is almost rent off the olive tree, which can never prosper. If he did but a little, and yet did it in sincerity, it would be accepted, whereas, while he doth much, yet in hypocrisie, God regardeth it not. This I find by comparing these two places together, *2 Chron. 25. 2.* And *2 Chron. 15. 17.* In the first place it is said, that *Amazia did that which was right in the sight of the Lord, but not with a perfect heart,* and therefore God rejected him: the meaning is, that he was not throughout perfect, but had some secret sin in him, therefore God rejected him.

God hath respect unto smal things with sincerity, more than many great things with hypocrisie.

Now, in the other place, It is said, *The heart of Asa was perfect all his dayes;* yet as we may read, he had many infirmities: as 1. He put not away the high places: 2 He relied upon the King of *Egypt*: 3. He trusted on the Physitians: 4 He put the Prophet into prison. Yet notwithstanding all these infirmities, it is said, *his heart was perfect,* because that these did not rule in him: for, where there is sound humiliation wrought in any man, he, though these through infirmity may be in him, yet he walketh not after them; and then only humiliation is good, when a man is desirous to be rid of his sins; and this the hypocrite wanteth, because there is rottenness at the core, and his heart is not truly sound.

Reason 4.

The fourth reason is, because that he that walketh
but

but in any one knowne sin, if he had but tentation unto other sins, he would run into them also. Thence is that of the Apostle, *Iam. 2 10, 11. Whosoever shall keepe the whole Law, and yet offend in one point, is guilty of all;* his meaning is, that if such a man had but as strong tentations unto other sins, he would commit them also; for if a man doth any duty out of sincerity, he would do all, because that God commandeth all, as it followeth in the same place: *For he that said, Doe not commit adultery, said also, Doe not kill: Now, if thou commit not adultery, yet if thou kill, thou art become a transgressor of the Law.* For, look what sin soever thou art tempted unto; he same thou wilt commit, and if a hundred tentations should as much beset thee, thou wouldest yeeld to them all as well as to one.

For the better meaning of the point, here it may be demanded, what this walking is?

To this I answer, It is a Metaphor taken from the manner of men, in their most usuall and ordinary carriage of themselves; and therefore it needs some explanation, because it is a figurative speech. Now, it is discerned by these foure things.

First, See what way a man chuseth to walk in; If a man by accident hapneth to fall into some by-path, where lies not his journey, that way is not of his choosing, he is not said to walk in that way: *Pf. 119. 30. there David saith, I have chosen the way of irath, thy judgments have I laid before me.* His meaning is, when he did wholly consider what journey to take, than he fell into Gods path, and went in his wayes; this was his resolution. If then after consideration thou hast a full purpose and inward resolution to go in the paths of righteousness, thou walkest right.

2. See what way thou goest forward in, that way thou walkest in; if a man choose a way, and go not on in that way, it is nothing: *David, Psal, 119. 32. sayes, I will runne the way of thy Commandements, when*

Quest.

What this walking is?

Answ.

Right walking is knowne.

1. By the choice of the way.

2. By the progresse therein.

thou shalt enlarge my heart. But many are here deceived they think they have chosen the wayes of God, and yet go on in the waies of sin; if they would walk aright, they must hold on the paths of goodnes.

3 By companions and guides

3. See what companions and guides you choose for your journey; if thou professe thou hast chosen the waies of God, and yet dost delight in the same sinfull pleasures thou diddest desire, thou maist say what thou wilt, but certain it is, that thou art the same man thou wert: for *Dauids* resolution, when he walked in this path, was quite contrary, he sayes, *Away from me ye that work iniquity, for I will now keepe the Commandements of my God.* And this is laid down in the Text: if therefore we follow the same guides, the world, the flesh and divell, we still go wrong, and are not yet in the right way.

4 By the provision we make

4. See what provision thou makest for the place before thou come thither; See whither thou seekest God or the Divell. A man that is to travell into *Italy*, or any other Country to trafficke there, will be sure to provide afore-hand for his journey; do thou likewise, see for what country thou bringest exchange for; if thou laist out all here for heaven, it is a signe thou art travelling thither; but if we will make ship-wrack of a good conscience, and all our care is to gain here, it is a plain signe we walk not aright; and that we mind nothing lesse than heaven. Now, thus much for the meaning of walking.

Use I.

For triall to see whither we walke in the right way or no.

The Uses follow: 1. This should be a tryall for us to examine our selves, whether we be living men or no; for if we be living, then we walk, and if we walk, than we are to see whither we walk in the right way or not; for this is the scope of the Apostle here. Now, this we may know by that place, *Rom 8. 1. There is no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the Spirit: his meaning is by this ye shall know, whither ye are in Christ Iesus or not, if ye are in Christ, ye walk not after*

the flesh, but after the Spirit. This is a sure place of trial, and a true Touch-stone. And this tryall is very necessary for us; because that men live in the Church as corne lies in the Barne, after it is threshed in the floore. It is called corn from the more worthy part, and that rightly; yet there is more chaffe than corne in the heap, and therefore it is necessary that the fanne should come, and discern the chaffe from the true corne: so in the Church there is need of the fan also, to winnow the good corn from the chaffe. Let men therefore by these two rules examine themselves:

- 1 See if it be a known sin.
- 2 See if you continue in any sin.

1 See if it be a known sin.

A good man may continue in sin, and yet be perfect before God, if he know it not to be a sin; as the Patriarks lay in polygamy, yet it was not accounted of before God, because they knew it not to be a sin: There were many good Kings continued in it, but if they had known it to be a sin, they would have forsaken it, and therefore, for all that, they are said to serve God: As for example, a good subject may be said to be obedient to his Prince, when it may be he doth not that which at that time is his Princes will; because that if he knew what were his Princes will, he would do it: but if a man willingly commits treason, he cannot be said to be a faithfull subject; so he that sins against knowledge, cannot be a good man.

- 2 See if thy sin be continued in.

It is the continuance in sin that makes thee in the estate of condemnation: if it be a knowre sin a man falls into, yet if he continue not therein, this is no argument against him, for the godliest man upon occasion may fall, but such a man is not himselfe. Hence is that saying, *He was not himselfe when he did it*: But as for those that make a common trade of sinning, they cannot say, but that they are themselves in the

Two rules to try whither we walk aright.

1 To see whether it be a knowne sin.

Simile.

2 To see if thy sin be continued in.

committing therof. In the godly; as Paul said, *Rom. 7. 17.* Now then, it is no more I that do it, but sin that dwelleth in me. It is not they, but sin that still remaineth in them: yet the sin, though it be in them after their regeneration, yet it hath no possession as it had before. Take heed therefore, that although thou hast the same occasions offered thee as before thou haddest, yet thou dost not continue in it, but totally abstain there-from, for a wicked man may a great while, even, a whole yeare, abstain from some sin, and yet be said to lye in it, because that if he had the same occasions offered as before he had, he would have committed the same sin as before he did. Let every man therefore look back unto his own heart, and consider with himself, whether he is not the same man he was; some had their delight in covetousnesse, some in pleasure, some in preferment, some in credit, examine now your selves, and see whether thou dost not delight in the same things still; see if thou dost not continue still in them, and commit them usually, and so judge of it accordingly.

But here men may make many evasions, and find many doubts, that it is no known sin, that they lye not in it, and the like. Therefore to the end I may make it plain, I will reduce all to these five heads.

Question I.
When sin is a
knowne sin.

The first question shall be this, when it is a known sin, for the hypocrite will be ready to find an evasion about this; as for the breaking of the Sabbath, for covetousnes and the like, they will say they are no sins, how shall they know they are sins?

Answer.
Every mans
conscience will
tell him what
is a known sin.

To this I answer, the sparks of conscience will glow in the midst of this darknesse, that will grudge at that sin and then be sure it is a known sin, though it do but whisper against it. If therefore thy conscience tels thee, that such and such things are naught and to be avoided (although it may be for a time thou maiest keep down thy conscience, and sufferest it not to speak out for the noyse thy lusts make) yet, when thou shalt come to lye

upon

upon thy death-bed, and at the last day, when thou shalt appear before God in judgement, then for certaine shalt thou find these to be sins, and that to thy cost: Thou now wilt be ready to say something, and put away thy sin from thee, but that will not serve the turne; harken therefore now to thy conscience, and see whither that doth not tell thee, such and such things are sinfull.

Here it may be demanded; A godly man sometimes may have a scruple in conscience, whither he is to do such or such things; now therefore wherin lies the difference between the scruple of godly and ignorance of the wicked.

To this I answer, Indeed there is a great difference betweene the scruple of the godly, and the ignorance that is in the wicked, and the murmuring and accusing of a guilty conscience. There are three signes wherby they may be discerned:

1. For the guilty conscience; when he lies in a known sin, and his conscience tels him it is a sin, he makes no inquiry after it, but he finds such a sweetness in it, that his heart is engaged to it, he cannot speak against it, nay, he resolves to sin, yea, and whensoever he is reprov'd for it, he is very angry. But on the contrary side, for him that hath a scruple in conscience might he but be informed of it that it were a sin, he would faine know it, and with all his heart leave it. Therefore he doth but inquire and labour by all meanes to know if it be a sin, and no sooner doth he know it to be a sin, but he forsaketh it.

2. Thou maiest discern of it by the subject matter of their scruple: If it be a hard knot and question, then it may be in a good man, and such an one should gather the soundest and best reasons, and see what side is most probable, and that he must follow. But on the contrary side, if it be an easie matter of morality then thou art the more to be suspected, for the morall

Object.

Answer.

2. Differences betweene the accusing of a guilty conscience, and the scruples of the godly.

Differ. 1.

The wicked after knowledge he in it, but the godly forsake it.

Differ. 2.

In the subject matter.

law is ingrafted into our hearts. For an instance, if it be about the neglect of the Sabbath, or about company-keeping, and the like, the conscience that is a Virgin, and never will be corrupted, that will tell thee these things or perswade thee of them: Indeed sometimes thou maiest have a seared conscience, past feeling, and then when once thy conscience hath done telling of thee then thou art in a pittifull case.

Differ. 3.

In the rest of their actions.

3. Thou maiest discern of them by the rest of their actions; if they have a good conscience, they will be troubled about that, and the rest of their life will be good; but thou maiest quickly gather whither it be a raigning sin or no, for then they will do all things on the other side, and one known sin draws on another, and the falsnes of their hearts will be discerned in other things also; for one raigning sin is like to a disease that weakneth all the faculties of the body: for even so that weakneth all the faculties of the soul. And so much of the first question.

Quest.

The second question is this, he that is a carnall man may say, I do many good things as well as others, and although I do sometimes sin, yet I allow not my self therein; and what can a godly man do or say more?

Ans.

Wherin a godly man and a wicked may be said to agree and differ.

I They agree in the way, & differ in the end of their journey.

To this I answer: godly men and wicked may go far together, but in themselves they differ much. Therefore first, I will shew how far they may be said to agree and differ, and secondly, how they may be discerned.

I. In the se things they agree and differ.

First, both may agree in the way, and yet differ in the end, their journies end may be two severall places: for the end of all that a godly man doth, is the glory of God; but the good which a wicked man doth, is either out of some present feare, or hope, or flashes of conscience, or for some by-respects, so that in all he aimes most at his owne profit; it proceedeth not from the inward man, a new regenerated heart, as it doth in the godly: for example, suppose a man travelling,

Simile.

velling, and by chance fall into *London Road*, because it is coincident with his way, and not because his journey lies to *London*, but only for that it is his readiest, and perhaps cleanest way; now we cannot say, that man tends to *London* for all that, because here the denomination is taken from the utimost end of his journey.

2. They both agree and differ for the disapproving of evill. I know that this may be in the wicked, a disapproving of evill, as well as in the godly: wherfore we are to know that there is a twofold disapproving of evill.

1. That that ariseth from a principle of nature in conscience.

2. From a true principle of regeneration.

If thy disallowing of sin doth but arise from a naturall conscience, that is nothing. But if it be from a principle of regeneration, that is, from a new disposition that is wrought in us, if from it we disallow sin, our case is good.

But now the signes wherby we shall discern between these two, are three:

The first signe is this; if thou dost disallow thy selfe in sin from a new principle of regeneration, thou wilt abstain from sin with delight, and settle upon goodnes, as a stone, or any other heavy thing rests in its centre: for working with a habit, is working with delight, when a man sets himselfe against sin with all might and maine, then it is a true signe. But now for the naturall conscience, let him be but out of his old company, he is out of his element; whatsoever good thing he doth, he doth it not with the whole bent of his spirit, but it seems tedious unto him.

The second signe whereby you may discern the naturall conscience, is sin; if he loveth those that continue in such sins as he doth; if he be a drunkard, he doth delight in drunkards; if a gamester, he doth delight in gamesters: for he never comes to the con-

2 They both disagree and differ in the disapproving of evill. Disapproving of evill twofold.

Three signes distinguish between a naturall dislike of evill and a regenerate.

1 A delightfull abstaining from sin.

2 A change & rising of the heart both against old sin and the doctrine of them.

trary grace, but hath pleasure in them that commit the same sins. But the regenerate man, he that hath a heart changed, his heart riseth against such men. Therefore, *Rom. 1. 32.* it is said, *Who knowing the judgement of God (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that doe them.* If this is reckoned as one of the sins of the *Gentiles*, not only to commit sins themselves, but also to take pleasure in those that commit the same sins. When therefore a man hates them that love goodnes, and favo-
 reth and delighteth in those that are evill, its a great signe the heart is not changed, for the Scripture makes that a lesse signe of a dead man, to do evill, than to favor them that do it. On the contrary side, for a man to favor good men and goodnes, and hate sin, it is a great signe of a regenerated man; when as the wise man saith, *Pro. 26. 10.* *The unjust man is an abomination to the just.*

3. A change of
 the whole man
Simile.

The third signe wherby you may discern it is this, if thy disallowance of sin arise from a true principle of regeneration, it will transforme the whole man; as a sprig being once ingrafted into the stock, will change the whole nature of the stock. For look what the will is set upon, that will change the whole man, and draw that after it; see therefore now what thy speeches and delights are, if thy disallowance of sin arise from a good principle, they are true. On the contrary side, the naturall conscience that doth not transforme the whole man, but only in some few things; though it disallow of sin, yet it will go on in sin; and such men hold, or as the word in the originall is (*Rom. 1. 18.*) *they imprison the truth in unrighteousnes*, Their consciences being inlightned, they keep it, and *imprison* it in that faculty; The conscience that telleth us what to do, and yet there is no generall amendment in us. And this is a great signe we are not inwardly changed. And so much for the second question.

Quest. 3.

The third question is this; godly men oftentimes
 relapse

relapse and go back again and again, and often fall into the same sin, and they know it to be a sin: how therefore shall I distinguish between this relapsing & lying in sin?

To this I answer: You shall distinguish it by these 3. signes.

The first signe is this, a godly man never relapses into purposes of sinning, he doth not before hand premeditate and think of the pleasantnes and sweetnes therof: and after this maner it is said, *he that is born of God cannot sin*; for he is overcome of sin but upon some occasion. But the wicked man after he hath committed sin, doth purpose to do it again; so that he cannot be properly said to fall into sin again, because in purpose he never left it.

The second signe is this; look what sin a carnall man lieth in, that is his beloved sin, he favoureth it most, and would not be crossed in it, he cannot abide to be told and admonished of that sin. Now it is otherwise with the godly man, he favoureth not himself herein, but that sin which he is most ready to fall into, he is gladdest to heare that condemned, he is very willing to heare the Preacher speak against that. As for the wicked man he must not be touched, he is like a lame man which cannot indure to be stirred, so he cannot abide that his beloved sin should be spoken against.

3. There is a great difference in these two things.

1. The godly man falls not into it so often as he did before.

2. He falls not into it after the same manner.

1. He falls not so often as he did before.

He doth greatly resist it, the being and essence of sin is not still in him, though it may be in part, if the same occasions be set before him, yet he is not drawn away as he was before. As for the wicked man, he is the same he was, and upon every sleight occasion he will be drawn away; he cannot abstain from sinning, because that sin is not weakened, but is full still in him.

Answ.

Distinction betwixt a godly mans relapsing and lying in sin.

1. He hath no purpose to sin.

2. He favoureth not his sin.

3. He falls not into the same sin.

1 So often as before.

2. After the same manner.

2. For the manner :

Although he doth sometimes slip, yet it is with great griefe and reluctance, he is more sorry for it alwaies and every time gets ground of it, and strengtr against it. But as for the wicked man it is nothing so, he doth it with as much joy as ever he did, he findeth as much sweetnesse in it as ever he did before. So then we see there is a plain difference between the relapses of the godly, and the wickeds lying in sin. And so much for the third question.

Quest. 4.

The fourth question, or rather an objection is this: no body can do all things, the best of us are sinners, we are but flesh and bloud, which is fraile, the best have some imperfections; and therefore who is it that sinneth not?

Ans^r.

A double difference between the sin of the godly and the wicked.

1 In the wicked some sin is ever predominant.

To this I answer, It is true that all men are sinners, the godly offend as well as the wicked, yea, the Godly offend often, and much; but yet there is a double difference between the offences of the Godly and the wicked.

1 The hypocrite hath alwayes some predominant and ruling sin in him, wherein he favoureth himselfe, so that all he doth must have respect to it, and where Religion crosses that, it must give place, and there must be a bawling of good duties, if it be against it. But as for the Godly, in them there is no predominant sin, it may be now one infirmity starts up, then another, but down they go again, none can get the victory over him. The hypocrite hath some domineering sin, in which he will be favoured, but as for the Godly man, he desires none to spare him.

2 The wicked commit sin as a proper work.

2 There is a great difference in the manner; a wicked man doth it as his proper work, his delight and his Glory, he acts himselfe in it. But the Godly man, he acts not himselfe in committing such a sin, it is not he that sins, but something that is in him, and he is very sorry after wards that he was so foolishly overtaken

ken

ken therwith. One man may weare a chain for an ornament, another for a fetter, and would with all his heart be rid of it; so it is with the Godly man, his sin is a burthen unto him, and he would be very glad to be rid of it, but to the wicked man it is no burthen, but he rejoyceth in it, he accounteth it all his pleasure, he reckons it a losse to be hindred in his way, or to leave it. The Godly man he esteemeth it as very hurtfull, he knows it hinders him, so that he cannot do that he would. The godly man, he entertains sin as a Theif, but the wicked man as a welcome guest. And so much for the fourth question.

Simile.

The fifth, and last question is this, How shall we distinguish between the purposes of the wicked and of the godly, because that oft times both seem to be good; and there be many men that have good purposes and do but very little.

Question 5.

To this J answer, the purposes of the hypocrite are weak, and bring nothing to passe, but as they rise, to they presently vanish again; But the godly mans, they are well rooted in the soul, and bring the thing to passe that they labour to effect. A good man will use all the means he can to abstain from sin, he will shun all the occasions: but the wicked man, he will not abstain from the occasions, he knows his nature will be ready to take hold of sin, and yet he will not avoid the occasions and allurements therto; surely therefore this man hath no purpose to leave sinne; for if his purpose be not put in practice, he had as good never purpose, for it hath no effect. The Godly man, he will use all good meanes to further his intent, by fasting and prayer, and all other good duties. Again, a godly man, if he hath a lust in sin, he will resist it with all his might, and never give over though he doth slip, yet he presently riseth again, and never ceaseth, and therefore it shall not be imputed to him; but if a man hath fitting purposes in his

Ans.

The purposes of the wicked are weake and fruitlesse, but of the godly strong and effectuall.

Use 2.

To comfort
all those that
do not conti-
nue in sin.

Simile.

brain, that is nothing, though he falleth not into the same sin so often. Thus much for the first use of tryall.

The second Use serveth for comfort. For if this be a sin of deadnesse, to walk in sin; Then it is a matter of comfort to all those, who, although they oftentimes slip into sin, yet they are sincere hearted, and do not continue in known sins. You had therefore no need to cry out against us, that our words are cruell words, for this is a doctrine full sweet; you must at the first give us leave to open the wound, though it be painfull, yet after you shall find the ease and sweetnes. The Bone-setter, that because he would not deale roughly, setteth not the Bone aright, but puts in the fore joynt only a little, and doth not set it throughly; it may be at first thou shalt be called a good bone-setter, because the person ill affected, for the present, feels no pain, yet afterwards when the joynt is not seated, will be railed against: or the Surgeon that will not search the wound to the bottom, for paining the patient, at the first may be pleasing; but afterwards in the end he shall have little thank for his labour: in like manner should the doctrine be harsh at first, because it searcheth the sore to the quick, yet the end of it is comfort. The end of Christs speaking to the people in Saint *Iohns Gospell*, was at the last comfort and joy. Labour therefore all of you to make this use of this doctrine; you that have sincere hearts, take it home to your selves, if you do walk in no known sins: but if ye have walked formerly in any known sins, now begin to rectifie your lives, that so you may have cause to take this Doctrine unto your own souls. Break the bands of Satan, and forget all his fair allurements, you must part with all your sweetest sins for it, and give all you have to purchase this Jewell. Comfort you may have, and all our desire is, to make your hearts perfect, that so you may find comfort. If your hearts be perfect, you shall find these foure comforts.

1. You shall find more comfort in easines and contentednes to forbear that lust we most delighted in, than ever we did in yeelding to it.

2. You shall find your selves able to rest, to pray, to heare and to sanctifie the Sabbath; make your hearts good, and you shall do these things with delight: for, as when a mans hand is out of joynt he cannot work; so if the soul be out of frame it cannot pray, &c.

3. You shall find your selves able to beare afflictions; before you can beare nothing, but every thing is as a burthen unto you: A man having a shoulder that is out of joynt, cannot beare any thing; so, if sin be mingled with affliction, it makes that bitter: but after you have purged your selves from sin, you shall be able to beare them; but when there is no strength within, how shall we beare them?

4. When your hearts are perfect, the wound will presently be healed and grow well. The peace of the wicked is but like a wound that is skinned over, at the last it will break out again, he may make a shew for a while, but there is a secret disease in him; and the latter end of that man will be worse than the beginning; their pain will be worse hereafter, the pain that he shall indure when death comes, when Gods insupportable wrath begins to charge his sin upon his conscience, that will be worse than all he indured before. And thus you see this Doctrine is most sweet to all those that have perfect hearts, but to the other, that remain still in their sins, most dangerous.

4 Comforts in a perfect heart.

1 Contentednes to forsake lust.

2 Ability to prayer.

Simile.

3 Ability to beare afflictions

4 Sound peace and lasting.



A
**PROFITABLE SER-
 MON PREACHED AT
 LINCOLNESINNE, On**

G E N. XXII. XIV.

*As it is said to this day, In the mount of the LORD
 it shall be seene.*

The occasion
 of the words.



HE occasion of these words, was that famous History of *Abrahams* offering his Son *Isaacke*: Now that so great a passage of Gods Providence, and so great a tryall of *Abrahams* Faith might not passe away, but be remembered, the Lord delivereth it in a Proverbe, *As it is said unto this day*; because we are apt to forget, and Proverbs are short and pithy, and so the better remembered, and therefore the Lord setteth this marke upon it; whence by the way we observe, That speciall passages of Gods providence should not be forgotten.

Observ.

And therefore it is the manner of the Lord in such passages of his providence, to make songs of them: and so hath it bin likewise the practice of the Lords people to turn such things into songs, which they would not forget, as we see at the red Sea, and in the time of *Deborah*; and so did *Moses*, when he would have some things to be remembered of the children of *Israel*, he left them a song: so did *David* likewise, who for the remembrance of the Lords goodnes, made many *Psalmes* of thanksgiving.

Iu. 4. 5.
 Deut. 31. 19.

Now

Now a Proverbe is much of the same nature; but it is short, and makes a greater impression, and therefore this great matter here set forth by it, is the dispensation of the Lords providence.

Wherin note we in the first place, That *the Lord will be seen*: why, what strange thing is that? the Lord is seen every where of us, and makes himself continually visible unto us. I, but this is another kind of sight, which is not in a generall manner to be beheld but in his speciall providence to his servants in their afflictions.

The second thing is, The time when he will be seen; that is, *In the mount*: that is, when things are brought to an extremity, when we think there is no more help nor hope, that is the time when the Lord will be seen.

Now the scope of this place is, to help us against discouragements, when we see it go hard with the Church that there is no hope for them, for then we are not to distrust, Because *in the Mount will the Lord be seene*, in distresse will the Lord shew himself; and therefore you are to take heed of discouragements that you leave not your hope, for then you take away indeavour, and so Gods causes fall to the ground, and therby the Lord is forsaken of us; for it is our hope that sets all a worke, and the want of hope makes us turn our backs; yea, foyle and give over the Lords Battels; and therefore we shou'd still maintain our hope in all extremities whatsoever; for when the Lord sends any afflictions on the Church or our selves, we ought not to despise or make light of them, because they are the Messengers of the Lord, to humble us: So we must not on the other side have the sinews of our souls loosened by them; for as we are not to despise the chastening of the Lord, so are we not to faint when we are rebuked of him; for *in the Mount will the Lord be seene*; that is, it is a thing that the Lord will usually do, not at this time when thou wouldst have him, but even when *Abraham* was fetch-

Two things
observable in
the Text,

The scope of
the place a-
gainst discour-
agements.

fetching the blow, than to stay his hand; And it is his usual course so to do; and therefore it is turned into a Proverb, because it is ordinary.

For ordinary use.

Secondly, we have ordinary use of it, and therefore likewise it is put into a Proverb; for the Lord usually brings us into extremities; and that it might be the better remembred of us, it is put into a Proverb, for that is the use of short sentences to be easily carried in the memory; and therefore the Lord hath thus turned it: As men do by their silver, they change it into gold that it may with the more ease be carried.

Simile.

Doctrine 1.

Now to come to the words; out of which we may learn, *That it is Gods usual manner to bring his children to extremities.* The examples are so many in Scriptures, and in our daily experience of this, that we need not insist on the prooffe of it, but proceed to shew the reasons therof.

Reason 1.

To make it an affliction.

And the first cause why the Lord doth so usually do it, is, when he brings afflictions on his children, he lets it run along till they may think there is no more help, nor hope, that so it may be an affliction to them; for it would not be an affliction, except it did run on to the uttermost point; for if there were any doore for us to get out, we were not compassed about; but when a man hath no gap to go out at, that is it that makes the spirit of a man to sinke. If a man were in a smoky house, and had a doore open, it were no difficulty for him to shift himself out of it; but when we are shut up, that is it which makes it difficult; and that it might be so, the Lord suffers it to come to an extremity.

Simile.

Reason 2.

Because the Lord might be fought unto

Simile.

Secondly, the Lord brings us to an extremity because the Lord might be fought to; for so long as the Creatures can do us any good, we will go no further; but when they faile us, we are ready to look up to the Lord: As it is with men which are on the Seas, when they are in an extremity, those that will not pray at any other time, will pray now, and be

ready

ready to say with these in the Prophet *Hosea* 6, 1. *Come and let us returne unto the Lord; for he hath torne, and he will heale us; he hath smitten, and he will bind us up:* And the reason is, because where the creature ends the Lord must begin; other wise there can be no help at all. And hence is it that at the time of death, when a man once sees that, and hath no deliverance, it quailth the stoutest spirits that are: As *Saul* when he could see nothing but death before him, then he sank down to the ground, and till then the Lord is not sought to; but *in their afflictions they will seeke me*, saith the Lord; because then they can go no where els. Therefore when a man is brought to say, vain is the help of man, then he will look to the Lord for his help; but till than, man is subject to look round on every side to see if there be any that will help: But when there is none, then he seeks unto the Lord and is delivered.

Thirdly, the Lord doth it, because that hereby it comes to passe that the Lord may be known to be the helper; that when we are delivered, he may have all the praise: for otherwise if there be but a little help in the Creature, we are ready many times to ascribe it all to it, or at least to divide the praise; and therefore the Lord said to *Gideon*, *Judg.* 7, 2. *The people that are with thee, are too many:* though indeed they were but few in comparison of the multitude which they were to go against, yet they were too many for *Gideon*, to have acknowledged the hand of the Lord in it, if he should have had the victory with them. But the Lord will not divide his glory with another, and therefore he will bring a man to the streight, to be without all hope, that so he may have all the praise; for when other means concur with his help, than it is divided; but without that, his arme lies naked, as it were, and therefore that it might be known, he brings them to extremity.

Fourthly, the Lord doth it, because all that wee

L

have

Reason 3.

Because God may be known to be the helper.

Reason 4.

Because wee might receive it as a new gift

have, we might have as a new gift: Therefore the Lord suffers us, as it were, to forfeit our Leases, that he may renew them; otherwise we should think our selves to be Free-holders. But when we come to see all gon; our health, wealth, and credit to faile us, and in that extremity the Lord to give it us, it is as a thing given on a new gift, and then we take our life as given again of the Lord: and so in any other streight, when there is no help of man left, then we take it wholly from the Lord, and then we give it to him again.

Fifthly, the Lord doth it, because he may teach us by Experience to know him.

But here some man will be ready to say, why cannot that be without these extremities?

To this I answer, you must know when a man goes on in a course, without any troubles or changes, his experience is to no purpose; for he hath no great experience of the Lord: But when a man is in tribulation, that brings experience; and experience, hope; for it is another kind of experience that is so learned, then that which comes without it: And indeed nothing is well learned till it be learned by experience. And therefore our Saviour Christ himself that had all knowledge that could be had without this, would have this also of experience likewise; for when a man is in extremity, then shall he have experience of the Lord: And therefore it is said of *Manasses*, when he was in affliction, and had praied to the Lord, humbling himself, and was restored, that *he knew the Lord was God*, 2 *Chro.* 33. 13. Why? did he not know that before? No, not as now he did; for now he knew the Lord by experience: and the want of this is the cause why many feare not God; for because they have no changes, they know him not by experience, and therefore they fear him not. And for this cause when the Lord did ever manifest himself in any special manner to any of his people, ye shall see it alwaies to be upon some great change that befell them: As when

Reason 5.

Because we may know the Lord.

Quest.

Answ.

God is never known well but by experience.

God manifesteth himselfe euer upon some great change.

when *Iacob* was forced to leave his Fathers house, to fly from his Brother *Eſau*, then did the Lord in a ſpeci- all manner manifeſt himſelf unto him; and ſo likewiſe at his returning home again, when his Brother *Eſau* came againſt him with foure hundred men to deſtroy him, which was a great change, then the Lord appeared to him again: ſo ſtill upon the great changes of his people doth the Lord appeare unto them; and as he did to them in former daies, ſo he doth to us now; he doth appeare unto us ſometimes by experience of his goodnes; which that he may do, he brings us to extremities.

Laſtly, the Lord doth it for proof and tryall, for ſo it is ſaid in the beginning of this Chapter, *God did prove Abraham*; and therfore ſaid unto him, *Take now thine only Son Iſaack, whom thou loveſt, and offer him up on one of the Mountaines which I ſhall ſhew thee*: Now ſeeing the Lords intent was to prove him whither he would part with his Son *Iſaack* for his ſake, therfore he lets him go to the very place and utmoſt period of offering his Son; for if the Lord had taken this tryall of him before he had brought him to the very utmoſt, he had not bin tryed; but when the knife was, as it were, going to the throat of his Son, then was he fully tried: And like unto this do we deale with friends one towards another; for when you will try how another will truſt unto you, you will let him alone till there be none els to help; for if there be any other for him to go to, it is no triall but if it is come to this that you muſt do it, or none will, then have you tried him and not before: in like manner did the Lord prove *Abraham* in this place.

The Uſe of it is, That we might learne never to be diſcouraged; whatſoever our caſe is, let us never ſuffer our hearts to be caſt down in us; for as we are very prone to let go our hold upon all occaſions. ſo is it a very great fault ſo to do. We ſee how *David* doth recollect himſelfe together when his ſoule was diſquieted within him, asking himſelfe why it was

Reason 6.

Uſe.

Not to be diſ-
couraged what-
ever our caſe
be.

Pſal. 43. 5.

Object.
Answ.

Hofea 14. 4, 5,
6. opened.

so? which he would not have done, if the other had not bin a fault in him; and therefore why do we so cast down our souls? If we say, it is because it will be long before the Lord will come and undertake our help: I answer, no, it will not, for as soon as he doth see thee fit for help, he will give it; for when things are most desperate, than his help is nearest: for as he is able then to do it, so is he most willing to do it then. And to this purpose is that place, *Hof. 14. 4, 5, 6. I will heale their back-sliding, I will love them freely, for mine anger is turned away from them. I will be as the dew to Israell, he shall grow as the Lilly, and cast forth his roots as Lebanon: his branches shall spread, his beauty shall be as the Olive, and his smell as Lebanon.* When Israel was fallen into a very low condition, and had taken to him words, and repented of their sins, then the Lord healed their back-sliding, which was the cause of their misery: and then though they were outwardly miserable, yet he will be as the dew unto them; that though they be as the Lillies in Winter, which have neither colour, sent, nor beauty, yet consider in the Spring time what I do unto them, and learn to know Me by the works of nature; for if I do but send a little dew, such as is in the time of Spring, it shall grow again, yea and bring forth such a flower, whose beauty shall exceed *Salomon* in all his Royalty: and if the Lord can do so in nature to the hearbs of the Field, do you not think he is able to do it to you in the ordinary passages of his providence? If he shall but shine on you with the light of his countenance, yea though you were as the Lilly in the Winter, yet shall you spring again as the Lilly in the Spring: that is, you shall spring quickly. I but you will say and quickly wither again: No, saith the Lord, you shall be confirmed and established in your estate, for he will fasten your roots as the trees of *Lebanon*, and they were faster than the trees in other places; for though they be tall,

and

and so their boughes might be mooved, yet the bodies of the trees hold their own, because they were well rooted: and in *Lebanon* they were faster than in other places, because it was a firmer ground: so that if the Lord list to plant you, you shall be sure to remain firme. I but what shall I be good for? I know not how to be usefull neither for God nor man, but to be laid aside as a thing for which there is no more use. Nay, saith the Lord, I will not only make you beautifull as the Lillies, and rooted as the Cedars, but J will make you as the Olive trees which are fit for use. And put the case thy name and credit be lost, yet your smell shall be as the smell of *Lebanon*, that is, as *Lebanon* had many sweet blossoms, and sweet smels, so shall it be with you, whatsoever your condition be.

This place than is a place of comfort against discouragements, which you may see exemplified in divers examples: As in the example of *Job*: you know in what a case he was, he lost all he had, that he had not a friend left him; no, not his wife nor servants that would stick unto him, but was brought to the very Mount, to an extremity that could not go further, for he was at the very brim of the hill: yet when *Job* was fit for mercy, when he had humbled himself, you see what a change the Lord made, how his beauty did return again, and how all his health, prosperity, and friends did return unto him, insomuch as he was in all things as before, yea, and beyond it. So in the fourth of *Daniel* 26. who would have thought it possible for *Nebuchadnezzar* ever to have bin restored, that had lost his Kingdome and wits too, which is the only meanes to bring a man in again; yea, he had lost all his beauty, for he was a beast of the field, yet the Lord made a change with him: now a man would wonder how this should be brought to passe that he should have his Kingdome again, and be made known to his Nobles; why the Text saith, *He looked*

Examples.

Job.

Nebuchadnezzar.

The Jewes in
Mordacaies
tjme.

Simile.

Simile.

Simile.

up to Heaven, vers. 34. and then his Nobles and Princes fought unto him : for the disposition of all people is to have the right heire to rule the Kingdome; and therefore he had as much glory and honour as ever before. The like you shall see in *Mordacaies* time, when the Church was in extremity; for you see how far *Haman* went, the blow was as it were in the giving, the knife was in his hand to cut the throat of the whole Church of the *Jews*, yet when they had humbled themselves by fasting and prayer to the Lord, that made work in heaven; and when there was a change in heaven, you see how quickly the Church was changed, and brought even from the lowest degree to the highest that could be, or ever was in the time of their trials. And therefore let us never give over our hopes, and despair not, for because the Lord is ever ready to shew mercy, for mercy pleaseth him : A man when he corrects his child, he doth it unwillingly; but when he is fit for mercy, he is glad to shew that; why so it is with the Lord, he being willing to do it, and exceeding able, for he is a Physitian that is able to heale the most dangerous diseases, and shall we then doubt of the accomplishment? It is a common fault amongst us to measure the Lord according to our selves; & so when we see man cannot help us, we think that God cannot; but he that can turn Winter into a Summer, can speedily turne our estates when we are fit for it : As a Physitian that administers hard potions to his Patient, it is not because he cannot or will not give him pleasant things, but it is because his Patient is not fit for it; for as soon as he is fit for Cordials, he most willingly gives them unto him : And as the Husband-man, he is willing enough to sow his seed in the Earth, and would be glad if the time were come; I but he knoweth if he sow it on the wild waste ground it would be lost, and therefore he plowes it first, and again too, yea thrice if it be needfull, and then having well fitted it, he sows his seed: Even so it is with the Lord, he

first

first plowes the ground, he digs deep into the hearts of men if it be needfull so to do, but if a little plowing will serve, he never takes a deeper; and if one will serve, he never gives a second; and therefore when we are fit to receive the seed, mercy shall come in a main amongst us, even as that which goes with wind and tide; yea, it shall come as fast as our misery did, which though it comes head-long upon us as it did upon *Nebuchadnezzar*, yet how quickly did the Lord deliver him again? and so shall it be with us, because the Lord is delighted with mercy, therefore the Lord doth usually help in extremities, and not before; for *in the Mount will the Lord be seene.*

And as the first Doctrine is drawn naturally from these words, *That it is Gods usuall manner to bring his children into the Mount*; so in the second place, then and there will he be seen: Therefore it follows,

That in the time of extremities will the Lord be seene, and not before: But then he will appeare in his special providence, for the comfort of his children, though not before.

And why so? First, because the Lord knows this is the best way to draw forth the practice of many graces, and good duties, which otherwise would be without use: As for example; When *Jacob* had made his Brother *Esau* his enemy by his hasty getting of the blessing, whereas if he had staid the Lords time, he might have had it without any sorrows with it; but because he will have it a wrong way, it is accompanied with many sorrows both in him and *Rebecca* likewise: Now if the Lord had presently made reconciliation betwixt him and his Brother, as he could have done, though he did not, but made it long first, that made *Jacob* exceeding fruitfull; for he being caused to fly, as his Mother counselled him to do, in his necessity became acquainted with the Lord, and knew him better than ever otherwise he should have known him; yea, he knew himself better too,

and

Doctrine 2.
Reasons why
God will not
be seene till ex-
tremities are.

I.

To exercise
the graces of
your God by.

and therefore vowed to give the Lord the tenth of all that he had, and that the Lord should be his God for ever if he would give him food and clothing, of which he felt the want at that time; and this brought his heart to the Lord: So likewise when *Esau* came against him at his returning home again; if at the first it had bin told *Jacob* that his Brother had bin friends with him, he had never wrestled with the Lord as he did; and so should he have missed of that great Blessing which he received in being called *Israel*. And therefore we see the Lord by this doth draw many great fruits from them, of which otherwise the Lord should lose the glory, and we the benefit, if it were not so with us. So likewise the Angell was sent to *Daniel* when he began to pray; I but if the message had then bin delivered to him, his heart had not bin so well moulded in the frame of grace, therefore the Lord lets him alone; though he had given the Angell charge to deliver the message to him, yet till he had done his work, and was made fit for it, the message of their full deliverance was not made known unto him.

Reason 2.
To give time
of Repentance

A second reason why the Lord deferrs, and will stay till the very extremity comes, is, because he would give a time to men to repent and meet him in, which is good for his children, otherwise we should not seek unto the Lord: And for such as do not seek him, it is to leave them without excuse: As in 2 *Chron.* 11, 12. Chapters, you shall find that *Rehoboam* sought the Lord for three years together, and then departed from him, yet *Shisacke* was not sent against him till the fifth year of his Raign: Whence this is to be observed, that though he had forsaken the Lord, who therefore had resolved to bring judgement upon him, yet he gives him two years liberty to see if he would return. So when *Nebuchadnezzar* was like a flourishing tree, when he had dreamed his dreame, and that made known unto him, that he should

should be cut down to the very root, like the Lilly in Winter, nothing should be left but the stumps, yet you shall find it twelve months after before the Lord struck him. So in the destruction of *Ierusalem* by *Nebuchadnezzar*, the Lord was oftentimes offering to strike it, yet called back his hand again that they might humble themselves and seek his face: but it is said of *Iezabel* in the 2. *Revelations*, ver. 12. *he gave her time to repent, but she repented not.*

Thirdly, the Lord doth not deliver till the time of extremity, that we may know the vanity of the creature, and see that they are but as Reeds that are empty: as for example, when a man is brought to some great straight, and sees that men will forsake him in it, as the Lord will cause them to do when he will bring a man to a straight indeed, for then he will shew him that there is no help in man; as when a man that is sick, and so farre gone that no Physick will do him good, but all Physitians have left him; or when a man hath some great busines in hand, and nothing that he hath will effect it; and so likewise a man at Sea, when he is in such a tempest that neither rowing nor any thing els will do him good, then when men are in such cases, they come to see the vanity of the creature, and that all outward means will start aside like a broken bow; for a broken bow being drawn but a little, vwill hold; but if it be drawn up to the head, then it breaks in the hand of him that handles it: even so, vwhen the creature is put to it, then the vanity of them is seen, & that they are but as hollow reeds that are empty, and so not to be trusted.

Now vve must adde to this, that as the Lord vwill not deliver till then, yet then he vwill do it; and of that you must make no doubt, because the Lord vwill make good his promises and be just, for he is abundant in truth, he vwill make good all that he hath said, and that in abundance. Now if the Lord will helpe, and yet not till a man come to extremity, why then he

Reason 3.

To let us know the vanity of the creature.

Simile.

Though God defer till extremity, yet then he will surely helpe.

must help or not at all, and so he should faile them that trust unto him, when as one man will not faile another that trusteth him, for that were treachery so to do; why then much lesse will the Lord faile thee, if thou rely upon him, if thy heart can tell thee thou dost intirely rest upon him, it is impossible he should faile thee: And therefore he must help thee at the last cast, or els not at all; and untill thou art so far gone, thou art not come unto the Mount; for *Abraham* was three daies in going the journey, and the Lord might have revealed it before if he would, but he did not till he came to the Mount: And therefore do not say, now is the extremity, and yet the Lord doth not help me, when thou art but in the way, for thou art not yet come to the brow of the hill, thou art not at the utmost part of the Mount.

Use.

To teach us not to make too much haste for deliverance

The Use of it is, to teach us not to make too much haste for deliverance in the time of distresse, but to wait upon the Lord, yea depend upon his Providence when we seeme to be without help: If we look upon the Creature, yet then are we to depend upon the Lord, so as never to say there is no help; but on the contrary, to say, *I will trust in him, though he kill me;* for so did *Abraham* here, he was to kill his Son, and yet he had hope: So let us, though there were a thing that would be our utter undoing if it should come on us, yet if it do come thou oughtest to hope, because it is the Lords manner to bring his people to extremities, as here to *Abraham*: and the like he did to *Peter* when he came to him on the Waters; for he might have holpen him before he began to sinke if he would, but he did first let him sinke a little, and then he holpt him: So when the people were at the Red Sea, and had no gap to go out at, then the Lord holpt them, by making a way thorow the Sea: In like manner he did to *Jacob* when he was returning home from his Father in law *Laban*, he suffered *Esaus* to come out against him with foure hundred men, before

fore he holpt him; and who would have thought that *Esaus*'s mind should have bin so suddenly turned? But when *Jacob* was brought to a strait, then the Lord turned all another way. And the like he did with *David* in the time of his distresse, he let him alone till *the waters were like to goe over him*: but when his feet had almost slipt, in regard of his outward and inward troubles, for he was at the very going down to the grave, then the Lord brought his feet out of the Ner, and set him at liberty, and took him out of the waters that he was not drowned: and therefore still trust in the Lord, and labour that thy faith faile thee not whatsoever thy straights be; for that was *Peters* fault when he was on the Water, for if he had sunke being he had the Lords word, he should have bin safe enough, and therefore had no cause to doubt; and so we should learn to do, in all our streights still to believe; which if we do, we shall find the Lord very exceeding ready to help beyond all that we can be able to aske or think.

See this in an example or two, how the Lord comes betwixt the cup and the lip, as it were, betwixt the very lifting up of the hand to the stroke; and as in the Text, so also when the *Shunamite* had by the command of the Prophet left her land, because of the Famine that was to come when the seven years were done; for she trusted the Prophet, and therefore did not say, Alas what shall I do for my lands again? but did go; and when she returned, and was gone to the King for her lands againe, at that very instant was the King talking with *Elisha*'s servant about the great works of the Prophet, who then told the King of this woman and her sonne, confirming that which *Gebezi* had said, and *Gebezi* being present to helpe to speake for the woman; and then she had not only her lands restored her, but the fruits of it also for the whole time of her absence. So likewise when *Mordecajes* destruction was plotted by *Haman*, and so neare

Ester 6.1.

brought to passe, that there could be no hope of help on any side, yet then when *Mordecay* was a sleep in the night, and had made no plots at all for his safety, then the Lord brought it to passe; for *that night the King could not sleepe*; then he must needs call for a book, and then that above all other books, that should be brought and in that book that very place to be turned to of the treason against the King, and *Mordecayes* truth and faithfulness in discovering the same; and that this should be done at the very extremity, when a day or two after would have done him no good, it is worth the considering: therefore never doubt, feare not, but trust to the Lord in any straight; for though he doth not work miracles now, yet he works wonders and is able to do as great things as ever he was, yea, and doth so too when there is the like occasion: In like manner, when our Saviour Christ was brought to the very brow of the hill by the people to be cast downe from it, why then he went away thorow the mids of them; so is the Lord able to do with us, and will also if there be the like need; and therefore let us learn to trust in the Lord, and in all things to depend upon him. One would have thought it impossible when fourty men had secretly vowed, neither to eat nor drink till they had killed *Paul* for that to be revealed, and *Paul* to be delivered, when so many that were able enough to destroy a poore prisoner had conspired against him, yet we see the Lord delivered him from that great streight; and therefore let us wait still upon the Lord, for it is but the staying till the time be out, and then he that can save, will save, and will not tarry. And so much for the second thing.

Doctrin 3.
 Godly mens
 extremities
 are; tryals, not
 punishments.

The last point observable from these words, is,
That godly mens extremities are but trials, sent for their good; and not punishments, sent for their hurt and ruine.

The Lord did this but to prove *Abraham*, he meant him no hurt at all in it: And so the Lord doth by afflict-

ing

ing others of his own people, he doth not mean to hurt them by it. And therefore when you see an affliction to be so great as if it would undoe those on whom it is, yet you shall see in the issue it was but like an evill; for when *Abraham* was bid to take his only sonne *Isaac*, whom he loved, and offer him in a Sacrifice to the Lord, and was suffered to be three daies in the tryall, yet the Lord meant him no hurt; here was indeed a great apprehension of evill, yet it was no evill; but it might as much work upon him as the evill it self: Even so is it with us in our afflictions, they are not evils, but meere trials, & therefore we are not much to be dismayed for the greatest afflictions that can befall us in the world, because they are but tryals, that do befall thee from God.

I, but will some say, what shall I get by it? Why, so much that there is so little cause to be sorry for it, that thou hast cause to rejoyce, if thou wouldest believe; as is said in the 1. of *Iam. 2. My Brethren count it great joy when you fall into divers trials*: It is a very fit Text for the purpose, for the Lord said he would proove *Abraham*; and all is no more but to try us, and not to do us any hurt; and this is a good reason why it is so, in that we are bid to rejoyce in it? now we have no cause to rejoyce in that which will hurt us, neither will the Lord lay any unreasonable command upon us.

I, but what if the tryals be many? Yet he bids us rejoyce, though they be of divers kinds; when we are not only afflicted in the losse of goods, & our friends forsake us, in which we might have some comfort, if our healths and liberty might be enjoyed, or if all the outward man were afflicted, yet if the spirit were whole it would beare out infirmity. I, but what if that be wounded too? Why, if there be tryals of all sorts, and you fall into them all, and that of a sudden too, as a fall of waves, one comming upon the neck of another, as they did upon *Iob*, yet we are bid to rejoyce: Why one would think it were enough for a man to be patient in that case; yet

Object.

Answ.

Object.

Answ.

(saith the *Apostle*) you must rejoyce in it; yea, count it exceeding joy: that is, as your tryals are greater, so let your joy be greater.

Object.

Answer.

We ought to rejoyce in tryals, because the greater the triall is, the more will be the good.

Why, that is a strange command you will say: I but though you see not the reason of Gods Commandements, yet there is a great reason in them, which if you saw, you would keep them most willingly. And the reason of this Command is, the greater the tryall is, the more will be the good, and therefore the more cause of joy; for if the most painfull be the most gainfull, then they that have them have the greatest cause to rejoyce in them: It was a tryall for *Abraham* to go from his own Land, and to cast out his son *Ishmael*; I, but this was the greatest, and this brought him the greatest fruit that ever he had.

Object.

Answer.

Thy good that comes of tryals is,
1. Increase of grace.

I, but what is that good? why this; first it shall increase grace in your hearts; for as the gold when it is tried loseth nothing but drosse, and so is made the better thereby; so it is with our afflictions, for the tryall of our faith, saith the *Apostle*, bringeth forth patience: so the greater thy tryall is, the more it strengthens thy faith, and so increaseth comfort: for when the afflictions of the *Apostle* abounded his consolation abounded also. And hence it is, that our Saviour *Christ* saith, *You shall receive an hundred fold with persecutions*; that is, when the triall doth abound, the comfort shall abound.

2. Increase of reward.

Again, you shall have the greater wages; for when a man hath a friend, that hath bin employed about any great thing for him, why the greater the trouble was which he did undergoe for him, the more will he be beholding to him, and the greater reward will he bestow upon him; even so, the greater the tryals are from the Lord, the greater benefit will come to us by them; and therefore when you see the greatest tryals befall the Church and people of God, be assured by this which hath bin said, that some great benefit is comming to them; for do you not think this is an usefull doctrine; it

may

may be it concerns some of you now at this present; if not, it may do, therefore lay it up before hand; and let us not think of afflictions as of things that will undoe us, but as tryals that will bring us profit. For as the Spies that went to *Canaan* were of two sorts, and looked upon the Gyants that were in it with a double eye; and so some of them said, O the Land is a very good Land, and encouraged the people to go up into it; and others that were afraid, they said, nay, but the Land eats up the Inhabitants therof, and discouraged the people to goe up into it: Even so it is with many amongst us, when they see afflictions befall the Church and people of God, O they presently are afraid, and therefore they say, Who would be as these men? let me be of such as be in prosperity and have friends, and some that will provide for me: but what is the reason of this? why they send forth wrong spies, and therefore they bring back a false report: but if thou wouldest send forth thy faith and spirituall wisdome which ought to be in thy heart, then thou shouldst see it were no such matter. And therefore let this be our Practice concerning the estate and condition of the Church at this time, and needfull it is we should so do; for do you not see the dangers that they and we are in, and the confusion that is almost throughout all *Europe*? yet God hath not forgotten us, neither will he leave us, if we can but rest upon him: what though there should be a sudden change, so that all things were with us as it was in *Hesters* time? yet could the Lord bring forth some good thing out of it, that should tend much to his glory and our good: Put the case all were turned upside downe, as it was in the confused Chaos, wherein Heaven and Earth was mingled together, and the waters overcoming all the rest, yet as then when the Spirit of the Lord did but moove upon the waters, many beautifull creatures were brought forth, and the Sea divided from the rest, that those

Simile.

those waters that seemed then to spoyle all, serves now to water all, and without it we cannot be: Even so, were the Church in never so confused a condition, yet the Lord shall to order the things that seem to undo us, that they shall bring forth something of speciall use; that is, something to water and make fruitfull the house and people of God: and therefore be not out of hope whatsoever befalls thee, only be humbled; for there is great cause so to be, and the Lord calls thee to it by his Ministers, and we are his Messengers to declare his will unto you; and as we must be humbled, and take to heart the cause of the Church, so we must consider the time, that we may be thoroughly affected therby; for it was *Ephraims* fault not to do it: and thou must see this distresse, so as it may bring thee into the Mount; for it is not an extremity simply that will cause the Lord to help thee: but when thy soule is plowed up therwith, and then the Lord will cast in the seed and water it, so as thy soule shall spring again; and therefore let us still maintain our hope in all conditions whatsoever. And for this end did I fall upon this Text at this time, That *in the Mount will the Lord be seene.*

FINIS.



The Summe of the chiefe Points contained in this Treatise.

DOCTRINE I

That all men by nature are dead in trespasses and sins. The Doctrin proved. First, by reason.

Secondly, by Scripture. Pag. 2
Five things to be observed for the understanding of the Doctrin.

I. What this death is.

Two things alike in the naturall and spirituall death.

1. Privation of life.
2. Something left of the body, a carkasse; of the soule, a corrupted quality.

Dead works why so called, p. 3.
The seat of this death.

II. The kinds of this death: three kinds.

1. The death of guilt. p. 4
2. The death of grace.
3. The death of joy.

How terrible the taking away of Gods presence is. p. 5.

III. The signes of this death are foure.

1. Privation of reason.

A difference betweene carnall and spirituall knowledge, p. 6.

2. Privation of sense.

3. Want of motion, p. 7.

4. Want of beauty and vigour.

How wicked men may have morall virtues.

IV. The degrees of this death; p. 8.

OBJECT.

If all dead, then preaching in vain.

ANSW. I.

There is the life of reason in him, wherby a man may

1. See himselfe dead.
2. Bring himselfe to the meanes of life.

ANSW. 2.

The Word may put life into him.

ANSW. 3.

A difference betweene the spirituall and corporall death: this against the will, that voluntary, p. 10.

The Uses of the point.

1. Not to deferre repentance.

How the Devil deceives men in

The Contents.

perswading them to put off their repentance.

Saving repentance what it is p. 1.

An example of Francis Spira.

2. *How to esteeme civill men.*

1. *Not to over-value them.*

2. *Not make them our companions.* p. 13.

3. *To stir up to thankfullnes for being quickned,* p. 15.

4. *How to esteeme the means of grace.*

5. *To examin our selves whither we have this life in us or no.*

How the Divell deceives civill men, p. 16.

Two signes of quickning :

1. *A sensible consideration of our estate by nature.*

A n universall change, p. 17.

2. *An application to examine our selves before we receive the Sacrament.*

Two kinds of spirituallly dead men :

First, Stark dead, Signes thereof :

I. *Positive,* p. 18

1. *A carelesse neglect of goodnesse.*

2. *A lying still in any lust.*

A living lust what it is. p. 19

3. *An Antipathy to God and goodnesse.* p. 20

II. *Privative,*

1. *Privation of speech,* p. 21

2. *Privation of heat.*

A difference betweene the coldnesse of a godly man and a wicked.

3. *Stiffenesse,* p. 22

4. *Privation of sense.*

5. *No sympathizing in the miseries of others.* p. 23

Two things may move us to consider the miseries of the Church

1. *The greatnesse of the judgement on them.*

2. *Our ability to helpe them.*

For the Church we must

1. *Pray for it.* p. 25

Fervent.

Spiritually.

Of faith.

With constancy.

Of righteousnesse

With humility.

Our prayers must bee

2. *Be more zealous,* p. 6.

3. *Stirre up others.*

4. *Performe duties in due time,* p. 27.

5. *Performe duties with continuance.*

The Divels cunning to deser men from doing good duties, p. 28.

Secondly, seemingly living men : Signes thereof are,

1. *They do not grow,* p. 30

They are moved by an outward principle, p. 31

3. *They seeme living but in some places and companies.*

4. *They speak from the teeth, not from the heart,* p. 32

Junius converted by a Countrymans hearty speaking, p. 33

Two meanes to get life:

The Contents.

1. To labour to see this death.
2. To go to Christ for life, Ibid.

DOCTRINE II.

That whosoever would be translated from death to life must first apprehend himself to be a child of wrath, p. 34

Three things keep us from Christ:

1. Unbelief.
2. Neglect of him.
3. Unwillingness to part with other things for him.

Three things to be set against these, to bring us to Christ:

1. Faith to believe he is God.
2. A slight Humiliation to bring us in love with Christ
3. Sound Humiliation to be willing to part with all for Christ. p. 35.

The necessity of a deep humiliation.

Without a sound humiliation.

1. We will not come to Christ.
2. We will not stay with him.

Humiliation compared to the foure grounds, Matth. 13. p. 36

3. We will not do or suffer any thing for him.

Four reasons confirming the Doctrine, p. 37 38

The Doctrine of Humiliation must go before sanctification. Ibid.

USE.

Not to content our selves with Morality and Civility; for except we have more than nature in us, we cannot be saved, p. 38

QUEST. I.

Wherein true humiliation consists?

ANSW.

In three things:

1. In seeing our lives abound with actual sins. p. 40.
2. In considering there is nothing good in us.
3. In smiting our hearts with an apprehension of Gods curse.

QUEST. 2.

What kind of sorrow is required to true Humiliation?

ANSW.

A sorrow convincing the judgement, and moving the affections.

QUEST. 3.

How shall we know whether this sorrow be true or no?

ANSW.

True Humiliation differs from other sorrow. p. 41.

1. In the rise.

The Contents.

2. *In the continuance.*

3. *By the signes of brokennesse of heart.* p.42

Contrition of heart.

1. *Heales our sinnes.*

2. *Causeth love to Christ.*

Signes of our love to Christ, are,

1. *Obedience.*

2. *Affection towards him.*

3. *The high prizing of spiritu-
all things,* p.43.

4. *Contentednesse with the mea-
nest condition.*

5. *Feare of offending GOD,*
p.44.

*Tendernesse of Conscience
wherin consists.*

6. *The finding of sweetnesse in the
the Word of God.*

7. *Meeknesse of spirit,* p.45
*Humiliation changeth our na-
ture.*

QUEST. 4.

*Whether this Humiliation be in all
men?*

ANSW.

*It must be in all, or els they will
fall away.*

*The difference of humiliation in one
well educated and a grosse sin-
ner,* p. 46

QUEST. 5.

*What is the least degree of Humi-
liation?*

ANSW.

*To count sinne the greatest evill,
Christ the greatest good.*

A mans conversion consists in

1. *Being soundly humbled.*

2. *Sedfastly laying hold of
Christ.* pa. 47.

3. *Newnesse of life,* Ibid.

QUEST. 6.

*How shall we come to be thus hum-
bled?*

ANSW.

*The Law the only means to Hu-
miliation,* pag. 48.

*The spirit of bondage what, and
why required to humiliation.*

*How Afflictions and the Law con-
curre to humiliation.*

Five meanes to humiliation.

1. *To consider our estates,* p. 49.

2. *To suffer sorrow to abide on
us.* p. 50.

3. *To see sinne in its effects.*

4. *To make these evils present
by Faith.*

*Two things ought to be present
before us:*

1. *All sinnes past.*

2. *Things future,* 51.

5. *To take heed of shifts.*

*Eight shifts wherby men thinke to
keepe off judgements.*

1. *Civility.*

2. *For.*

The Contents,

2. Formall performance of holy duties, p.52.

3. Badnesse of nature.
Two Cautions therto.

4. Gods mercy.

5. The making conscience of many things.

6. The delay of the execution of judgement, p.53.

7. A false opinion of our estates.
Three Cautions therto.

8. An opinion that some should be holy, and not all.

V S E.

To perswade us to humble our selves, p.54.

DOCTRINE III.

W Hosoever will come to Christ, may come and find mercy. p.55.

Explication of the Doctrine.
The grounds of the Doctrine are these two:

1. Otherwise no ground of faith p.56.

2. Faith is about things that are.

U S E.

To exhort every one that is humbled and sees what need he hath of Christ, to come to him to be quickned, p.57.

Every one would take Christ as a Saviour, but not as a Lord.

Christ gives whom he quickneth, a threefold life, p.58.

DOCTRINE IV.

W Hosoever walketh in any course of sinne, is a dead man, and the childe of wrath, p.59.

The Doctrine proved by Scripture.
By Reason. p.60.

REASON. 1.

He that walketh in sinne, is overcome of sinne.

REASON 2.

In him sinne hath the chiefest command, and God no place.

OBJECT.

An Hypocrite keeps his sin in, and suffers it not to break out, and therefore it is not predominant, p.61.

ANSW.

It is no matter for that, for God judgeth according to the inward heart.

REASON 3.

He is an Hypocrite.

The Contents.

God hath respect to small things with sincerity, more than many great things with hypocrisie.

REASON 4

He is ready to run into other sins upon occasion. pag. 62.

QUEST.

What this walking is ?

ANSWER.

Right walking is known,

1. By the choise of the way.
2. By the progresse therein, p. 63
3. By the companions and guides
4. By the provision we make.

V S E.

I. For tryall, to see whither we walk in the right way or no, p. 64
Two rules to try whither we walk aright.

1. To see whither it be a known sin.
2. To see if thy sin be continued in. p. 65.

QUEST. I.

When is sin a known sin ?

ANSWER.

Every mans conscience will tell him what is a known sin. p. 66

OBJECT.

A Godly man may have a scruple of conscience.

ANSWER.

Three maine differences between the occasion of a guilty conscience and the scruples of the Godly

I. In the continuing it ; the wicked after knowledge lie in sin, but the Godly forsake it.

II. In the subject matter ; hard doubts be in the Godly, against which they gather soundest reasons ; and easie matter to the wicked will corrupt their consciences. p. 67

III. In the rest of their actions ; a good Conscience may be troubled about one thing, and yet the rest of the actions good ; but an evill conscience grows worse and worse in other things.

QUEST. 2.

A Carnall man doth many good things, and allowes not himself in any sin, and what doth a godly man do more ?

ANSWER.

A godly man and a wicked may be said both to agree and differ:

1. They agree in the way, and differ in the end of their journey, p. 68.
2. They agree and differ in the disapproving of evil.

Disapproving of evill two-foll :

| | | |
|----------------|---|---------------------------------|
| Arising from a | } | Principle in Nature, |
| | | Conscience. |
| | | True Principle of Regeneration. |

3. Signes

The Contents.

3 *Signes to distinguish between a naturall dislike of evill, and a Regenerate.*

1. *A delightfull abstaining from sin.*
2. *A change and rising of the heart both against old sins and the doers of them, pag. 9.*
3. *A change of the whole man.* p.70.

QUEST. 3.

Godly men often relapse as well as the wicked; therefore how shall I distinguish between these?

ANSWER.

Three signes of distinction between a godly mans relapsing and lying in sin.

1. *He hath no purpose to sin.*
2. *He favoureth not his sin.*
3. *He falls not into the same sin.*
 1. *So often as before, pag. 71.*
 2. *After the same manner.*

QUEST. 4.

Who is it that sinketh not?

ANSW.

All men sin; but there is a double difference between the sins of the godly and the wicked.

1. *In the wicked some sin is ever predominant.*
2. *The wicked commit sin as a proper worke.* p.72.

QUEST. 5.

How shall we distinguish between the purposes of the godly and the wicked?

ANSWER.

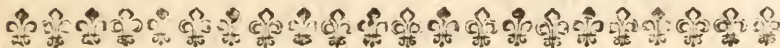
The purposes of the wicked are weak and fruitlesse, but of the godly strong and effectuall, p.73

USE 2.

To comfort all those that do not continue in sin, p.74.

Four comforts in a perfect heart:

1. *Contentednesse to forsake lust.*
2. *Ability to prayer.*
3. *Ability to beare afflictions.*
4. *Sound peace and lasting,* p.75



The Summe and Contents of the SERMON.

OBSERV.

T*hat speciall passages of Gods providence should not be forgotten,* p 76.

Two things observable in the Text.

1. *That the Lord will be seene.*

2: *That*

The Contents.

2. That he will be seen in the
Mount. p.77.

USE.

To help against discouragements.

DOCT. 1.

It is Gods usuall manner to bring
his Children to extremities.

The Doctrine proved by Reasons.

REASON 1.

To make it an affliction.

REASON 2.

Because the Lord might be sought
unto. p.78.

REASON 3.

Because God may be known to be
the helper.

REASON 4.

Because we might receive it as a
new gift. p.79.

REASON 5.

Because we may know the Lord by
experience.

God is never so well known as by
experience.

God manifesteth himselfe ever up-
on some great change. p.80.

REASON 6.

Because the Lord might proove and
try us.

USE.

Not to be discouraged what ever
our case be, p.81

Comfortable Examples of Job, Ne-
buchadnezzar, the Jewes in

Mordecayes time, against dis-
couragements, p.83,84.

DOCT. 2.

In the time of Extremities the
Lord will be seen and not before.

And that for these causes;

REASON 1.

To exercise the graces of God by, 85

REASON 2.

To give time of Repentance, p.86.

REASON 3.

To let us know the vanity of the
Creature.

Though God deferre till extremity,
yet then he will surely come, p.87

USE.

To teach us not to make too much
haste for deliverance. p.88.

Examples of the Lords comming in
extremities.

DOCT. 3.

Godly mens extremities are but
trials sent for their good, and not
punishments sent for their hurt
and ruine. p 90.

Tryals therefore should be cause of
rejoycing, rather than sorrow-
ing.

We ought to rejoyce in tryals, be-
cause the greater the tryall is,
the more will be the good.

The good that comes of tryals, is,
1. The increase of grace.

2. The increase of reward p. 92.

FINIS.







Handwritten text, possibly a date or reference number, including the number 766.

